PAUL DEUSSEN

Sixty Upaniṣads of the Veda

Translated from German by

V. M. BEDEKAR
and
G. B. PALSULE

PART ONE

MOTILAL BANARSIDASS
Delhi :: Varanasi :: Patna

©MOTILAL BANARSIDASS
Indological Publishers & Booksellers
Head Office : Bungalow Road, Jawahar Nagar, Delhi-7
Branches : 1. Chowk, Varanasi-1 (U.P.)
2. Ashok Rajpath, Patna-4 (Bihar)

The German Edition :
Sechzig Upaniṣad's des Veda
Leipzig: 1897, 1905, 1921
First Edition: *Delhi*, 1980
Price : Rs. 150 (for 2 Parts)

Printed in India
By Shantilal Jain, at Shri Jainendra Press, A-45, Phase-I,
Industrial Area, Naraina, New Delhi-110 028,
Published by Narendra Prakash Jain, for Motilal Banarsidass,
Bungalow Road, Jawahar Nagar, Delhi-110 007.

To
THE SPIRITUAL ANCESTORS
Of
ARTHUR SCHOPENHAUER

How the Oupnek'hat (the Persian-Latin translation of the Upaniṣads) breathes throughout the sacred spirit of the Vedas ! How one, to whom the Persian-Latin of this incomparable book has become familiar through diligent reading, has been struck by that spirit in the very innermost recesses of his heart ! How every line, is full of sure, definite and throughout harmonizing significance! How out of every page confront us deep, original, elevated thoughts, while a higher and highly sacred earnestness vibrates through the whole! Everything here breathes forth the Indian atmosphere and primordial existence akin to nature! And, O! how here the mind is washed of all Jewish superstitions which it had formerly cherished! It is the most rewarding and the most elevating book which (excepting the original text) there can possibly be in this world! It has become the solace of my life and will be the solace of my death.

SCHOPENHAUER
Parerga II, 185
(*Works* VI 427)

TRANSLATOR'S PREFATORY NOTE

I have great pleasure in presenting this English translation of Deussen's *Sechzig Upaniṣad's des Veda* to the world of scholars and general readers.

The late Prof. V.M. Bedekar had already completed a little more than half of the whole work (to be exact: upto page 567, line 28 of the third German edition=page 598, line 28 of this edition) of translation when he unfortunately passed away unexpectedly on the 3rd of January, 1978.[1] After his sad demise the arduous task of completing the translation devolved on my slender shoulders.

I may perhaps mention here that I had no occasion to discuss with Prof. Bedekar the lines of the present translation. In fact I came to know about it only when it was suggested to me, after his death, that I should complete the work which he had left incomplete. There is therefore no question of joint translators following a common policy. There are just two translators. As for me, my watchword in translating has been 'literal and faithful' which, I am sure, must have been the guiding principle of Prof. Bedekar also. As a rule, Deussen's translation is, in the true traditions of German scholars, exact and objective. Occasionally, however, I found it somewhat loose or free (to quote from the Māṇḍ. Up. Kārikās: II, 24;33; III, 6; 9; IV, 9; 49; 67) and, in a few cases, even wrong (see foot-notes 856.1,[2] 869.1, 932.1, 932.5). But in all such cases I have translated Deussen's original as it is, never forgetting that this is an English translation of Deussen's German translation, and not of the Sanskrit original. In a few places where I differed from Deussen, whether in understanding a Sanskrit exrpession or on some other point, I have

1. I have heard that he had been awake late in the night before, working on this translation.

2. Unless otherwise specified, references are to page and foot-note. Incidentally, I have characterised my foot-notes by GBP to distinguish them from those of Deussen.

expressed my opinion in footnotes (e. g. 647.6, 661.1, 698.1, 760.1, 769.2, 776.1, 903.2, 903.4, 909.3). I have also mentioned a number of other readings in the original Sanskrit Upaniṣads (particularly when Deussen had found his text unsatisfactory, but even at other places; e.g. 647.5, 702.3, 718.1, 735.1, 737.2, 761.1, 805.1, 855.1, 917.1, 921.1, 937.2). Further, I have also added here and there in footnotes small informatory points which I thought would help to understand the text better (e.g. 646.1, 647.3, 656.1, 657.1, 661.3, 686.1, 695.4. 735.1, 751.1, 781.1-2, 780.1, 801.2, 833.1, 872.2, 894.1, 910.1, 909.2, 909.4). Lastly, even after diligent attempts, a few places in Deussen's German original have not been quite clear to me (e.g. 661.2, 823.1 [Deussen's coinage?], 871, stanza 5, 895.1, 941.4). At such places I have satisfied myself with giving a literal translation. (How often I remember European scholars here on visit to India throwing up their hands or shrugging their shoulders in despair when I consulted them on these obscure points !)

Some Upaniṣads included in this collection (in the Supplement) were not available in Sanskrit original to Deussen. Since then, however, they have become available with the publication of the *Unpublished Upaniṣads* from Adyar in 1933 under the supervision of *Kunhan Raja.* I have avoided a detailed comparison of this version with the Persian-Latin one in view of the restricted scope of the present work. Still I have written notes here and there to draw attention to certain important points of agreement and difference between the two versions, confining myself mostly to translating Deussen's German original.

There was some hesitation initially about retaining the extremely voluminous Index compiled by Deussen for his German edition. Finally it has been retained (in the English form, of course) in view of its vast usefulness, although it involved tremendous labour (in that the whole thing had to be translated first into English and alphabetized according to English and the new page-references according to this English edition had to be substituted in place of those of the German edition). It is hoped that this will be appreciated and the Index copiously utilised by the reader.

The Additions and Corrections are somewhat numerous. This is because it was thought proper to indicate whatever omissions and mistakes (due, in some measure, to the indifferent health of Prof. V. M. Bedekar in his last days) came to my notice.

I am thankful to Shri N. P. Jain of Messrs. Motilal Banarsidass who gave me an opportunity to participate in this great undertaking. I do not know how to thank adequately Dr. V. V. Gokhale and Dr. R. N. Dandekar who encouraged me to undertake this work when I was hesitating to do so at the beginning. I am particularly obliged to Dr. Gokhale to whom I had a free access and to whom I used to run whenever I had any difficulty about German. In this context I must not fail to mention my colleague Father S. J. Carri, a research Fellow at the Centre of Advanced Study in Sanskrit, whom I often consulted and from whose knowledge of Greek and Latin I have profited considerably. Librarians of the Centre of Advanced Study in Sanskrit and of the Bhandarkar Oriental Research Institute, Shri Goswami and Shri Manjul respectively, were very helpful, not only promptly supplying me books required, but also giving a lot of other information which good librarians specialize in possessing. As usual my erstwhile pupils Dr. (Mrs.) Asha Gurjar, Sub-Editor in the Sanskrit Dictionary Department at the Deccan College and Dr. Pratibha Gokhale, Research Associate, Centre of Advanced Study in Sanskrit, Pune, rendered me help in a number of ways, including taking down the translation I dictated when I was suffering for months from a pain in the shoulder. Lastly I must not forget Shri J. V. Bhide who has efficiently and promptly typed the whole huge press-copy (running into nearly 1400 typed sheets), not just as a business proposition, but with a sort of devotion.

This project was originally conceived by the late Prof. Bedekar and he had executed a substantial part of it by dint of his characteristically vigorous and hard work in spite of his indifferent health. It would have been in the fitness of things if he could have lived long enough to finish it. But that was not to be. I do not possess the vast experience and the capacity which Prof. Bedekar had. I am only glad that I could finish the work which

he had to leave half done.[1] How far it is a success, I leave it for the scholars to say.

Pune,
January 26, 1980

G. B. PALSULE

1. My feelings are somewhat the same as those of Bhūṣaṇa who says, when he started to complete Bāṇa's half-written *Kādambarī*:

yāte divaṁ pitari tadvacasaiva sārdham
vicchedam āpa bhuvi yas tu kathāprabandhaḥ,
duḥkham satāṁ tadasamāptikṛtaṁ vilokya
prārabdha eva sa mayā na kavitvadarpāt.

FOREWORD

(to the First German Edition)

The Upaniṣads are for the Veda, what the New Testament is for the Bible; and the analogy is not mere external (formal) and accidental but such as is full of great profundity and is founded, in general, on the laws of development of religious life manifested in both the fields (of literature).

In the childhood of mankind religion lays down commands and prohibitions and emphasises them through promise of reward and threat of punishment; it thus concerns itself with the egotism, which it presupposes as the real core of man and beyond which it does not lead.

A higher state of religious consciousness is attained with the knowledge that all works (deeds or actions), which depend on fear or hope as their driving motives, are worthless from the point of the eternal destiny of man, that the highest function of existence consists not in the gratification of egoism, but in its own complete heightening (sublimation) and that in this state (of heightened consciousness), our true divine essence attains a break-through through the individuality as through a shell or a husk.

That childlike standpoint of the validity of actions is represented in the Bible through the rules in the Old Testament, and correspondingly in the Vedas through what the Indian theologians name the *Karma-Kāṇḍa* (the part devoted to rites and ritual), under which name is included the whole literature of the hymns and the *Brāhmaṇas* with the exception of the parts like the Upaniṣads, interlaced here and there in between. Both the Old Testament and the Karmakāṇḍa of the Vedas proclaim a law and set forth the prospect of reward for the observance of that law and of punishment for its transgression. The Indian theory has the advantage that it can remove or transfer the requital (of actions) partly to the world beyond and thus avoid conflict with actual experience; the theory of requital, in the Old Testament, however, restricted to this existence, creates

many dilemmas. On the other hand, the distinctive character of the Biblical 'validity of the law' lies in the fact that, in comparison with the Indian one, it is less concerned with going beyond the ritual directions and on account of that reason, lays greater emphasis on the moral, 'unpunishable' conduct of life. From the point of the interest of human society, this advantage is very great; but by itself and from the point of 'moral' worth of actions, there is basically no difference whether man exerts himself to offer service to an imaginary god or to his own fellow-beings. Both these, so long as one's own well-being is present before the mind, however vaguely, are a mere means towards this egotistic aim and, therefore are, like the egotistic aim itself, worthless and objectionable from the point of moral considerations.

This knowledge breaks new ground in the New Testament, when it teaches the worthlessness of bad actions and in the Upaniṣadic teaching which lays down that all, even good, actions are objectionable. Both the New Testament and the Upaniṣads make salvation dependent not on any actions of one's own doing but on a complete transformation of the whole natural man. Both consider this transformation as a deliverance from the fetters of this whole empirical reality, rooted in egotism.

But why do we need a deliverance out of this existence? "Because this existence is the realm of sin and evil" answers the Bible. "Because it is the realm of error or ignorance" answers the Veda. The Bible sees the corruption in the willing part of man, the Upaniṣads see it in the knowing part of man; the Bible promotes the transformation of the will, the Upaniṣads the transformation in knowledge. On which side lies the truth?—Were man a mere will or a mere knowledge, we would, correspondingly, have been able to decide in favour of one or the other interpretation. But man is at the same time a willing and a knowing being; so that great transformation, in which the Bible and the Upaniṣads discover salvation, will have to be brought about in both the spheres; it will, according to the Biblical view, soften the heart petrified in natural egoism and make it capable of practising righteousness, love and self-negation —and secondly, hand in hand with it, it will, at the same time, anticipating Kant's doctrine, allow the knowledge,

which the Upaniṣads advocate, to dawn on us, to the effect that this whole world-order, entirely spatial, i.e. manifold, i.e. an egoistic world-order only depends on an illusion (māyā) inborn in us through the constitution of our intellect, that there is an eternal being beyond space and time, beyond plurality and becoming, which comes into manifestation in all forms of nature and which I feel and find to be whole, undivided as my real self, in my innermost being, as the Ātman.

Undoubtedly, according to Schopenhauer's great teaching, the will and not the intellect forms the core of man; equally undoubtedly, the preference of Christianity is for the promotion of the rebirth of the will, which is the really central and the essential one. —But at the same time, there is no doubt that the man is not mere will but is also, at the same time, intellect. Therefore, that Christian rebirth of the will can be surely demonstrated, on the other side, as the rebirth of knowledge, just as the Upaniṣads teach it. "Thou shalt love thy neighbour as thyself" so the Bible demands. —But whence comes this demand, that I feel in me and not in the other? —"Because" here intervenes the Veda (the Upaniṣads) providing clarification, "thy neighbour, in truth, is thy own self and what separates thee from him is mere illusion". —As in this particular case, so also it is on all points between the two systems. The New Testament and the Upaniṣads—both are the highest products of religious consciousness of mankind. If one does not cling to the externals, he will find that both these do nowhere, at no point, stand in irreconciliable contradiction but serve, in the most exquisite manner, to elucidate and supplement each other.

An example may show the value which the Upaniṣads have for us from the point of the pattern of our Christian consciousness.

Christianity teaches, though not everywhere according to the letter, that the man, as such, is sinful, i.e. capable of egotistic actions (Römer, 7.18) and that everything which is good according to its motive will as well as its accomplishment can be effected only by God (Phil. 2.13). This teaching, not so much expressed in separate passages, lies, however, inherent as such in the whole system for any one who has the eyes to see; still it has become difficult for the Church through all its

periods of history, to take kindly to it. Instead, a way out was found by evolving a synergism with all its half-measures and possibly to leave a back-door open for the actions of men, evidently because they saw behind the monergism, which refers everything good, back to God, the ghastly absurdities of predestination, standing as frightful spectres. And this, indeed, follows as an unavoidable consequence, as soon as one combines that Christian knowledge—so deep and true—of monergism with the Jew realism handed down by the Old Testament—the Jew realism which juxtaposes against each other God and man as two exclusive entities. —In these obscuring conditions, comes to us a light from the East—from India. Undoubtedly, Paul makes a start to identify God with *Anthropos Pneumatikós*[1] (1Cor. 15.47) and Kant also tries to explain the wonderful phenomenon of the categorical imperative in us to the effect that in the categorical imperative man as thing-in-itself points out the law to the man as appearance. But these appear as hesitating and groping attempts as against the basic view of the Vedānta which peeps out of the pages of the Upaniṣads that the God, who alone effects whatever is good in us, is not, as in the Old Testament, a being standing different from, and juxtaposed to, us but that, He is, on the contrary, without prejudice to his being in full contrast to our own corrupt empirical 'I' (*jīva*)—our own metaphysical 'I', our permanent, blessed, divine self enduring in undisturbed wholeness among all the aberrations of human nature; He is our Ātman.

We could learn this and many other things from the Upaniṣads. We should learn it from the Upaniṣads, if we wish to bring our Christian consciousness to consistent perfection—complete from all sides.

When we consider the significance which the Upaniṣads of the Veda would surely contribute to our religious and philosophical knowledge, it would be really surprising that until now, there is no reliable, readable, complete translation in German of these most important records of Indian antiquity, though the

1. This is the transliteration of the Greek words given in the Greek script by the author. '*Anthropos Pneumatikós*' means 'spiritual man'.
(Translator)

production of such a translation confronts partly insurmountable difficulties. A translation of the Upaniṣads satisfying all demands would first presuppose a critical edition of the Upaniṣadic texts, for which a small start has just been made and which is not yet possible with regard to the Atharva-Upaniṣads, i.e. until we possess a connected history of the Upaniṣadic tradition which can be settled in a definite way in India itself. So long as such critical edition is not available, every translation, though most scholarly and conscientious, will, in many respects, rest on uncertain foundations. With the resources at our command, an understandable text sufficiently containing the requisite thoughts might be available but it would not afford guarantee that the particular text is the right and original one. It cannot, therefore, lay claim to higher worth or reliability than the classic edition of the Bible of Humanists or of Luther's translation o f the Bible. But just as the latter, in spite of their several deficiencies clinging to them, have been more in use than the later critical editions and authentic translations, we also indulge in the hope that out of our translation, a faithful picture of the Upaniṣads in all its essentials will be present before the reader. The uncertainty of tradition, which has already been mentioned, holds good in full measure only in the case of the Upaniṣads of the Atharvaveda, and to a lesser extent in the case of the Upaniṣads of the Ṛg-, Sāma-, and Yajurveda. In the latter case, the transmission, apart from negligence in the handwriting and of the copyist and the editor, which can be easily corrected, is essentially good and such an effort of producing the restored text, as has been undertaken by Böhtlingk, for instance, under the present circumstances, no doubt exceeds our humble desideratum. The readings of his edition of the Chāndogyopaniṣad preserve a similar usage just as Horatius of Bentley; his notes are, throughout, interesting and instructive but in his conjectures one will agree with him in very few cases. Less high stands his edition of the Bṛhadāraṇyakam; what can be gained out of his editions of the Aitareya, Kāṭhaka and Praśna is still less.[1] Throughout, where the text was

1. Böhtlingk's discussion of the passage in the Kauṣītaki—1.2. (*Berichte der Sachs, Ges. d.W.* 42, 198 fg) was unknown to me, while my translation

already previously translated, I have, as a rule, only after the completion of my own translation, compared the newest or the best translations of the same by Böhtlingk, Cowell, M. Müller, Weber etc., in order that I should not come from the first under these external influences. Where I differ from my predecessors, I do so with full consciousness and on grounds which the well-versed reader will easily understand, without any reference thereto. Similar is the case with the most important commentaries which are transmitted under the name of Śaṅkara. Throughout, I have looked into them afterwards, after I had a clear comprehension of the Upaniṣadic texts, out of a sort of feeling of duty, but I cannot say that the gain coming from these commentaries is, in any way, proportionate to the expense of time and toil. Still less is this the case with regard to the remaining commentaries of Śaṁkarānanda and Nārāyaṇa etc. They dilate over the self-intelligible things while real difficulties are often not noticed by them or are passed over in silence. On rare occasions, it also appears that they elucidate, at the great expense of acumen and pedantry, what is only a palpable scribal error. We would like to recommend to the future editors that they should not burden their editions of the Upaniṣads with all this ballast of the commentaries and to restrict themselves to a selection of only such as are likely to be useful.

A 'complete' collection of the Upaniṣads, as far as it can be ascertained, is not possible and will not be possible, as this literature does not denote a closed body (corpus) of writings but a species of writings, the products of which have never come to a real concluding point; why, possibly in the present and the future a continuation of this species of literature can still proceed! Every edition or translation of the Upaniṣads must, therefore, restrict itself to a choice. Our choice includes first the eleven Upaniṣads of the three older Vedas, then all those Atharva-Upaniṣads which occur with a certain regularity in all or most collections and the lists of the Upaniṣads and

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was being printed. Otherwise, I would not have omitted to mention it there that he alone before me has understood rightly the main points.

which, thus, appear to have attained a sort of canonical regard. Our choice of the Sixty Upaniṣads offers, all in all, everything that is of interest from this field of literature; particularly, we have taken care to incorporate into our collection not only all the Upaniṣads of Colebrooke's list but also all those occurring in the *Oupnek'hat*.[1]

In the introductions (to each Upaniṣad and its sections) the attempt is made for the first time to clear up the literary composition of the several sections, in order to render possible, on the one hand, the full philosophical understanding of those sections and on the other, to present the data of their interdependence on one another and thus of their relative period of composition. These investigations will be found continued, with the elucidation of their inter-connections, in the Second Part, devoted to the Upaniṣads, in my *Allgemeinen Geschichte der Philosophie* (General History of Philosophy). The first part of this work appeared before two years and sets forth together the preparatory first steps of the Upaniṣadic doctrines discovered in the Hymns and the Brāhmaṇas. It will serve as an introduction in the study of the Upaniṣads and will essentially facilitate their understanding.

We close with the expression of thanks to the Königl. Akademie der Wissenschaften zu Berlin for the assistance which it has rendered towards the printing of this present work.

Kiel, P.D.
January 1897.

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1. *Oupnek'hat* (i.e. Upaniṣad)—Duperron, Anquetil, Strassburg, Levrault, 2 vols. 1801-1802, 735 and 916 pp.—This is a translation into Latin of a translation into Persian of the original Sanskrit of fifty of the Upaniṣads. The primary translation was made at Delhi (1656-1657) by Pandits who had been brought from Benares for this purpose by Prince Dārā Shukōh, son of the Moghul emperor, Shāh Jehan. *Oupnek'hat* was translated into German by Franz Mischel, Dresden, Heinrich, 1882. 618 pp.

Deussen's German translation of the Sixty Upaniṣads contains the classical Upaniṣads, all of the fifty included in Duperron's *Oupnek'hat*, together with the more important of the later Atharvan Upaniṣads.

—Translator

FOREWORD

(to the Second German Edition)

Since the appearance of the first edition, the interest for the Upaniṣads, which are the deepest and most precious among all (the literary works) which the wisdom of India can present to the world, has grown in a gratifying manner and so it is to be hoped that also the attempt to present systematically the philosophy of the Upaniṣads and to ascertain in them a process of historical development, such as has been undertaken in my *Allgemeine Geschichte der Philosophie* (General History of Philosophy) (Vol. I, Part II), would have to undergo more exhaustive examination. This is not the occasion to undertake considerable changes in the present second edition, so that the number of pages could remain the same as in the first edition and in view of this the citing according to the pages of our translation should not find an obstacle in future also. A lone exception is made with respect to the pages 859ff (containing the Praṇavopaniṣad). In the first edition there is the translation of the Praṇava-Upaniṣad as it appears in the *Oupnek'hat*. But since then, it has been demonstrated to be a part of the Gopatha Brāhmaṇa (I. 1. 16-30) (See Bloomfield, Atharvaveda in Bühler's *Grundriss* II, 1, B and the same conclusion arrived at in the *Miscellanea Linguistica* in honour of G. Ascoli, p.31 ff). Therefore, in this second edition, the translation of the Sanskrit original of the Praṇava-Upaniṣad in the Gopatha Brāhmaṇa could be and has since been added.

Kiel, P.D.
August 1905.

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1. For *Oupnek'hat*, see p. Foreword. xvii fn. 1.

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DEUSSEN'S ADDENDA

1. Page 129 line 35 (Chānd. 4, 15, 6) : *āvarta* 'whirlpool', better perhaps simply 'a return' : "They do not return to the way back to this human existence".
2. Page 565, line 3 : About Nārāyaṇa's list of Upaniṣads reconstructed by me it is to be observed that No. 50 is not *Gopīcandana* (as I concluded since it can follow No. 49 Vāsudeva) but, as Col. Jacob has ascertained for me most kindly, *Śvetāśvatara;* Nārāyaṇa describes this as *pañcāśattamī* at the beginning of his commentary (now available in print in the Ānandāśrama series); he must have certainly commented on the *Gopīcandana*, but he must have looked upon it only as an appendix to the *Vāsudeva*, and therefore not included in the reckoning.

PRONUNCIATION

P. Deussen has given ru es of pronunciation of Sanskrit words for the guidance of his contemporary readers. Since then the system of transliteration of Sanskrit words has become standardized. That standardized system of the translation of Sanskrit words has been observed in the present translation.

TRANSLATOR

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PART ONE

INTRODUCTION

The Veda i.e. 'the sacred knowledge' embraces the entire literature held by the Indians as super-human and inspired. The Vedic Literature is organized into four sectors which are as follows:

I. Ṛgveda, the Veda of the verses (*Ṛc*)
II. Sāmaveda, the Veda of songs (*Sāman*)
III. Yajurveda, the Veda of sacrificial texts (*Yajus*)
IV. Atharvaveda, so named after *Atharvan*, a mythical priest of the past ages.

The arrangement of all this stuff in these four sectors depends on the fact that the four chief priests belong to a festive Soma Sacrifice:

I. The *Hotṛ*, who invites the gods by reciting the verses (Ṛc),
II. The *Udgātṛ*, by whose songs (Sāman) the sacrifice is accompanied,
III. The *Adhvaryu* who carries out the holy rites, while muttering the sacrificial texts (Yajus).
IV. The *Brahman*, the chief priest who leads the whole ceremony, without interfering in the rules of the sacrifice.

The handbook of the *Hotṛ* is the *Ṛgveda*, that of the *Udgātṛ* is the *Sāmaveda*, that of the *Adhvaryu* the *Yajurveda*. On the other hand, Brahman has no special handbook but he must know all the three Vedas mentioned above. Only artificially and in a later period, there was established a connection with the Atharvaveda, a collection of apocryphal matter which distinctly exhibits this characteristic in all the parts of which it consists.

Every one of these three priests required for carrying out his duties (A) a Saṁhitā (collection) which provided him with the material of hymns and texts to be employed by him; (B) a *Brāhmaṇa* (theological elucidation) which imparted to him the directives for the right use of this material during the sacrificial service; the extensive contents of the *Brāhmaṇa* can be classified under three rubrics or categories : as (*a*) *Vidhi* (directives) (*b*) *Arthavāda* (explanation of an exegetical, mythological and polemical type) and (*c*) *Vedānta* or *Upaniṣad* (theological and philosophical reflections about the essential nature of things). The last mentioned category was called the Vedānta (the end of the Veda, later meant as the final goal of the Veda) because it was, as a rule, located at the end of the *Brāhmaṇa*; it was also called the Upaniṣad (literally 'confidential session' with the teacher, later meant as 'secret lore') because it used to be imparted to the pupil towards the end of the period of instruction, wider circles of pupils being excluded. Besides the Saṁhitā and Brāhmaṇa; (C) every Veda has a Sūtra (a manual) belonging to it; the contents of the Sūtra are parallel to those of the Brāhmaṇa, in so far as the Sūtra reproduces them in a short, well-arranged form and completes them into a systematic whole. Accordingly, Vedic literature is divided into twelve sub-divisions :

I. Ṛgveda	A. Saṁhitā	a. Vidhi
II. Sāmaveda	B. Brāhmaṇa	b. Arthavāda
III. Yajurveda	C. Sūtra	c. Vedānta (Upanisad)
IV. Atharvaveda		

Every one of these twelve sub-divisions is, however, available not in a simple but repeatedly in a manifold form. Every one of these four Vedas was taught in different Śākhās ('branches') i.e. Vedic Schools which deviated so much from one another in the treatment of the total material, that in course of time different works of parallel contents developed out of them. This deviation or difference is not so considerable in the case of the Saṁhitā because its contents had become already too fixed, and if at all, restricts itself as to differences of recension or redaction. But this difference is discernible all the more in the case of the Brāhmaṇas and the Sūtras such that, as every one of the four Vedas continued in different Śākhās and each one produced its own Brāhmaṇa and later, under repeated shifting of names and conditions, its own Sūtra. We can leave here the Sūtras out of account; they arose, as the word shows, mainly in the post-Buddhistic period and are, presumably, to be understood as an attempt to get oriented on new lines vis-à-vis the massive material of the Vedic sacrificial character, after people had got alienated from the Vedic sacrifice for a long period of many centuries, on account of the blossoming of Buddhism and of its anti-sacrificial tendencies. However, whatever may be the case, the Sūtras in any case, do not belong in the strict sense, to the Vedic canon which encompasses only the *Mantra* (hymns and sacrificial texts) and *Brāhmaṇa* (theological elucidations) and finds its conclusion, with the concluding chapters of the Brāhmaṇas, as their name Vedānta (the end or concluding part of the Veda) already signifies. Only till the period which is inclusive of the Vedānta, the inspiration of the Veda extends itself, whereas the Sūtras are no more regarded as inspired and they no more enjoy the authority of the Śruti (revelation) but only that of the Smṛti (tradition).

Every Śākhā had accordingly its own Brāhmaṇa which contains in Vidhi and Arthavāda the ritual textbook and in the Vedānta i.e. the Upaniṣad the doctrinal textbook of the school. The Upaniṣads are, therefore, originally nothing else than the doctrinal textbooks of respective Vedic schools; from this it becomes clear that all of them (such as belong to the older period) treat the same contents — the doctrine of Ātman or Brahman — sometimes briefly, sometimes at length, in a manner which, more or less, deviates from text to text. Accordingly, there must have been as many Upaniṣads as there were Vedic Schools, and when, indeed the Muktikaupaniṣad (*Indische Studien* III, 324) asserts, that there had been 21 schools of the Ṛgveda, 1000 of the Sāmaveda, 109 of the Yajurveda and 50 of the Atharvaveda, it follows therefrom that there must have been 21+1000+109 +50=1180 Upaniṣads. In reality, however, the state of things was much simpler, so far as the number of the Śākhās, which, as we actually know, restricts for every Veda only a few Upaniṣads.

Each of these Śākhās had, therefore, its own Brāhmaṇa and its Upaniṣad joined or annexed to it. However, this annexure was not directly joined to it but used to be mediated to the supplement of the Brāhmaṇa through an Āraṇyaka i.e. (a text) prescribed for study in the forest, which usually contained an Upaniṣad embedded in it and according to its stress and content formed the transition from the Brāhmaṇa to the Upaniṣad. This relation between *Brāhmaṇa* and *Āraṇyaka* (together with the Upaniṣad contained in it) appears to have been based on the Brahmanical ordering of life, according to which every Ārya, after he had completed his period of life as Brahmacārin (Brahman-student) had to pursue in his next period of life viz. manhood (youth) as a Gṛhastha (householder), the sacrificial cult or had to make arrangement for its expenses and after that with approaching old age, had to leave his house and family according to the instructions under the rules in that behalf and live alone in the solitude of the forest in order to practise as Vānaprastha (a hermit in the forest) penance and meditation, whereby the real sacrifice not mostly practicable in this condition, was replaced by a mental or spiritual pursuit of the same according to its deep and mystic meaning. What for the Gṛhastha was the Brāhmaṇa, was for the Vānaprastha the Āraṇyaka. The Āraṇyaka contained the Upaniṣad which, already studied in studenthood, i.e. already committed to memory (because, there was still no written record), now, however, with old age and death approaching, offered at last a fully intelligible final explanation of the nature of the world and of man's own self.

However, this original definite position of the Upaniṣad (which in the beginning only was handed down orally but later on fixed also in wording) as constituent part of a Vedic School holds good only for the oldest Upaniṣads and was in the later products of this name, repressed or was entirely left out. In course of time, the connection of the Vedic Schools, mostly, decayed and got obliterated. On the other hand, a new interest in the Yogic practices, in the life of the Saṁnyāsin (a recluse) and the characteristics of the sects came to the fore and the Upaniṣadic form which was handed down by tradition and was held in holy esteem was pressed into the service of the new products. Therefore, while the older Upaniṣads namely, the Aitareya and Kauṣītaki-Upaniṣads of the Ṛgveda, the Chāndogya and Kena Upaniṣads of the Sāmaveda, the Taittirīya, and Kāṭhaka Upaniṣads of the Kṛṣṇa (black) Yajurveda, the Bṛhadāraṇyaka, besides the Īśa and possibly the Jābāla Upaniṣads of the Śukla (white) Yajurveda had their base in the real Vedic Schools, we also meet with an Upaniṣad — the Śvetāśvatara in the Kṛṣṇa Yajurveda, whose school has been entirely forgotten and another, the Maitrāyaṇīya Upaniṣad, which without evident qualification establishes its connection with an ancient famous school. Still, much less valid is the connection of most Upaniṣads of the Atharvaveda in which, corresponding to their character, apocryphal products of all kinds are found including. The most important Atharvaveda Upaniṣads which in the truest sense represent the Vedānta doctrine are the Muṇḍaka — the Praśna — and to some extent the Māṇḍūkya Upaniṣads. To the Atharvaveda are attached

a great number of other, mostly small, Upaniṣads, the number and the names of which have not been fully ascertained. A large part of these Upaniṣads is devoted to the mystic contemplation of the syllable *Oṃ* and to the practice of Yoga connected therewith later on. Others aim at the glorification of the life of a religious mendicant, (*Saṁnyāsin Parivrājaka, Bhikṣu*) and others are the symbolic books, of the Śivaite and Viṣṇuite sects, which take shape after appropriating the original Upaniṣadic thought in their own way.

In course of time, the collection of the Upaniṣads began to be arranged and was fixed partly according to different principles and, partly as it appears without any recognizable principles. Thus, the *Oupnekhat* i.e. got translated by Dara Sehakoh from Sanskrit into Persian and then translated into Latin by Anquetil Duperron contains fifty Upaniṣads of which three longest (Chāndogya, Bṛhadāraṇyaka and Maitrī) stand forth prominently while the remaining follow in a motley collection lacking any order. The Muktika-Upaniṣad recommends (verse 26) these Upaniṣads which help the student to strive for emancipation, above all, however, the Māṇḍūkyopaniṣad, then "the first ten", then "the thirty two" and finally "the hundred and eight Upaniṣads" as a perfect means of knowledge, of which the last is the Muktikopniṣad which then enumerates them. These 108 Upaniṣads have been printed in Cennapuri (Madras) in 1883; they are, however, printed in Telugu-script and have therefore, remained almost wholly unknown beyond Southern India, whereas a collection of the ten first among them (in the sequence : Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, Bṛhadāraṇyaka) are available everywhere. A collection of 52 Upaniṣads, beginning with Muṇḍaka, found general currency. This list was first made known by Colebrooke. There is a continuous commentary on them by Nārāyaṇa, which, in part, strikingly coincides with the number and partly does not, — a point which is still to be investigated.

We have followed in our arrangement of the order of the Upaniṣads the sequence of the four Vedas which has been conventional in which we have this advantage (incidentally, without fixing, in any way, the historical sequence) that we are able in general, to present the oldest and the most important texts.

A

THE UPANIṢADS OF THE ṚGVEDA

AITAREYA UPANIṢAD

KAUṢĪTAKI UPANIṢAD

THE AITAREYA UPANIṢAD OF THE ṚGVEDA

INTRODUCTION

The Aitareya Upaniṣad belongs to the school of the Aitareyins who possess the *Aitareya Brāhmaṇa* and the *Aitareya Āraṇyaka*, in which latter is included the Aitareya Upanisad. Sāyana in the preamble of his commentary on Ait. Br. narrates the following legend:

"There was once a great sage who had many wives. Among them was one named Itarā. This Itarā had a son; the boy was called Mahīdāsa. It is said in the part of the Āraṇyaka: 'Mahīdāsa Aitareya (i.e. the son of Itarā) spoke, indeed, such (a piece of knowledge)' (Ait. Ār. 2.1.8.2). The father of this Mahīdāsa had greater love towards his son from another wife, than that towards Mahīdāsa. Once, in a sacrificial assembly he demonstrated scorn towards Mahīdāsa, because he took the other son on his lap. Thereupon, his mother, Itarā, when she saw the afflicted face of Mahīdāsa, thought of their family goddess, Earth. Then as it happened the goddess Earth appeared in her celestial form before the sacrificial assembly, presented to Mahīdāsa a heavenly thronelike chair and seated him in it. Then she proclaimed his superiority in knowledge over all other boys and conferred on him as a gift the mental vision of the present Brāhmaṇa. Through her mercy, the Brāhmaṇa consisting of forty chapters was revealed through the mind of Mahīdāsa. The Brāhmaṇa begins with '*Agnir vai devānām avamaḥ*' and ends with '*Stṛṇute Stṛṇute*' (Ait. Br. 1.1.1 and 8.28.20). Further, also the portion of this particular Brāhmaṇa beginning with '*atha Mahāvratam*', and ending with 'acāryā', ācāryāh' (Ait. Ār. 1.1.1.1 and 3.2.6.9) was revealed to him for the vow of life in the forest".

Out of this narration, we notice an implication of two sorts: (i) that the Aitareya-brāhmaṇa and the Aitareya-āraṇyaka were considered as two parts of a whole belonging together; (ii) that this whole revealed through divine inspiration extended only upto Ait. Ār. 3.2.6.9 and consequently did not include Ait. Ār. 4 and 5. In fact, Ait. Ār. 4 contains only a list of the Mahānāmnī verse and passes for a work of Āśvalāyana (the author of a sūtra-work on the Ṛgveda), whereas Ait. Ār. 5 is attributed to Śaunaka, the teacher of Āśvalāyana and it again takes up the theme of Ait. Ār. 1 in the Sūtra style. Both books Ait. Ār. 4 and 5 are not considered as revealed and are perhaps accidentally joined to the Āraṇyaka instead of the Sūtras to which they belong. A concise statement of the contents of the Aitareya-brāhmaṇa and the Aitareya-Āranyaka is given below as a sample of the contents of, and connection between, these both kinds of texts. The first is divided into 40 *adhyāyas* (the 40 paragraphs of our summary), each one of which is collected in one Pañcikā (a bunch of five), while the latter is divided into 18 *adhyāyas*, which are distributed unequally in the Āraṇyaka 5.

AITAREYA BRĀHMAṆA

First Pañcikā

Khaṇḍa

1-6 *Dīkṣā*, Initiation before the Soma-sacrifice (Agniṣṭoma, first day).
7-11 *Prāyaṇīya*, Initial gifts of the Soma-sacrifice.
12-17 *Soma-kraya* and *Ātithyam*, buying and hospitable reception of Soma.
18-26 *Pravargya*, *Upasad*, *Tānūnaptram*, Boiling of milk in the Mahāvīra-cauldron, gifts with total abstinence, swearing by truth (Agniṣṭoma, second and third day).
27-30 *Agni-praṇayanam*, *Havirdhāna-pravartanam*, *Agniṣṭoma-praṇayanam*, conveying of fire, fetching of the chariot with Soma, establishment of Agni and Soma in their places.

Second Pañcikā

1-10 *Paśukarman*, the animal sacrifice preceding the pressing of Soma (a he-goat is killed by throttling).
11-18 Treatment of Vapā, the retina of the sacrificial animal (Agniṣṭoma, the fourth day)—Prātaranuvāka morning prayer on the day of the pressing of Soma.
19-24 *Aponaptrīyam*, consecration of the water-pitcher — The pressing of Soma and offering the upāṁśu and Antaryāma-gifts.
25-32 *Dvidevatyam*, offerings to the two gods; Ṛtuyāga, gifts to the seasons; Tūṣṇīṁśaṁsā, the silent prayer.
33-41 *Ājya-Śastram*, Recitation of the Ājya-litany during the morning-offering.

Third Pañcikā

1-11 The *Pra-uga-Śastram*, recited during the morning offering. The Vaṣaṭkāra and the Nivids.
12-24 *Marutvatīyam* and *Niṣkevalyam* recited during the midday-offering.
25-38 *Vaiśvadevam* and *Āgnimārutam* recited during the evening—(Agniṣṭoma, fifth day).
39-44 The Agniṣṭoma described up to now (when complete, it is also named *Catuḥṣṭoma*, *Jyotiḥṣṭoma*) with 12 *Śastras* is the model (prakṛti) of the Soma-sacrifice lasting for one day. Other forms of the same are: The *Ukthyam* with 15, the *Ṣoḍasin* with 16, the *Vājapeya* with 17, the *Atirātra* with 29, the *Āptoryāma* with 33 *Śastras*.
45-50 General about the sacrifice, priests and the metres — the *Ukthya*.

Fourth Pañcikā

1-6 The Ṣoḍaśin and the Atirātra.
7-14 The *āśvinam Śastram*, a long morning prayer (*prātaranuvāka*) after the overnight Soma-sacrifice (*Atirātra*). The Caturviṁśa, i.e. the

beginning day of the 360 day Soma-sacrifice, called Gavām-ayanam, following the Atirātra. About both Sāmans *Bṛhat* and *Rathantaram* and their alternate employment during Gāvam-ayanam. The *Mahāvratam*, i.e. the penultimate day of the Gavām-ayanam, preceding the concluding Atirātra.

15-22 The *Ṣaḍahas*, subdivisions into 6 days during the Gavām-ayanam. The Visnuvant or the mid-day of the Gavām-ayanam and the day adjoining it, (Abhijit, Svarasāmans, Viśvajit.)

23-28 The Dvādaśāha, the twelve day Soma-sacrifice. The origin, general, initial ritual of the same.

29-32 The first and the second day of the Dvādaśāha.

Fifth Pañcikā

1-5 Śastras for the third and the fourth day of the Dvādaśāha.

6-15 Śastras for the fifth and sixth day of the Dvādaśāha.

16-19 Śastras for the seventh and the eighth day of Dvādaśāha.

20-25 Śastras for the ninth and the tenth day of Dvādaśāha.

26-34 The Agnihotram, the daily morning and evening sacrifice. Duties of the Brahman.

Sixth Pañcikā

1-3 Duties of the priests *Grāvastut* and *Subrahmaṇya*.

4-8 Duties of subordinate Hotr priest.

9-16 Continuation and particulars.

17-26 Specialities in the use of certain hymns.

27-36 Continuation and confirmation through myths.

Seventh Pañcikā

1 Distribution of fragments of sacrificial animals among the priests.

2-12 Expiation for mistakes committed during the Agnihotram.

13-18 History of Śunaḥśepa. The origin and the use of his hymns.

19-26 Rājasūya, the consecration of the King - Introduction.

27-34 Continuation. Substitute of Soma, when the king drinks.

Eighth Pañcikā

1-4 Continuation. Śastras and Stotras during the king's consecration.

5-11 Punarabhiṣeka, re-anointing of the king.

12-14 Mahābhiṣeka, the great anointment of the king.

15-23 Continuation. Value of the ceremony. Rewards for the same to the priests and dreadful consequences, if they are withheld.

24-28 About the Purohita, the house-priest *Brahmaṇaḥ parimaraḥ*, the death (of the enemies) by the spell-formula uttered by the king.

AITAREYA ĀRAṆYAKA

First Āraṇyaka

1. Allegorical interpretation of Uktham as Prāṇa (Life). (*Niṣkevalya-Śastram* consisting of 80 verses, used during the Mahāvrata. The 'Uktham is earth, aerial space, heaven, and is in the man mouth, nose, forehead, (with *Vāc*, *Prāṇa* and *Cakṣus*). Brahman enters as Prāṇa into the man and reaches the head, where eyes, ears, manas, speech, Prāna (breath) stay as its splendour. These last quarrel as to who is Uktham among them, and Prāṇa stands the test as *Uktham*. His sides Prāṇa and Apāna are day and night, while the Sun, the quarters, the moon and the fire correspond to the remaining organs. 'This Puruṣa' (i.e. the cosmic Prāṇa) unfolds its speech in earth and fire, its breath in aerial space and wind, its eyes in the heaven and the Sun, its ears in the quarters and the moon, its Manas in water and Varuṇa). But out of water, everything has arisen. Eyes, ears, Manas, speech, breath, are the *hills* of Brahman i.e. of Prāṇa.

2. "All verses, all Vedas, all Sounds are only a word namely Prāṇa" (Ait. Ār. 2.2.2.11). This has been developed through the explanations of the names of the Ṛṣis, of the hymns and their parts — Viśvāmitra offers to Indra the hymns of the Mahāvrata-day as food and in return for it receives, as present, the knowledge that Indra is the Prāṇa, the Prāṇa of everything and is at the same time the self of the worshipper himself.

3. Further considerations about the Prāṇa, identical with one's own self, representing symbolically the fivefold Uktham. This same Uktham is the five elements, is nutrition and the consumer of the nutrition, is developed in the creation, gradually, is sacrifice and is at its highest the *nilskevaya-śastram* of the Mahāvrata-day; the following is the result of its completion in 1000 Bṛhatī-verses and identity with Indra.

4. The Ātman at the beginning created the worlds and the eight guardians of the world out of the Puruṣa grown from the waters; they then enter into men and obtain nutrition in it. Hereafter the Ātman himself goes into man through the seam of his skull (where the hairs part).

5. The man experiences a threefold birth: the first, when he procreates a son, the second when the latter develops into a grown up person, the third when he is born anew after death.

6. What is the nature of the Ātman ? — It is all the psychic functions, all gods, elements and intelligence *prajñānam* lying at the basis of all created beings; it is the Brahman and by means of it, one becomes immortal in heaven.

7. The kind wishes of the student, in which he prays that the Ātman be revealed to him and that he should not forget what is learnt.

Third Āraṇyaka

1. The Upaniṣad, i.e. the secret allegorical meaning of the Saṁhitāpāṭha, Padapāṭha and Kramapāṭha (three kinds, developed to recite the Veda by

taking into consideration the meanings of different teachers and the manifold references to heaven and earth, means, speech, breath, etc.)

2. About the secret meaning of the vowels, semivowels, consonants with various references to cosmic and psychic relations, a digression describing the harbingers of death, a warning not to impart this secret meaning of the letters and their inter-connection to the unworthy.

Fourth Āraṇyaka

This contains only a list of the Mahānāmnī verses to be employed during the ritual and it is considered to be a work of Āśvalāyana, the author of the Sūtras.

Fifth Āraṇyaka

In three Adhyāyas, the reference is to the Mahāvrata-day of *Gavām-ayanam* and use of the niṣkevalya-Śastram to be employed, its parts being described as the parts of the body of a bird. As previously (Ait. Ār. 1.4) in the Brāhmaṇa-style, this matter is presented in the Sūtra-style. Śaunaka, the teacher of Āśvalāyana, is considered to be the author of the Āraṇyaka.

Leaving out of consideration Āraṇyakas 4 and 5, which belong to the Sūtra literature, we have, in the Aitareya Brāhmaṇa and the Aitareya-Āraṇyaka, a consistent whole before us, which, in the period when there was, and used to be no Sūtras, because the system of sacrifice still was in its most lively flourishing condition, offers to Hotṛ priests belonging to the school of Aitareyins in conjunction with the Ṛgveda-saṁhitā (which is, everywhere, presumed to be, in its essentials, in the form which is today available to us), the necessary directions for giving the requisite clue for performing the sacrifices obligatory for the duties of a Gṛhastha (house-holder), for practising the prescribed meditation obligatory for the forest life of a Vānaprastha (one living in the forest) and also for (the practices of) a Saṁnyāsin (a hermit) who had knowledge of the Ātman, providing also though short, an explanation about his relation to the world. The Brāhmaṇa conforms to the requirements of the Gṛhastha, the *Āraṇyaka* to those of the Vānaprastha and the Upaniṣad contained in the last part to those of the Saṁnyāsin. It is remarkable that all these heterogenous elements were already incorporated into the memory of the Brahmacārin, in order to bring them into practice in the course of his life, one after another. As regards the principal contradiction between the mental attitudes of the *Brāhmaṇa* and the *Upaniṣad*, one must explain it in a similar way as that difference between the Old and the New Testaments among us (the Christians).

The Aitareya Brāhmaṇa mainly restricts itself to describing the functions of the Hotr, for whom it was particularly incumbent to compile the Śastram (the song of praise) to be recited by him, corresponding to every act of the sacrificial ritual out of his Saṁhitā. But herewith the work, is, in no way, complete. While the later sister-work Kausītaki-brāhmaṇa describes in systematic sequence the daily morning and evening sacrifices (*agnihotram*),

the sacrifices to be performed on the new moon- and full moon-days (*darśa-pūrṇamāsān*) besides its Aṅgas, the four months-sacrifices (*Cāturmāsyāni*) and lastly the Soma-sacrifice, the Aitareya-brāhmaṇa, on the other hand, essentially restricts itself to the Soma-sacrifice, when it describes, first, the Soma-sacrifice with one-day pressing (the Angiṣṭoma) and its variations Adhy.1-16), then the Gavām-ayanam (Adhy. 17-18) lasting for 360 days and finally the twelve-day Dvādaśāha (Adhy. 19-24). The following part (Adhy. 25-32) which deals with the Agnihotram and other rites, has already the character of a supplement and in one such part are also described (Adhy. 33-40) the ceremonies concerning the consecration of the king and the position of his Purohita or the chief priest.

The Aitareya Āraṇyaka, leaving out of consideration the last two chapters (4 and 5) which are of the Sūtra type, falls into four distinct different parts: (1) Āraṇyaka 1 deals with in a pure ritualistic manner, with the different *Śastras* during the morning, midday and evening gifts of the Mahāvrata-day of the *Gavām-ayanam*, a related theme (like Ait. Br. 3.1-38; 4.14) spun out more elaborately and provided with allegorical interpretations which, as is customary, are included in the Brāhmaṇa without fail. As a reason for the inclusion of this section in the Āraṇyaka, it is specified that without it, the following would not be completely intelligible. But then with equal justice, must be included still many others, as for example, the whole Saṁhitā for the understanding of Ār. 2.2. It amounts to this that the first Āraṇyaka, according to all appearance, is meant, not for mere meditation but for practical use. Consequently, according to its whole character, it belongs more as an enlarged supplement to the foregoing Brāhmaṇa than to the succeeding Āraṇyaka and, perhaps on predominantly external grounds, has been placed the last. (2) Āraṇyaka 2, 1-3 is a real Āraṇyaka, aimed at replacing cultic practices no more practicable in the forest by meditation about the same. This meditation is connected with the *niṣkevalyam* of the Mahāvrata-day as the highest performance of the sacrifice (Ait. Ār. 2, 3, 4.1) (similar to the Brh. Up. 1.1 which starts with Aśvamedha as the highest sacrifice) but is related in a further sense with the *Uktham*, the hymn as the great instrument of the Hotṛ in general, because the Uktham is interpreted as the Prāṇa or also as the Purusa (both are not essentially different) realized in man as well as the Universe. As Prāṇa just like Puruṣa are the exoteric symbols of Brahman or Ātman, the contents of the Āraṇyaka are already closely related to the Upaniṣads and M. Muller has done well in admitting it in his translation of the Upaniṣads. However, the Upaniṣadic thought here is so little clear and is so much mixed with what does not belong to it, that we prefer to follow the example of Śaṅkara and exclude Ait. Ār. 2.1-3 from its inclusion in the Upaniṣad, all the more so as the precious thoughts in the Kauṣītaki Upaniṣad recur, partly verbatim. (3) Āraṇyaka 2, 4-6, concluding with the short benedictory passages 2.7, contains the proper Upaniṣad of the Aitareyins, about which we shall say in the sequel. (4) Āraṇyakam 3 deals with the secret meaning (Upaniṣad) of the letters and the connections among the letters which, as it occurs also in a different way with the imparting to the student of

knowledge held as secret (Bṛh. Up. 6.4), is joined to the Upanisad; but according to its contents it is so heterogenous that here we can leave it out of consideration.

The Upaniṣad of the Aitareyins in a strict sense (in three Adhyāyas, Ait. Ār. 2.4-6 is one of the shortest Upaniṣads and it appears that this school has found more delight in the mysteries of its Ukthas (of which, indeed, they possessed a splendid collection) than in the considerations about the world-spirit. The contents of the three Adhyāyas are, in short, as follows:

I. World and man as creation of the Ātman. In the beginning, Ātman alone existed. He resolved to create the worlds and created as such the four spheres: *ambhaḥ* 'the flood' of the heavenly ocean beyond the heaven; *Marīciḥ*, 'the Light-atom' of the aerial space; *maram* the earth as 'the death'; and *āpas*, the 'ur-water' primeval serving as the basis for the whole structure below the earth. Further the Ātman creates eight 'world-guardians', when he out of 'ur-water' brings forth the Puruṣa (ur-man-the primeval man) and first creates out of mouth, nose, eyes, ears, skin, heart, navel and the generative organ the corresponding psychical organs (speech, in-breathing, sight, hearing, hair, Manas, out-breath, semen) and out of these Agni, Vāyu, Ādıtya, quarters or directions, plants, moon, death and water as world-guardians. But immediately, weakness overcomes these world-guardian-gods. They fall back in fluctuating waves of the primeval waters which the creator exposed to two evil powers — the hunger and the thirst. Afflicted by these both, the world-guardians beseech for a firm place in which they could keep off these by eating food. The creator, thereupon, offers them a cow, then a horse and finally, after both these had been refused as being insufficient, a man into whom the world-guardians enter through mouth, nose, eye, ear, skin, heart, navel and the generative organ. Here they could receive nutrition, only because at the same time they allowed hunger and thrist to have the same (nutrition); therefore, hunger and thirst have their share in every sacrifice pro-offered to the gods. This feature is supposed to illustrate the neediness of the gods. —The Ātman created the third creation, viz. the food which sought to run away from him, as the mouse from the cat, whereupon he strives to seize it with the remaining organs: breath, eyes, ears, etc., but in vain, until he finally seizes it again with Apāna (which here is well a principle of digestion). The Ātman understands that without him, without the self, the created human being in spite of all its organs, could not last. He puts to them and to their functions a question: "But then who am I ?"; this question finds its answer at the conclusion of the Upaniṣad. Then the Ātman enters into the man through the vidṛti (cleft), the seam or suture of the skull, in which he has three places of residence (senses, Manas and heart) and three states (stations) (of waking, dreaming and deep sleep). He looks around at all beings and finds that among them there is no one whom he could designate as other or different from himself but that, nevertheless, of all, the man mostly is Brahman.

This presentation or account (as it is to be reasonably expected in a school belonging to the Ṛgveda) is connected with the Puruṣa-hymn of the Ṛgveda 10.90. As in that hymn (verses 13-14), so also in this Upaniṣad, arise, only

with a few variations and amplifications, the gods, out of the parts of the body of the Puruṣa, who then take up their residence in man. But the great difference is that in the Upanisad, the ur-man (primaeval man) is a being dependent on the Ātman, which the Ātman brings forth out of the primaeval (Ur-) waters created by him, forms and hatches. And thus the man, in spite of all the gods who have entered into him, cannot last without the Ātman (*Katham nu idam mad rte syāt*) who, therefore, enters into him and has his seat in the senses during the waking state, in the *manas* during the dream-state and in the heart during deep sleep. The world as a creation, the *man* as the highest manifestation of the Ātman who is also named as the Brahman, — this is the basic idea of this section.

II. *The Threefold Birth of the Ātman:*

As the comparison with the Śatap. Br. 11.2.1.1 shows, the theory of the three births is a theme which is often propounded, though it is continually found to have been treated differently. Because while in the Śatap. Br. the three births are being born out of sexual union, the performance of the sacrifice and new birth after death, the passage in the Upanisad enumerates them as follows: (1) The begetting of the child, (2) The care of the child before and after birth, until it is in position to represent the father in the performance of holy works, (3) The new birth of the father after death. The inconsistency that, while in the first two cases, there is an express reference to the soul of the child, whereas in the last case there is an express reference to the father, does not escape the scholiasts who get over it by explaining that the Ātman in both cases is identical. However, this explaining away is not, strictly considering, admissible from the exoteric standpoint which is authoritative in this case, as the soul of the child stays only as a stranger (a guest) in the mother's womb as also in the father's sperm. By the way, the view emphasised here that not the mother but the father sticks to the child rests on a right consideration and is a philosophically precious idea. In conclusion, the deliverance is pointed out as the end of the cycle of births, which is envisaged as an immortal continuance in the heavens for him who (supposedly like Vāmadeva, Ṛgveda 4-27-1) sees through or has a clear understanding of, this cyclic course of births.

III. *The nature of the Ātman*: All sense-organs and organs of action, all intellectual and moral forces, all gods, elements, animals and plants are *prajñānetra*, *Prajñāne pratiṣṭhita* "led by consciousness, grounded in consciousness", the consciousness is Brahman.—This comprehension (of reality) as seen, repeatedly in the Upaniṣads as well as in Western Philosophy, is true, so far as it seems to discover the key to the riddle of the Universe in one's own inner self; but it is false so far as it stops with the phenomenal world of the organic function of consciousness confronting us, instead of penetrating into the proper root of our existence which is the substratum of the phenomena.

AITAREYA UPANIṢAD

FIRST ADHYĀYA

FIRST PART

1. In the beginning of this world, there was Ātman alone; there was no other thing there, which cast up the eyes. He cogitated: "I will create the worlds".

2. Then he created the worlds: the Flood, Light-space, the Death, the Water. That is the flood, beyond it the heaven; the heaven is its bottom;— The light-spaces are the air-space. The death is the earth. What is below it, are the waters.

3. He thought: "Now these are the worlds. I will now create the world-guardians!" Then he brought forth out of the waters a Puruṣa (man) and formed him.

4. He brooded over him; then he hatched him.

His mouth split itself like an egg, out of the mouth sprang forth speech, out of speech Agni;

the nose split itself, out of the nose sprang forth the Prāṇa, out of Prāṇa Vāyu;

the eyes split themselves, out of the eyes sprang the sight, out of the sight, Āditya;

the ears split themselves, out of the ears sprang the sense of hearing, the ears, out of ears the Diśas — the quarters of the heaven;

the skin split itself, out of the skin sprang the hair, out of the hair, plants and trees;

the heart split itself, out of the heart sprang the *Manas*, out of the *Manas*, the moon;

the navel split itself, out of the navel sprang forth the Apāna, Mṛtyu (death);

the generative organ split itself, out of the generative organ, sprang forth the semen, out ofthe semen, the waters.

Second Part

1. These god-heads* after they were created, tumbled into this great ocean. He subjected it (the ocean) to hunger and thirst. Then these (gods) said to him: "Provide us with a place in which we shall be able to establish ourselves and eat food!"

2. Then he produced before them a cow; but they said: "This will not suffice us".—Then he produced before them a horse; but they said, "This will not suffice us".

3. Then he produced before them a man. Then they said, "Indeed! our purpose is accomplished!" Because man well succeeds (in accomplishing our purpose). He spoke to them: "Enter into him, each according to your place".

4. Then it so happened that Vāyu entered into his nose as Prāṇa (breath), Āditya entered into his eyes as sight, the Diśas (quarters) entered into his ears as sense of hearing, plants and trees entered into his skin as hair, the moon entered into his heart as Manas (Mind), Mṛtyu entered into his navel as Apāna (out-breath), the water entered into his generative organ as semen.

5. Then hunger and thirst said to him: "Provide for us also a place". And he spoke: "I will allow you to eat and drink, along with these divinities, I will make you co-sharers or partakers among these". Therefore, it happens that hunger and thirst become partakers in the sacrificial food which is offered to whichever divinity.

Third Part

1. He cogitated: "Now here are the worlds and the world-guardians; I will now create for them food (nutrition)".

2. And he incubated the waters; as they were incubated, out of them there arose a material form. The material form that arose there, that was food.

3. This (food) when it was created (abhiṣṛṣṭam sat), tried to flee away from him; he tried to grasp it with speech but he could not grasp it with speech; had he grasped it with speech, man

*These godheads are the world-guardians referred to in 3 (Part I).

would have been satisfied with food through mere utterance of speech instead;

4. then he tried to grasp it with the in-breath (Prāṇa) but he could not grasp it with the in-breath; had he grasped it with the in-breath, man would have been satisfied through mere breathing food;

5. then he tried to grasp it with the eyes: but he could not grasp it with the eyes; had he grasped it with the eyes, man would have been satisfied with mere sight of food;

6. then he tried to grasp it with the ears; but he could not grasp it with the ears; had he grasped it with the ears, man would have been satisfied with the mere hearing of food;

7. then he tried to grasp it with the skin but he could not grasp it with the skin; had he grasped it with the skin, man would have been satisfied with the mere touch of food;

8. then he tried to grasp it with Manas (Mind), but he could not grasp it with Manas ; had he grasped it with Manas, man would have been satisfied with the mere thought of food;

9. then he tried to grasp it with the generative organ, but he could not grasp it with the generative organ; had he grasped it with the generative organ, man would have been satisfied with mere discharging of food;

10. then he tried to grasp it with the mere breathing-out (Apāna,—here it may well be the principle of (principal factor governing) digestion; then he devoured it. That is why it is the wind which digests food (a play on the words—*āvayat* and *vāyu*), it is the wind which is the winner of food (a play on the words — *Vāyu* and *Annāyu*).

11. He cogitated: "How could this structure of man last without me ?" And he reflected: "Through which way, shall I enter in this same (human body) ?" And he bethought himself: If speech is uttered through the organ of speech, if breath is inhaled through Prāṇa, if the seeing is done through the eyes, if hearing is done through the ears, if the touch is felt through the skin, if thinking is done through the Manas (mind), if breath is discharged out through Apāna (breathing out), if the discharge is let out through the organ of generation — then who am I?''

12. Then he split the part of the skull (*Sīman*) on which the parting of the hair is done and entered through this aperture. This aperture is called *Vidṛti* (the seam or suture) of the head, literally 'the crack', and the same is the state of bliss. He has three places of residence and three states of dreaming (wakefulness, dream, deep sleep): he dwells here (in the eye, during wakefulness) and dwells here (in *Manas* during dreaming) and dwells here (in the ether-vacuum of the heart during deep sleep).

13. After he was born, he espied all creatures and spoke: "What would make clear the difference here for one (for me)?" But, however, he recognized this man as the Brahman, the most penetrating.[1]

And he spoke: "This have I seen" (*idam adarśam*).

14. That is why he is called *Idan-dra*; because he is really called *Idam-dra*; but they name him who is called *Idandra*, Indra in a mystical way; because the gods love, as it were, the mystical, — the gods love, as it were, the mystical.

Second Adhyāya

1. In man, indeed, lies this (Ātman) in the beginning as a germ, because what is his semen, it is its vigour or strength collected together out of all the limbs; then he carries the self itself in it; and he discharges it in the wife, thus he makes him take birth; it is its (of the Ātman of the child) first birth.

2. Then he enters into the self-essence of the wife, just as into a limb of hers; therefore, it comes about that he commits no injury to her. But she, after this his Ātman has got into her, fosters him with care.

3. Because she fosters him, that is why care is to be taken of her. And the wife bears him as foetus. But he first shapes the boy and thus nourishes him from the birth onwards. As he shapes and nourishes the boy further on from the birth, he nourishes his own self, for the continuation of this world; then this world is continued; it is the second birth of his (of the Ātman of the child).

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1. *Brahmatatamam* is possibly the Brahma-tatatamam as in Chānd. 5.10.6 *durniṣprapataram* is for *durṇisprapatataram.*

4. Then this (child or boy) is installed as his (the father's) Ātman, in order to accomplish the holy works; but his other Ātman, after he has accomplished what is to be done and has become old, departs from here ; this, departing from here, becomes once more reborn; this is the third birth of his (of the Ātman of the father). That is why the Ṛṣi (sage) says (Ṛgveda 4.27.1):

"Abiding in the mothers' womb,
I have known all the births of these gods.
A hundred iron strongholds held me,
still (read '*adha*'), like a falcon of swift flight,
I have escaped."

Thus, Vāmadeva, as he lay in this way in the mother's womb, has spoken.

5. And, because he had such knowledge he has ascended upwards, after the separation from his body, has attained all his wishes in that heavenly world and has become immortal — has become immortal.

Third Adhyāya

1. Who is this (whom Vāmadeva knew)? We adore him as Ātman? Which of two (the individual or the highest) is this Ātman?

Is it he who, through the man, sees the form or he who, through the man hears the sound, or he who, through the man smells the smell, or he who through the man utters speech, or he, who through the man distinguishes between the sweet and the unsweet?

2. What is this heart and Manas, it is the thinking over, the contriving, the reflection, the imagination, the understanding, the insight, the resolution, the purpose, the demanding desire, the passion, the remembrance, the concept, the vigour, the life, the love, the will — all these are the names of consciousness.

3. This is Brahman, this is Indra, this is Prajāpati, this is all gods,

is the five elements, earth, wind, ether, water and light,
is the tiny living objects and what are similar to them,
is the seed (origin) of one kind or another,

is those born from the egg, born from the womb, born from sweat, born from sprout,
is the horses, cattle, men and elephants,
is everything that lives, that moves and flees and that is motionless,—

all this is directed by consciousness grounded in consciousness; the world is directed by consciousness, the consciousness is its basis, the consciousness is Brahman!

4. Ascending upwards from this world, by means of this conscious self, he (Vāmadeva) has attained all his wishes in the yonder heavenly world and has become immortal — has become immortal — Oṃ! it is so.

THE KAUṢĪTAKI UPANIṢAD OF THE ṚGVEDA

INTRODUCTION

The Kausītaki Upaniṣad (also called the Kauṣītaki-brāhmaṇa-upaniṣad) belongs to the part of the Brāhmaṇa of the school of the Kausītakins, or as they are also named, the Śānkhāyanas, who possess a Brāhmaṇa and an Āraṇyaka joined with it, including the Upanisad, the first consisting of 30 Adhyāyas and the latter of 15 Adhyāyas, its main contents being as follows:

Kauṣītaki-brāhmaṇa

1. *Agni-ādhānam*, the establishment of the sacred fire.
2. *Agnihotram*, the daily morning and evening sacrifice.
3. *Darśapūrṇamāsau*, the sacrifices during the time of the new and full moon.
4. *Aṅgas*, subsidiary rites during the new-moon-and-full-moon sacrifices.
5. Cāturmāsyāni, four-months-sacrifice.
6. General.

7-13. The preparatory rites of the Soma-sacrifice.
14-16. Agni-ṣṭoma as the basic form of the Soma-sacrifice.
17-27. Other forms of Soma-sacrifice.
28-30. Functions of the Hotrakas, the assistants of the Hotṛ.

Kauṣītaki-āraṇyaka[1]

1-2. Corresponding to the Ait. Ār. 1 and 5.
3-6. The Kauṣītaki-Upaniṣad.
7-8. Correspond to the Ait. Ār. 3.
9. About the quarrel of the sense-organs regarding their rank.
10. *atha ato ādhyātmikam āntaram agnihotram.*
11. *Prajāpatir vā imam puruṣam udañcat* (according to Cowell's reading).
12. *Hastivarcasam prathatām bṛhad vayo....*
13. *atha ato vairāgya-saṁskṛte śarīre....*
14. *ṛcām mūrdhānam, yajuṣām uttama-aṅgam.*
15. *atha vaṁśaḥ* containing the following list of teachers:
    Brahmā svayambhūḥ
    Prajāpatiḥ
    Indraḥ
    Viśvāmitraḥ

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1. These contents of the Kau. Ār. are taken from Weber's *Ind. Literaturgeschichte* (History of Indian Literature), 2nd edition, p. 54 and the index of Berlin Manuscripts (Berliner Handschriften-verzeichnisse) II. 1 p. 5 where, however, only the beginning words and not the contents are given.

Devarātaḥ
Sākamasvaḥ
Vyaśvaḥ
Viśvamanāḥ
Uddālakaḥ
Bṛhad-divaḥ Sumnayuḥ
Prativeśyaḥ
Somaḥ Prātiveśyaḥ
Somapaḥ
Priyavrataḥ Saumāpiḥ
Uddālaka Aruṇiḥ
Kaholaḥ Kauṣītakiḥ
Guṇākhyaḥ Śāṅkhāyanaḥ

The unnamed author was the pupil of the last teacher.

The position of the Upaniṣad in the Āranyaka is different according to different manuscripts. Some number it as Adhy. 1, 2, 3, 4 of the Āraṇyaka, others as Adhy. 6, 7, 8, 9, still others supposedly as Adhy. 1, 7, 8, 9. This phenomenon can, perhaps be explained by the fact that the finished Upaniṣad was incorporated in the finished Āraṇyaka afterwards and that also was not incorporated in the same place or order. But we can leave out of consideration these differences as also the question of different recensions, as, in general, they are irrelevant for us.

About the connection or coherence of the four parts of our Upaniṣad, the commentator Śaṁkarānanda says in the introduction as follows:

"The Kauṣītaki-brāhmaṇa-upaniṣad consisting of four Adhyāyas, begins with the words *Citro ha vai Gāṅgyāyaniḥ* and ends with *ya evam veda.* It contains:

"in the first Adhyāya, the Paryaṅka-vidyā (the lore of the bedstead of rest) so-called because therein the soul attaining to the yonder world appears before the bedstead of Brahman in order to be tested or examined by him, together with the destination of the Southern way (of the Pitryāna which leads back to the earth) and of the Northern Way (of the Devayāna which leads to Brahman);

"in the second Adhyāya, the Prāṇa-vidyā (the doctrine of Prāṇa, life as a symbol of the Ātman) and for him who knows it, certain useful works referring to others and to one's own I and to the attainment of certain fruits;

"in the third and the fourth Adhyāyas, the Ātma-vidyā (the doctrine of the Ātman).

"Though the Section *Pratardano ha* etc. (i.e. the esoteric doctrine in Adhyāyas 3 and 4) is to be studied in preference to the rest, it could also happen that a pure mind itself, so long as one does not still know the nature of Brahman, may in the beginning experience dread, in the presence of the attributeless Brahman though it is not to be dreaded just like a virtuous son when he sees his father for the first time — the father who was a stranger to him before his birth. That is why, the text first (in the Adhyāya 1) describes, in order to remove the fright, the Brahman of attributes sitting on a throne

like a king on this earth, as the final aim of the Northern Way. Herein it is said: 'Then he comes to the bed of rest *Amitaujas*, which is the Prāna.' Thus Prāṇa is described as a bed of rest in the first Adhyāya. With regard to Prāṇa, the question arises before the listener whether this Prāṇa is mere breath or whether on the contrary, he does or does not rejoice in the manifold perfections of power. In order to solve this question, the reverential consideration of Prāṇa is undertaken in the Second Adhyāya. Thus the text, in an excellent way, prepares the way for teaching further (in Adhyāyas 3-4) the Brahmavidyā. But if the teaching of Brahman with attributes was itself received, in all humility, out of the mouth of the teacher, by such great men as Gautama and Śvetaketu, today those who are called upon to learn must also in all humility receive the Brahman of attributes as well as the Brahman without attributes. —This narrative serves to teach this doctrine".

—The view or purpose emphasised by the commentator, to lead the reader gradually upwards from the exoteric to the esoteric, from personal Brahman to Prāṇa and from Prāṇa to the Ātman appears, as a matter of fact, to have been at the basis of the arrangement of the Adhyāyas 1, 2, 3-4, though not in the original draft, of the Kausītaki Upanisad.

KAUṢĪTAKI UPANIṢAD

FIRST ADHYĀYA

[For the stages of development of the belief in the transmigration of the soul which appear here, compare the preparatory remarks on Chāndogya 5, 3-10.]

It once happened that Citra, the scion of Gāṅgya, wished to perform a sacrifice and chose Āruṇi as his priest. But he (Āruṇi) sent his son Śvetaketu to him, to be his priest. When he (Śvetketu) arrived, Citra asked him : "So, you are Gautama's son! Is there an end (of transmigration of the soul) in the world, which you will be able to convey to me ? Or is there, otherwise, a way which leads to it and which you would convey to me ?" He replied : "I know it not. Nevertheless, I will ask my father with regard to it." Thereupon he went to his father and asked him : "He has enquired of me thus. What answer shall I give to him ?"—The father spoke : "I also don't know it. Let us hold (our session of) Vedic studies in his hall of sacrifice and receive instead what others better than we impart! Come, we will both go!" So, with a fuel-stick in his hand, he came to Citra, the scion of Gāṅgya and said : "Let us both be your pupils!" Then he (Citra) spoke to him : "You are the leader of the priests, O Gautama, and you have shown no pride; come I will teach you !"

2. And he said: "All that depart from this world — all of them go (first) to the moon; through their life, the waxing lunar half (of the month) grows and by virtue of its waning half, it conveys them (on the path of the Pitṛyāna) to (repeated) rebirths — But the moon is also the door to the heavenly world (— the Devayāna path leads beyond the moon); and him, who is able to answer his questions,[1] he (the moon) allows him to attain (to

1. As Brahman does afterwards, the moon examines here the ascending souls regarding their knowledge. He who stands the test, goes to the Devayāna; one, who does not pass the test, goes to the Pitryāna. My understanding of this passage here and of the corresponding passages differs from that of the commentator and that of all other translators (Anquetil, Weber, Cowell, Max Müller). I hope that readers would agree with me.

the worlds) beyond. On the other hand, him who cannot answer him, he allows to become rain and to rain down below (in the vanishing part which consists of souls returning to the world). He is born here below in this or that place, be he as a worm, or as a fly, or as a fish, or as a bird, or as a lion, or as a boar, or as a bull, or as a tiger or as a man, each according to his works (deeds), each according to his knowledge. —That is, when anybody comes to the moon, the moon asks him, "who are you"? Then he will reply :

"From the light,[1] from the seasons, I came as seed
From the fifteenfold produced realm[1] of the fathers;
You have squeezed[2] me in man as creator sprinkles[2] in the mother
Born am I[3] and again reborn
As twelvefold year,[4] as thirteenth beyond the moon[4]
From the twelvefold, from the thirteenfold father
The this one[5] and the other versus this[5] to know;—
Until ye, seasons, me[6] led to death by virtue of this truth, by virtue of this mortification (tapas), I am the seasons,[7] I am the child of the seasons !"—
"Who are you ?[8] "I am you".
If and when he speaks thus (to the moon), then he allows him to go beyond (to the Devayāna).

3. When he now sets out upon this path called Devayāna, he attains to the world of fire, then to the world of wind, then to the world of Varuṇa, then to the world of Indra, then to the world of Prajāpati, then to the world of Brahman. In this world there, indeed, are

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1. from the moon.
2. read *airayadhvam* and perhaps (with B.C.E.) mā asiṣikta (compare, for example, *amumuktam*).
3. read jayamānaḥ.
4. The soul comes from the moon, is the moon, and as such, year and season, which both depend on the moon.
5. The Devayāna and Pitryāna.
6. read ma'rtavao
7. See note 4 above.
8. Incidental question of the moon.

the lake (the tossing flood),
the hours Yeṣṭiha (meaning : duration of the sacrifice),
the large river *Vijarā* (ageless, everlasting),
the tree Ilya (meaning rich with refreshing juice),
the city Sālajya (meaning : protected with bow-strings as thick as the Sāla trees),
the palace *Aparājita* (Invincible)
as doorkeepers *Indra* and *Prajāpati*,
the hall *Vibhu* (the expansive one),
the throne Vicakṣaṇā (visible from afar),
the bedstead of rest Amitaujas (full of immeasurable strength)
and the sweetheart Mānasī (the spirit of intelligence) and her counterpart Cāksusī (the spirits in the eyes, who hold flowers in hand, it is they who (as Nāma and Rūpam) weave the texture of the world,
and the Apsarasas *Ambas* and *Ambāyavīs* (mother and wet-nurse) and the rivers (meaning : motherhood).

In this world, he who knows all this, attains everything and Brahman says : "Run towards him. Because through my power and splendour, he has arrived at the river Virajā (ageless) and will, truly, never become old !"

4. Then five hundred Apsarasas go towards him, a hundred Apsarasas with fruits in their hands, a hundred with ointments, a hundred with garments, a hundred with sweet-smelling powders; they adorn him with the ornaments of Brahman; and after he is adorned with the ornaments of Brahman, he, the knower of Brahman, goes towards Brahman;

first, he comes to the lake *Āra*,
crosses it with the *manas*; but
those who proceed through it,
only thinking of the present,
sink into it;
then, he comes to the hours
yeṣṭiha. which run away from him;
then, he comes to the river Vijarā
which he also crosses with the Manas;
there, he shakes off good and bad works;
then his acquaintances who are friendly to him take charge

of his good work and those who are not friendly, his bad work;

just as one, riding aspeedy chariot,

looks down at the wheels of the chariot (the spokes of which become indistinct to him), in the same way he looks down on day and night, as also on good and bad works and on the pairs of the opposites; but he who, as the knower of Brahman, is free from good and bad works, enters into the presence of Brahman.

5. Then he comes to the tree *Ilya*, where he is filled with the fragrance of Brahman;

then, he comes to the city *Sālajya*, where he is filled with the flavour of Brahman;

then, he comes to the palace *Aparājita*, where he is filled with the splendour of Brahman;

then, he comes to the doorkeepers *Indra* and *Prajāpati*, who run away from him;

then, he comes to the hall *Vibhu* where he is filled with the glory of Brahman;

then, he comes to the throne, Vicakṣaṇā; it has as its forelegs the Sāmans *Bṛhad* and *Rathantaram*, as its hind legs the Samans *Syaitam* and *Naudhasam* and as the lengthwise elevations *Vairūpam* and *Vairājam* and as oblique elevations *Śakvaram* and *Raivatam*, and is, according to its essence, knowledge, because through knowledge one, reaching the throne, becomes farseeing;

then he comes to the bedstead of rest called Amitaujas, it is the *Prāṇa* (the life); past and future are its forelegs, happiness and freshness (vigour) its hind legs, (the Sāmans) *Bhadram* and *Yajñāyajñīyam* its top elevations, *Bṛhad* and *Rathantaram* are its lengthwise elevations, Ṛcs and Sāman are its lengthwise lace-braids (decorations), Yajus its cross or oblique lace-braids, Soma-fibres its padding (uphlostering), Udgītha its bed-cover, beauty or fineness its top-cushion;

On it sits Brahman; he, who possesses such knowledge, ascends up to him, stepping with his feet (not crawling). Then Brahman asks him : "Who are you ?"—

Then he will reply :

6. "I am the season, I have sprouted forth from the season, I am born out of ether as my cradle, as the seed or sperm of my wife, as the splendour of the year, as the self of every being. You are the self of every being; what you are, I am."
And he asks Brahman : "Who am I then ?"
— Then he will say : "The truth."
"How, in what manner, the truth ?"
— "What is different from the gods and the corresponding living organs, that is 'true'; but what the gods and living organs are, it is (true), 'ness'. It is expressed through this one word 'truth'. This comprehends the whole world, you are the whole world."
He then will speak thus.
It is signified by the verse :

7. With Yajus as belly, Sāman as head,
with Ṛc as body, as the everlasting one
He is to be regarded as Brahman,
The great wise sage, full of brahman[1]
The Ṛṣi who arises
And he asks him :
"Through whom do you comprehend my masculine names ?"
— "Through the Prāṇa" he will answer.
"Through what, my neuter names ?"
— "Through the Manas."
"Through whom, my female names ?"
— "Through the Vāc, (Speech)"
"Wherewith, my smells ?"
— "With the breath."
"Wherewith, my forms ?"
— "With the eyes."
"Wherewith, my sounds ?"
— "With the ears."
"Wherewith my juice of nutrition ?"

1. *Yajus, Sāman, Ṛc* are the essence of Brahman (of prayer in the form of the Veda). The Ṛṣi who has his entire being in *Yajus, Sāman* and *Ṛc*, becomes Brahman: — Brahman is the Universe, with which the Brahman appearing in an individual through different organs of the same is connected. This is the sense of the following interrogation.

— "With the tongue."
"Wherewith my actions ?"
— "With the hands."
"Wherewith my pleasure and pain ?"
— "Through the body."
"Wherewith my bliss, sex-pleasure, and procreation ?"
"— Through the organ of procreation."
"Wherewith my movements from place to place ?"
— "With the feet."
"Wherewith my thoughts, (my objects of knowledge) that to be known, and my wishes ?"
— "With intelligence (prajñā)."
Thus then he will reply.
Then he will say to him : "The primaeval waters are, indeed my world (as Hiraṇyagarbha) and it is yours !" Indeed, every conquest of Brahman, every unfoldment of Brahman — he who has such a knowledge acquires this conquest, unfolds himself with this unfoldment — he who has such knowledge.

SECOND ADHYĀYA

1

[The Prāṇa (the life) as Brahman according to the teaching of the Kauṣītaki. He who knows his life as identical with the all-corresponding Brahman, to that extent he is Brahman. All creatures wait upon him (just as the living organs serve the life), without his being required to pray.]

The Prāṇa is the Brahman, thus spoke Kauṣītaki. To the Prāṇa as Brahman, the *Manas* serves as the messenger, the eye as the watchman, the ear as the announcer, the speech as the attendant or the stewardess.

Indeed, he, who knows how the *manas* serves as messenger to Prāṇa as Brahman, does not fail to have a messenger; he who knows how the eye serves as a watchman, does not fail to have a watchman; he, who knows how the ear serves as an announcer, does not fail to have the announcer; he, who knows how the speech as an attendant, does not fail to have an attendant.

All these godheads (Manas, eye, ear, speech) bring offerings

to this Prāṇa as Brahman, without his asking (for them). So also all those beings offer gifts to him who has such knowledge, without his asking.

His Upaniṣad (the secret watchword) is not to ask for or to beg. Because, just as one, who goes through the village asking for alms and has obtained nothing, sits and thinks : Now I would not like to eat (food) from them, even though they would give it", and then they who had previously refused (to give) him, come to him and accost him[1].— Such is the conduct of him who does not ask (for food). On the contrary, (instead of he begging as he did previously), people bringing food address him and say : "Allow us to give (food) to you !"

2

The Prāṇa is Brahman according to the teaching of Paiṅgya. Manas, ears, eyes, speech, which were previously the servants of Prāṇa, appear here as layers placed one after another (cf. the four sheaths, Taitt. Up. 2) which surround Prāṇa protecting him, as Prāṇa again surrounds Ātman protecting him.

The Prāṇa is the Brahman, thus spoke Paiṅgya. Around this Prāṇa as Brahman, the speech is situated beyond the speech (in the inside); beyond the eye, the ear is situated; beyond the ear, the *manas* is situated; beyond the *manas* the Prāṇa is situated (around the Brahman itself, the Ātman). To this Prāṇa as Brahman, all those godheads (*manas*, eye, ear, speech) give offerings without his asking. Thus all beings give gifts to him who has such knowledge, without his asking.

His Upaniṣad (the secret watchword) is not to beg. Because, just as one, who goes through the village asking for alms and has obtained nothing, sits and thinks:

"Now I would not like to eat (food) from them, even though they would give it", and then they who had previously refused (to give him) come to him and accost him. — Such is the conduct of him who does not ask (for food). On the contrary, (instead of he begging, as he did previously), people

1. The man before and after the attainment of knowledge corresponds to the mendicant, who first, could not get through begging what, after he has resigned himself to his condition, falls to his share, unsought.

bringing food address him and say: "Allow us to give (food to) you!"

3

[To the exoteric, not still purified character of the adoration of Prāṇa as Brahman, corresponds this teaching in this and the following sub-sections (similar to the theism in a few psalms), it becomes, a means for satisfying the earthly mundane goal of avarice and a desire for vengeance.]

Now next, the garnering (acquisition) of particular benefit.

If a man intends to possess a particular benefit, he should, in the full-moon-night, or in the new-moon-night or during the bright half of the month, under a favourable constellation, establish a fire during one of the points of time, should sweep, strew, sprinkle around it; he should bend the right knee and offer an oblation of butter with the ladle and, while so doing, say: "Speech is called the divinity of acquisition; let it acquire for me (benefit) from this; obeisance (*svāhā*) to it; —Breath is called the divinity of acquisition; let it acquire for me (benefit) from this; obeisance (*svāhā*) to it! — The eye is called the divinity of acquisition; let it acquire for me (benefit) from this: obeisance (*svāhā*) to it! — The ear is called the divinity of acquisition; let it acquire for me (benefit) from this; obeisance (*svāhā*) to it! — Manas is called the divinity of acquisition; let it acquire for me (benefit) from this; obeisance (*svāhā*) to it! — knowledge (prajñā) is called the divinity of acquisition; let it acquire for me (benefit) from this; obeisance (*svāhā*) to it — Then he shall inhale the smell of the smoke, besmear his limbs with butter — ointment and silently go forth to the object concerned and name the thing or he can also send a messenger, then he will certainly get it.

4

[The new doctrine is recommended with a view to providing the means of securing the popular charm or spell of love.]

Now then, the intense longing of love stimulated by the gods (speech, breath, eye, ear, manas and knowledge) or intelligence (daivaḥ smaraḥ).

When one desires to be loved by a man or woman or by men or women, he shall offer to the above-mentioned gods in one of the (above-mentioned) points of time in the above-mentioned way and manner the same oblation of butter and while doing it utter:

"Your speech I sacrifice in myself, my obeisance to you! Your breath (Prāṇa) I sacrifice in myself, my obeisance (*svāha*) to you! Your eye I sacrifice in myself, my obeisance to you! Your ear I sacrifice in myself, my obeisance to you! Your *manas* (mind) I sacrifice in myself, my obeisance to you! Your intelligence I sacrifice in myself, my obeisance to you!" — Then he shall inhale the smell of the smoke, besmear his limbs with the ointment of butter and silently go forth to the object concerned and seek to touch it or he might also stand on the side from which the wind is blowing and thus speak with it; certainly he will be dear or beloved to him or her, certainly he or she will have intense longing for him.

5

[The custom to sacrifice was so deeply rooted that one had not been able to eliminate it without some substitute. Here in place of the *Agnihotram* to be daily offered or performed in the morning and the evening, there comes the uninterruptedly continuous process of in-breathing (Prāna) and of out-breathing during speech (*vāc*) the first is the offering of Vāc into Prāṇa, the latter, of Prāṇa in *Vāc*.—Religion is supposed not to consist in the observance of the external cult but that in which one places the whole life with every breath in its service.]

Now, the self-constraint of Pratardana (*Saṃyamanam Prātardanam*), or as it is also named, the inner Agnihotram.

So long as man speaks, he cannot breathe in; then he offers or sacrifices the breath in the speech; — and so long as man breathes in, he cannot speak; then he sacrifices the speech in the breath. Both these sacrifices are unending, immortal because man offers them without interruption in wakefulness as well as in sleep. On the other hand, other sacrifices have an end, because they consist of works (Karmanayyaḥ). That is why the wise men of olden times did not perform the Agnihotraṃ.

6

[As in Ait. Ār. 2.1-3, the Uktham (i.e. the *niṣkevalyaśastram* used during the mahāvrata) is identified with Prāṇa, so it is here identified

with the Brahman (i e the underlying principle of things consisting of Rc, Yajus and Sāman) In order to understand the concluding section, one must recollect the idea that the functioning priest (Hotr, Udgātr, Adhvaryu) consecrates his self (*ātmānam Samskaroti*) in such a way that it only consists of Rc, Sāman and Yajus (cf the passages in my *Allgemeinen Geschichte der Philosophie* ('General History of Philosophy') I 328) Here first, the Adhvaryu consecrates his self in such a way that it entirely becomes a sort of sacrificial rite (*aistikam*), (or a sort of bricks (of the altar), if one prefers reading *aistakam*) become entirely a sort of sacrificial work with which are interwoven or interconnected the remaining — the self of the Adhvaryu consisting of Yajus, as well as the self of the Hotr consisting of Rc so also the self of the Udgātr consisting of Sāman]

The Uktham is Brahman, thus spoke Śuskabhringāra. One should adore it (the Uktham) as Rc, because all beings are made to sing (praise) (a pun on the word *abhyarcyante*) to him for his superemacy, as Yajus, as all beings join together (*yujyante*) into him for his supremacy, as Sāman because all beings bow down (samnamante) to him for his supremacy One shall adore it (the Uktham) as beauty, as glory, as strength or splendour And just as this (Uktham) is the most beautiful, the most glorious and the strongest among the Śastras,[1] so also, he who has such knowledge, is also the most beautiful, the most glorious and the strongest of all

Thus the Adhvaryu consecrates his self in such a way that it becomes capable of performing sacrificial rites, and ritual, into this he weaves his self capable of Yajus, in this self which is capable of Yajus, the Hotr weaves his self capable of Rc (singing praises), in this self capable of Ṛc, the Udgātṛ weaves his self capable of Sāman, this is then the self of the threefold knowledge (i e the Brahman) And he who has such knowledge becomes the self of Indra (compare Ait Ār. 2 3 7 1)

7

[Ceremony, according to the procedure of Kausītaki, in order to purify oneself through the daily three adorations of the Sun]

Now, follow the three adorations of the all-conquering Kausītaki.

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1. i e. 'among the invocations' which the Hotr and his assistants have to recite. Cowell and Max Müller, following Śamkarānanda, translate 'Among the weapons'.

Thus, the all-conquering Kausītakī used to adore the rising sun, with the sacrificial thread on, sipping water, and, while pouring it three times in a vessel, address the sun "You are the lifter (remover), lift off (remove) my sins away! And in the same way to the midday sun; "You are the lifter lifting upwards, (disperse), lift off my sins!" In the same way to the setting sun "You are the lifter (who lifts all away), lift away my sins". Then the sun lifted off all his sins which he had committed during the day and night. And so also, of one who has such knowledge and adores the sun in this way, the sun lifts off all the sins which he has committed by day and bynight.

8

[According to Kaus 1 2 (see above), the waxing of the moon is conditioned by the souls which depart through him and the souls which reach him Therefore, here in the new-moon-stage, the supplication is directed to the moon not to effect his waxing through the children of the supplicant but through those of his enemies]

Now further in every month, when the new-moon-night comes, he shall adore the moon appearing in the west in the way described previously (2.7) or he may also offer towards him two green blades of grass and speak :

"My heart, of pretty seam,[1]
which in heaven, in the moon rests,
I am aware of my belief,
May I not weep for my son's ill".

His sons are not deceased before him, rather he deceased before them. Thus, when a son is already born to him

But he to whom a son has not yet been born, shall recite to himself (mutter) the three following verses :

"Wax and swell ! I enter thee (Ṛg 1 91.16),
Drinks or beverages are fond of thee,
Strength comes towards thee (Ṛgv.1.91 18),
The ray which the Ādityas increase."
Cf Atharvaveda 7.81 6)

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1 *Susīman hrdayam* is, probably, here as elsewhere, to be read as '*susīme*' (of pretty seam or of pretty parting of the hair) as addressed to the wife (cf. Āśval Grhyasūtra 1 13.7).

and then say : "Mayest thou not through my life, increase my descendants, my cattle ! But he who hates and whom we hate, him thou mayest increase with his life, his descendants and cattle! (cf Atharvaveda 7 81 5) With this I turn myself to the return of Indra, I turn myself around for the return of the sun " With this, so saying, he turns himself around towards his right arm[1]).

9

[An analogous ceremony now follows, meant for the evening of the full moon, in which however, the conditions are often different from those described previously. The imminent waning of the moon is not understood (as one should expect according to 1 2 and 2 8) as a descent of the soul to the new life on the earth but the disappearance of the moon implies here, in direct counterpart, a disappearance of earthly life, at the averting of which the ceremony aims· Also the turning around towards the right, here in this context, from the east towards the west, set forth at the end, cannot be explained, as in the previous section where one assumes a half turning around, while here is meant a full turning round to which the *daivī āvrt*, as a return to both gods, Varuna in the west and thereafter Indra in the east, would be suitable —The moon is Prajāpati, so far as the births depend on him, but so far as death is conditioned by it, it is the *pañcamukhah Prajāpatih* and the principle of extermination of all things, as it is practised by the Brāhmanas, the Ksatriyas, the falcon, the fire and finally by the moon itself—an attribute which the supplicant would like to see transferred to himself]

Now in the full-moon-night, he shall adore the moon arising in the east and proceeding in the previously mentioned way, speak "Thou art King Soma, the farseeing one, thou art the five-faced Prajāpati,

"the Brāhmana is a mouth of thine; with this mouth thou eatest the Kings; with this mouth I make myself the consumer of food;

"the king is a mouth of thine, with this mouth thou eatest the Vaiśyas; with this mouth I make myself the consumer of food;

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1. The supplicant looks towards the west and then turns himself round to the right, just as the sun in the night, turns towards the east, the heavenly-realm of Indra. The sun returning in the night from the west towards the east appears here to be as a symbol of the life of the father renewing itself in the progeny.

"the falcon is a mouth of thine; with this mouth thou eatest the birds, with this mouth I make myself the consumer of food;

"the fire is a mouth of thine, with this mouth thou eatest this world, with this mouth, I make myself the consumer of food,

"In thee is the fifth mouth; with this mouth thou eatest all beings, with this mouth I make myself the consumer of food,

"Mayest thou not decrease, through my life, my descendants, my cattle! But of him who hates us and whom we hate,— mayest thou decrease, with this life, his descendants and the cattle Herewith I turn myself for the return to the gods (Varuna in the west and then Indra in the east); I turn around to the return of the sun" Thus he turns himself around towards his right arm

10

[Now the following is prevented through both the foregoing ceremonies so that the children will not die before their father, they will not die before their mother

Now when he will cohabit with his wife (read samveksyan) he will touch her heart and speak·

'Thine heart (read 'hrdayam') of beautiful seam
Which rests inside in Prajāpati,
With that, oh mistress of immortality,
Do not experience the sorrow of the son'

From her her children are not separated (by death), before she departs or dies

11

[A ceremony with which the father, returning from a journey, greets his son in order to secure for him the full duration of life]

Further, when he returns from a journey, he shall kiss the head of his son and say·

"Out of my limbs thy birth
Out of my heart thy origin
You are myself truly, O son,
So live long for hundred autumns."

Then he utters his name·

"Be firm as stone, as sharp as a hatchet
Be compact like a stronghold of gold,
Truly, my son, you are my splendour,

So live long for hundred autumns."
While so doing, he mentions his name
Then he hugs him and says
"Wherewith Prajāpati hugs his creatures, so that they remain (unhurt) safe and sound, therewith I hug you, you there" (here he again mentions his name)
Then he whispers into his right ear
"Give him presents, O giver of presents, O presser"
(Ṛv 3 36 10)
and in the left ear
'O Indra, present him the best of good things
(Rv 2 21 6)
and speaks.
"Do not break nor waver
Live a hundred autumns! O Son! with your name
I kiss your head!"
here he kisses his head thrice —
"As the cows call their calves
with lowing 'hin', I address you!" Then he
utters three times the call 'hin' unto his head

12-13

[Now follows the *daivah parimaran*, the death of the divinities (Agni, Āditya, *Candramas*, *Vidyut* and their analogues *Vāc*, *Śrotram*, *Manas*) dissolving into Vāyu-Prāna, out of which they again issue forth A similar, only much more simple view appears at the basis of *brahmanah parimarah* (Ait Br 8 28) There *Vidyut*, *Vṛṣṭi*, *Candramas*, *Āditya*, *Agni* enter into *Vāyu* and issue forth out of it in such a way, that the lightning is extinguished in the rain, the rain is extinguished in the sun, the sun in the fire, the fire in the wind, whereupon then again issues forth the fire out of the wind, the sun out of the fire, the moon out of the sun, the rain out of the moon and the lightning out of rain Thus the main weight falls on the magic formula connected with this simple nature-view, for the destruction of the enemy —In our passage, this practical aim is in the back ground, because at the conclusion a promise with regard to it is remembered, whereas as against it, the nature-view appears to have been developed in its own way, firstly, so far that besides the cosmic gods (*Agni*, *Āditya*, *Candramas*, *Vidyut*) there appear the corresponding psychical divinities (*Vāc*, *Cakṣus*, *Śrotram*, *Manas*) which enter into *Prāna* just as those (cosmic divinities) in Vāyu, — so that, thus far with this Vāyu-Prāṇa, the cosmic and psychic Brahman is identical or is approximately identical The cosmic Brahman, i e. that the Vedic word realized in the world, manifests itself in *Agni*, *Āditya*, *Candramas*, *Vidyut*, and appears

to die with the cessation of these manifestations But, in truth, these (divinities) do not die, they give up their splendour (*tejas*) into other phenomena, but their life (Prāna) returns back in the Vāyu In a similar way, the psychic Brahman manifests itself, i e the Vedic word awaking in men as prayer, in *Vāc, Caksus, Śrotram, Manas*, they also (and with them the Brahman) do not die but they give up their splendour (*tejas*) to other psychic forces, while they, themselves, continue to stay, in the Prāna, the psychical equivalent of Vāyu —The basic thought accordingly is this The Vāyu-Prāna as the principle of cosmic, and psychic life, on which here the Brahman is, however, dependent, though in an indistinct way, it is treated as identical with it]

12

Now then, dying around of the gods (for the Prāna).

Indeed, this Brahman shines when the fire burns and it dies when it does not burn, then its splendour enters into the sun, its life-breath into the wind,

indeed, this Brahman shines when the sun shines and it dies when it does not shine, then its splendour enters into the moon, its life breath into the wind,

Indeed, this Brahman shines when the moon shines, and it dies when it does not shine, then its splendour enters into the lightning, its life-breath into the wind,

indeed, this Brahman shines, when the lightning quivers, and it dies when it does not quiver, then its splendour enters into the heavenly regions,[1] its life-breath into the wind

Therefore, all these divinities enter into the wind, die in the wind, but even if they enter, they are not lost but out of it, they raise themselves again.

So far with refence to the gods

Now with reference to the self

13

Indeed, this Brahman shines, when one speaks with his speech, and it dies, when he does not speak, then its (read 'tasyāh') splendour enters into the eye, its life-breath into the vital (breath (prāna),

indeed, this Brahman shines, when one sees with the eyes, and

1 It is better to read according to the commentary 'in the wind', in which case (see Ait. Br 8 28) the transition of the phenomenon into one another reaches its end

it dies when he does not see, then its splendour enters into the ear, its life-breath into the vital breath,

indeed, this Brahman shines, when one hears with the ears, and it dies, when one does not hear; then its splendour enters into the Manas, its life-breath into the vital breath,

indeed, this Brahman shines, when one thinks with the Manas (mind), and it dies when one does not think, then its splendour enters into the life-breath, its life-breath into the vital breath

Thus all these divinities enter into the vital breath (Prāna), die in the vital breath, but although they enter there, they are not lost, but they raise themselves out of it again

Indeed, though both the mountains, the southern and northern (the Vindhya and the Himālaya) move in order to bury him who has such knowledge, they would not be able to bury him! — But those who hate him and whom he hates, all these die around him in a circle

14

[The quarrel of the organs for supremacy and the victory of Prāna or vital breath, which is equated with the cosmic Vāyu, over the rest, is here, as is often the case, the theme of the exoteric Upanisadic teaching which looks upon the Prāna-Vāyu as the underlying principle of things]

Now, then the possession of supremacy

Those same (previously mentioned) divinities, when they quarrelled among themselves for supremacy, went out of this body; there it (body) lay without breath, dried up like a piece of wood

Then the speech entered into it, but although it (the body) spoke with speech, it still remained lying down.

Then the eye entered into it but though it spoke with speech and saw with the eyes, it still remained lying down.

Then the ear entered into it, but though it spoke with speech, saw with eyes and heard with the ears, it still remained lying down.

Then the Manas entered into it; but though it spoke with speech, saw with eyes, heard with ears and thought with the mind, it still remained lying.

Then the Prāna (vital breath) entered into it, thereupon immediately it stood up.

Then all those divinities recognized the supremacy of Prāna and when they became participants of Prāna, of the Intelligence-self (prajñātman), they pulled those (ramifications of *Prāna, pr āna, apāna, vyāna, samāna, udāna*) out of the body and when they entered into the wind, they became ether and attained to the heaven

And likewise, he who has such knowledge, recognizes the supremacy of Prāna and he becomes the participant of Prāna, of the intelligence-self, pulls, with all those (organs) out of this body and enters into the wind, becomes ether and attains to heaven Thus he reaches thither where those gods have reached, after they had recognized this, and inasmuch as those gods are immortal, he who has such knowledge becomes also immortal.

15

[Besides the belief in the transmigration of the soul which makes the welfare in the world beyond and in the repeated earthly lives dependent on the ritual and moral conduct of individual man, there also continued to exist the cult of the manes The idea which lay at the basis of this cult was that the deeds of the descendants benefit the ancestors staying in the world beyond. Therefore, the begetting of a son appears as a debt (rnam) which one pays off by being a father, therefore also, the dying father solemnly appoints his son as the continuer of his work To this, the following section (Cf Brh Up. 1 5 17.20) refers]

Now, then, the father-son ceremony or as it is called the ceremony of bequeathing (sampradānam).

When the father feels that he is going to die, he sends for his son to be by his side and after he has strewn the house with fresh grass, prepared the fire, laid down the water-pitcher beside a tray, the father, putting on an unwashed (new) garment, then remains lying down The son approaches him and bends over him, bowing the top of his head, brings his sense-organs into contact with those of his father — or the latter (the father) as he is seated towards him can make the bequest to him. This he delivers to him in the following way·

The father says: "I would lay my speech in you."
The son says: "I take (receive) your speech in me "
The father· "I would lay my breath in you."
The son . "I receive your breath in me "
The father "I would lay my eyes in you "

The son "I receive your eyes in me"

The father "I would lay my ears in you"

The son "I receive your ears in me"

The father "I would lay my sense of taste in you"

The son "I receive your sense of taste in me"

The father "I would lay my deeds in you"

The son . "I receive your deeds in me."

The father "I would lay my pleasure and pain in you"

The son "I receive your pleasure and pain in me"

The father, "I would lay my sex-pleasure, desire for joy and the power of procreation in you"

The son · "I receive in me your sex-pleasure, your desire for joy and your power of procreation"

The father: "I would lay my movements in you"

The son "I receive in me your movements"

The father "I would lay may Manas (Mind) in you"

The son "I receive in me your Manas"

The father: "I would lay my consciousness in you"

The son . "I receive in me your consciousness"

If, however, the father is able to speak only with effort (literally only 'from near') he may say in short "I would lay in you all my life-forces (*prānān*)" and the son will reply· "I receive in me your life-forces"

Then he (the son) walks, keeping the father to the right, ascending towards him and the father invokes with regard to him the words "May splendour, the dignity or power of Brahman and glory inhabit you!" Thereupon the son looks back at him from over his left shoulder and when he through the holding out of his hand or with the tip of his garment keeps (his eyes) covered, he speaks the following words. "May you attain the heavenly worlds and joys!"

If the father again becomes hale and sound, he must reside under the direction (mastery) of his son or he may wander about as a pilgrim (parivrājaka) If on the other hand, he dies, the life forces of the father take possession of the son, as it is proper — as it is proper.

THIRD ADHYĀYA

[After the more exoteric and preparatory consideration of the Ātman as personified God and as Prāna in the first and second Adhyāyas, there, now, follows in the third Adhyāya, the philosophical doctrine of the Ātman, as the real kernel of the Upaniṣad Only the wording in which it is embodied is mythical, so far as the god Indra (who, also, otherwise, appears as the personification of the Ātman—see Ait Ār 2 2, Ait Up 1 3 14, Kaus 2 6) communicates the knowledge of himself as the Ātman to Pratardana, after the latter has luckily withstood the attempt (as Naciketas in Katha Up 1 has resisted other attempts) to make a choice, by himself and thus to make a worse choice. Thereafter, follows a well-ordered and excellently presented consideration, based on the essentially right psychological view, about the dependence of the sense-objects on the sense-organs and of these sense-organs on the Prāna (vital breath) or Prajñātman (Intelligence-self) i e on the principle of conscious and un-(sub)conscious life Both of these, because they live together in the body and together go out of it, are explained as being identical and that also, on the most fundamental basis though, according to their origin, they originate as two stems of different kinds [See my *Elemente der Metaphysik* (Elements of Metaphysics), Part II, chap 4 'the conscious and the unconscious wills'] The result of this demonstrated dependence of all sense-objects and sense-organs on the Intelligence-self is the exhortation that the aspirant, after the releasing knowledge has to seek, not the objects, not also the subjective psychical powers or forces but the subject of knowledge and action alone, who is to us solemnly in a splendid description, as the highest God and at the same time as the Ātman

For the sake of easy survey, the arrangement of this whole Adhyāya is indicated as follows

A *The Prajñātman and the Sense-organ*

1 The organs go together in unity (*ekabhūyam gacchanti*) which unity or unison, as a totality of the organs, is efficient in every one of them

2 This unity does not lie outside the organs or Prānāh but in one among them, which has precedence (*niḥśreyasam*) over all others, i e in the Prāna or Prajñātman The latter's precedence, however, depends on the following grounds

(a) dispensability of other organs,
(b) indispensability of Prāna,
(c) its continuance in deep sleep, and
(d) in the death

B *The Prajñātman and the Sense-objects*

1. The sense-objects as organs (i e by means of these) are gathered (abhiviśnyante) in the Prajñātman so that he reaches the objects through the organs

2 Out of the Prajñātman, the organs have risen forth (*uduḷham*), out of them again, it projects itself outwards towards the concerned (particular) objects (*parastāt prativihita*), therefore, the Prajñā (intelligence) reaches the objects through the organs

3 Impossibility of knowing objects without the Prāna through the organs alone

C *The Subject of Knowledge*

1 One should try to know, not the objects but the subject

2 No objects (*bhūtamātrāḥ*) without subjective organs (*prajñāmātrāḥ*), no subjective organs without objects

3 Both go together in this subject like the spokes in the rim of a wheel and the felly in the nave or hub of a wheel

4 The subject is the permanent blessed God who, being omnipotent, predestines man for good and evil, for salvation and perdition

5 And this Lord of all worlds is my soul, my Ātman]

1. It happened that Pratardana, the son of Divodāsa reached the dear dwelling place of Indra, through struggle and through manliness :

Indra said to him "Pratardana, choose for yourself a boon !"

And Pratardana replied "You yourself choose for me what you consider as the most wholesome for man!"

But Indra said "The higher one does never choose for the lower one You yourself only should choose, because you are yet lower than I." Thus Indra spoke [1]

But Pratardana did not divert himself from the truth; because the truth is Indra

Then Indra said to him

"Know me so! Then this I consider as the most wholesome for men, so that he should know me. Because, although I have killed the three-headed son of Tvastṛ, have thrown to the wild

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1 Possibly a copyist who understood the words *Satyān na iyāya* as "he fulfilled his promise", appears (p 75) to have exchanged both names, which then further was, as a result, the correction of *ma iti* into *mā iti* — If, on the other hand, one wishes to stick to the traditional text which has been handed down, he must take *avara* both times in a completely different sense and translate "The higher one does not choose for the lower one (*avarasmai*)!" You choose yourself !"—"Then no gift (*avara*) will fall to my share" thus spoke Pratardana. But Indra did not deviate from truth, from holding to his promise; because Indra is truth

hounds the Arunmukhas (i e. those whose mouths are wounded or disfigured, the word *Arunmukhān* is, however, a corruption of *Arunmaghān* which means 'the niggards', see Ait. Br 7 28), and the Yatis (those aspirants who perform penance), although breaking many promises, I have pierced or stabbed (*atrnam = atrnadam*) the *Prahlādis* (the blusterers) in heaven, the Paulomas (perhaps means 'thick-bellied) in the aerial space, the Kālakañjas (the dark-headed) on the earth, not a hair (of mine) has been affected or injured, — and thus to him who knows me, his world (i e his place in heaven) will indeed, not be lessened or lost (*loko mīyate*) (even) though his (any mis-) deed, through his act of theft, through his daughter of a living foetus, through his slaughter of mother or father,[1] even though he has committed (read '*cakruṣah*') an evil, the (natural) dark-brown colour of his face does not change (i e no fright makes him pale) "

2 And Indra said·

"I am the life-breath (prānah); adore me as the intelligence self (*prajñātman*), as life, as the immortal one. The Prāna is life and life is Prāna So long as Prāna stays in this body, so long also life stays (in the body); because through the Prāna, one attains an undying condition and through intelligence (*prajñā*), true knowledge He who adores me as life, as the immortal one, attains in this world the full duration of life and he attains immortality, imperishability in the heavenly world."

[Pratardana said] "Some say that vital forces go (operate) together in unity (*ekabhūyam gacchanti*); none could at the same time, bring into consciousness, by itself; the names through the speech, forms or shapes through the eyes, by themselves, the sounds through the ears by themselves, and the thoughts through the Manas (mind) by itself, but because, on the contrary, the vital forces operate together in unity, therefore, they bring every one of these to consciousness, one after another When the speech speaks, all the life forces speak follow-

1 He, who has attained the knowledge of the Ātman and his unity with it, is freed therethrough, from the illusion of individual existence, his good and bad deeds come to naught, they are no more his works, because he is no more an individual (In the language of Christianity, to him who has the belief, his sins are forgiven.)—How true and still how dangerous is this doctrine, if it is only half understood!

ing it (i.e with it), and when the eyes see, all the life-forces see following them, when the ears hear, all the life-forces hear following them, when the Manas thinks, all the life-forces think following it and when the breath breathes, all the life-forces breathe following it "

"Indeed, it is so" spoke Indra "But, still" he continued, "there is an order of precedence among the life-forces ;

3 For instance —

One lives also without speech, for we see the dumb
One also lives without sight, for we see the blind,
One also lives without hearing, for we see the deaf,
One also lives without Manas, for we see the fools,
One also lives with arms cut off
One also lives with legs cut off, for, thus we see.

But it is the Prāna, the Prajñātman, which encompasses this body and makes it erect (*utthāpayati*), that is why one should adore it as Uktham (cf Ait Ār 2 1).

This is the penetration of all life-forces into Prāna

But what is Prāna, is the Prajñā (the consciousness or intelligence) and what is Prajñā, is Prāṇa.

This is his view, this is his knowledge, when a man is so deep in sleep that he sees no dream-image, then he has attained union with this Prāna, then enter into him,

the speech with all names,
the eyes with all shapes or forms,
the ears with all sounds,
the Manas with all thoughts

And when one wakes, then it happens that, just as the sparks out of the blazing fire scatter towards all sides, so also out of this Ātman all life-forces, each according to its location rise forth, out of the life-forces (speech, eyes, ears and Manas) the gods (*Agni, Sūrya, Diśah, Candramāh*) issue forth, out of the gods issue forth the worlds (names, forms, sounds, thoughts)

It is the Prāna, the Prajñātman, which encompasses this body and keeps it erect; that is why one should adore it as the *uktham.*

This is the penetration of all (life forces) in the Prāna.

But what is Prāṇa, is Prajñā (the intelligence, consciousness) and what Prajñā is, Prāṇa.

And this is its proof, this its knowledge, when man, sorrowing and on the point of dying, ovecome by weakness, falls into unconsciousness and the people say — 'his spirit has flown off, he hears nothing, sees nothing, speaks nothing, thinks nothing,' —then he has just become one with this Prāna, then he enters into

the speech with all names,
the eyes with all forms,
the ears with all sounds,
the Manas with all thoughts,

and when he moves out of this body, he moves out with them all [1]

4 As speech, in him all names are poured (*abhivisrjyante*, much better reading is *abhiviṣrjate* = *parityajati*, which the commentator reads) in him, through the speech, he attains all names,

as breath, all smells are poured in him, through breath he attains all smells,

as eyes, all forms are poured in him, through the eyes he attains all forms,

as ears, all sounds are poured in him, through the ears he attains all souuds,

as Manas, all thoughts are poured in him, through Manas, he attains all thoughts;

this is the penetration of all in Prāna.

But what is Prāna, is Prajñā, and what is Prajñā is Prāna, because both dwell united in the body and united, go out of it

Now, we will explain, how also all beings form a unity with this Prajñā (the consciousness, intelligence)

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1 The chief aim of this consideration about deep sleep and swoon is to demonstrate the identity of Prāna (of vital breath) and of Prajñā (consciousness or intelligence) In deep sleep and swoon, the Prāna continues, while the Prajñā appears to be extinct In truth, however, it is not extinct but has become one with the Prāna, out of which it again rises forth during the waking state Consequently, the Prajñā has only skipped, in wakefulness it is different from Prāṇa and for the rest, forms a unity with it. In deep sleep, however, the sense-organs also and along with them the sense-objects dive into Prāna. Consequently, they also together are united with the Prāna, as it is set forth in the following in more details.

5 The speech is, as a part of it (of consciousness), taken out (read Udūlham) of it, of this the name is an externally transplanted element of being,

the breath is, as a part of it, taken out of it, of this the smell is an externally transplanted element of being

the eye is, as a part of it, taken out of it; of this the form is an externally transplanted element of being

the ear is, as a part of it, taken out of it, of this the sound is an externally transplanted element of being,

the tongue is, as a part of it, taken out of it, of this, the food-juice is an externally transplanted element of being,

the hands are, as a part of it, taken out of it· of these work is an externally transplanted element of being,

the body is, as a part of it, taken out of it, of it, pleasure and pain are an externally transplanted element of being,

the organ of generation is, as a part of it, taken out of it, of this, the sexual pleasure, the joy of love, and the power of reproduction (viz the sexual excitement) are an externally transplanted element of being,

the Manas is, as a part of it, taken out of it, of this thoughts and desires are an externally transplanted element of being,

6 Mounting speech through intelligence (prajñā), one attains all names[1] through speech,

mounting the breath through intelligence, one attains all smells through breath,

mounting the eyes through intelligence, one attains all forms through the eyes,

mounting the ears through intelligence, one attains all sounds through the ears;

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1 The commentator Śamkarānanda comments on this passage as follows . "The meaning is this the concerned organ (*indriyam*) is nothing without intelligence (prajñā) and without the concerned organ of the concerned object (visaya) nothing is attained or perceived Consequently then, when something does not exist or is not perceived without another thing, it is of its essential being — just as the texture, because it is not perceived without the threads, is of the essential being of threads,—or as silver, because it is not perceived without having the splendour of the mother-of-pearls, is of the essential nature of the mother-of-pearls, — so also the object, as it does not exist or is not perceived without the concerned organ, and the concerned organ, as it is not perceived without intelligence, are essentially of the nature of intelligence "

mounting the tongue through intelligence, one attains all food-juices through the tongue,

mounting the hands through intelligence, one attains (does) all works through the hands,

mounting the body through intelligence, one attains pleasure and pain through the body,

mounting the organ of generation through intelligence, one attains sexual pleasure, the joy of love and the power of reproduction (its excitement) through the organ of generation;

mounting the feet through intelligence, one attains (performs) all walking movements through feet,

mounting Manas through intelligence, one attains all thoughts (and the objects exciting desires)

7 For, the speech, forsaken by intelligence, cannot bring any name into consciousness, because one says 'my mind was elsewhere, that is why I was not conscious of that name,'

and the breath, forsaken by intelligence, cannot bring any smell into consciousness; because one says : 'my mind was elsewhere, that is why I was not conscious of the smell,'

and the eyes, forsaken by intelligence, cannot bring any form into consciousness; because one says . 'my mind was elsewhere that is why I was not conscious of the form,'

and the ears, forsaken by intelligence, cannot bring any sound into consciousness, because one says 'my mind was elsewhere, that is why I was, not conscious of that sound;'

and the tongue, forsaken by intelligence, cannot bring any food-juice into consciousness, because one says 'my mind was elsewhere, that is why I was not conscious of that food-juice,'

and the hands, forsaken by intelligence, cannot bring any work into consciousness, because one says (the reading '*āhatuḥ*' is not acceptable) . 'my mind was not conscious of that work,'

and the body, forsaken by intelligence, cannot bring any pleasure or pain into consciousness, because one says, 'my mind was elsewhere; that is why I was not conscious of that pleasure and pain,'

and the organ of generation, forsaken by intelligence, cannot bring any sex-pleasure, joy of love and the power of reproduction into consciousness, because one says, 'my mind was

elsewhere, that is why I was not conscious of that sex-pleasure, joy of love and the power of reproduction;'

and the feet, forsaken by consciousness, cannot bring into consciousness, any walking movements, because one says, my mind was elsewhere, that is why I was not conscious of those walking movements,

and a thought forsaken by intelligence, cannot come about or cannot be realized, or any object of knowledge cannot come into consciousness

8 One should not desire to understand the speech but should desire to know him who speaks,[1]

one should not desire to understand the smell, but should desire to know him who smells,

one should not desire to understand the form but to know him who sees (the form),

one should not desire to know the sound but to know him who hears,

one should not desire to understand the food juice but to know him who tastes the food juice,

one should not desire to understand the deed but to know him who performs the deed,

one should not desire to understand pleasure and pain (which excites) but to know him who feels pleasure and pain,

one should not desire to understand sex-pleasure, joy of love, and the power of reproduction, but to know him who experiences the sex-pleasure, the joy of love and the power of reproduction,

one should not desire to understand walking movements but to know him who walks,

one should not desire to understand the Manas (thinking) but to know him who thinks

So all the ten elements of material being are dependent on intelligence and the ten elements of intelligence are dependent on the material being; for if there were no elements of material being, there would, also be no elements of intelligence, and if there were no elements of intelligence, there would also be no

1 In short, one "should not strive after the empirical knowledge of plurality or multiplicity (i e after *avidyā*) but should strive after the metaphysical knowledge of unity (i e after *vidyā*)

elements of material being, because any one phenomenon does not come about through the one without the other.

Still, it is not a plurality or multiplicity. but, just as the rim of a wheel is fastened to the spokes and the spokes are fastened to the hub or nave, so also those elements of material being are fastened to the elements of intelligence and the elements of intelligence are fixed in the *Prāna* because this *Prāna* is also the intelligence-self (prajñātman), is bliss, is not ageing, is immortal!

It does not become higher or greater through good deeds nor does it become lower or less through evil deeds, but it is he who makes him, whom he wishes to take higher up from this world, to do good deeds, and it is he who makes him, whom he wants to lead downwards, to do evil deeds

He is the protector of the world, he is the ruler of the world, he is the lord of the world,

and this is my soul (ātman) which one should know — this is my soul which one should know !"

FOURTH ADHYĀYA

[This section can be considered[1] as an enlarged supplement of what has been previously mentioned, so far as it concerns the thoughts of the entry of the bodily organs in the Prāna or Prajñātman in deep sleep and their re-emergence again, of its penetration into the whole body and of its supremacy over the bodily organs, which previously Indra imparts to Pratardana Here those thoughts appear in the form of an instruction which Ajātaśatru, king of Kāsī (Banaras) imparts to the Brāhmana named Bālākī Gārgya (i e the son of Balāka from the family of Garga) after the latter had offered to elucidate Brahman Bālākī tried to explain that Brahman in a series of definitions which were, however, rejected by the king Thereupon, the Brāhmana, conscious of his ignorance, requests the king for instruction, which the king delivers by the example of a man awakening from deep sleep. — This narration is found in a shorter form and mostly in the same (turns of speech) again in Bṛh Up 2 1 where Gārgya offers only twelve definitions which, with one omission (dikṣu) and five new additions (*stanayitnau, pratiśrutkāyām, svapnayā, dakṣine* and *savye aksini*) become sixteen in the Kaus Up There are found many differences between both the recensions in the order of sequence and the counter-clarifications

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1 The meaning of the commentary that here an ascent from the exoteric Prāṇa to the esoteric Caitanya may be intended (*prānāt suṣuptāvasthāt apagatacaitanyāt param cetanam ānandātmānam vivakṣuḥ*) has no support in the text of the Upanisad.

of Ajātaśatru The same appear to depend not on one another but on one narration serving as a both-sided source, which circulated orally and was fixed in writing by the redactors of both the Upanisads in adaptation with the view and the way of presentation of their schools The narration in none of both the recensions is entirely suitable as the frame for the instruction to be imparted by Ajātasatru Because according to the narration one would expect an explanation about the relation of Brahman (Prāna and Prajñātman) to the twelve or sixteen Purusas, whereas in the following instruction this question which is not at all touched in the Brh Up, is dismissed in a short remark that one has to investigate into their *Kartṛ* (creator), whereupon Ajātaśatru in his explanation exemplified in a man in deep sleep, discusses only the relation of Brahman (*Prāna* and *Prajñātman*) to the living organs (*prāna, vāc, caksus, śrotram, manas*) The doctrine of the entry of the organs into Prāna in deep sleep and their reemergence out of it during the waking state is common to both the recensions With this is connected, only in Kaus Up, the penetration of the body by Prāna, which has already been previously presented through the *Sarvāpti* in Kaus 3 3-4 In its presentation, it is, however, parallel with Brh Up 1-4 7 In conclusion, the relation of Prāna to the organs which was explained in the Kaus 3 8 by the comparison with the hub of a wheel and the spokes, is here explained by the comparison with the chief and his followers A proof for the value of this instruction imparted here, through which India also has gained his superior power over the demons, is the conclusion of this section The basic thought underlying this section can be designated as the superiority of Prāna-Brahman over the forces and the phenomena of nature (the *Puruṣas* of *Gārgya*) and over the psychical organs in man]

1. Now Gārgya Bālāki was first famous as the teacher of the Veda; he resided in the regions of the Usinarās, the Satvans, the Matsyas, the Kurus, the Pañcālas, the Kāśis, and the Videhas

Once he came to Ajātaśatru, the king of Kāśi and said "I would teach you the Brahman!" Ajātaśatru replied
"A thousand cows I shall give for it, when one says so, people come running shouting : "a Janaka, a Janaka !" (a king of Videha who had become proverbial on account of his liberality).

2. [The narrator himself visualizes, before he continues, the main points of the speech which follows. (These are the clue-words of the subsequent conversation)]

in the sun — the Great
in the moon — the Food
in the lightning — Truth
in thunder — Sound

in wind — Indra Vaikuntha
in ether — Plenitude
in fire — Overpowerer
in water — Splendour
so much with regard to the divinities. Now with regard to the self
in mirror — Image
in shadows — the Companion
in echo — Life
in sound — Death
in dream or sleep — Yama
in the body — Prajāpati
in the right eye—Speech (self)
in the left eye —Truth (self).

3 Bālākī said · "The Spirit, who is in the Sun, him I adore" Then Ajātaśatru spoke · "In this way, you will not further promote conversation with me, (*Samvādayiṣṭhāḥ*, or according to Text B *Samavādayiṣṭhāḥ* "You will not get my assent") I revere (adore) him as the Great, as the bright-robed, as the highest, as the head of all beings"

He who adores him thus, he will become the highest, the head of all beings.[1]

4 Bālākī said : "The spirit who is in the moon, him I adore"

Then spoke Ajātaśatru "In this way, you will not promote conversation with me, as King Soma, as the Self of food[2] or nutrition I adore him."

He who adores him thus, becomes the food

5. Bālākī said · "The spirit, who is in the lightning, him I adore."

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1 The words belong, as the place of *iti* points out, not to the king, as Cowell and M. Muller assume or construe, but to the narrator

2 The words "as King Soma" have been taken from Text B, as they cannot be dispensed with, on account of their recurrence in 19 below, — The moon is *annasya Ātmā*, the self of nutrition, so far as he, by virtue of his waxing through consuming souls and by virtue of his waning through its being consumed owing to the descent of souls, is the prototype of that what eats and is eaten.

Then spoke Ajātaśatru . "In this way you will not promote conversation with me as the self of truth (which, like lightning brings light into the darkness of ignorance or nescience) I adore him "

He, who thus adores him, becomes the self of truth

6 Bālāki said "The spirit who is the thunder — him I adore "

Then spoke Ajātaśatru "In this way, you will not promote conversation with me, as the self of sound, I adore him "

He who thus adores him, becomes the self of sound

7 Bālāki said . "The spirit who is in the wind, him I adore "

Then spoke Ajātaśatru In this way you will not promote conversation with me; as Indra Vaikuntha, as the invincible hero of the army, I adore him "

He, who thus adores him, becomes victorious, invincible, and vanquishes his adversaries

8 Bālāki said "The spirit who is in the ether (space), him I adore "

Then spoke Ajātaśatru . "In this way, you will not promote conversation with me, as plenitude, which is the unmoved Brahman, I adore him "

He, who thus adores him, is filled with offspring, cattle, renown, Brāhmanic splendour, and the heavenly world and attains the full span of life

9 Bālāki said, "The spirit who is in the fire, him I adore "

Then spoke Ajātaśatru "In this way, you will not promote conversation with me; as the overpowering one I adore him "

He, who adores him thus becomes one, who overpowers others.

10. Bālāki said . "The spirit who is in the waters, him I adore."

Then spoke Ajātaśatru : "In this way you will not promote conversation with me; as the soul of splendour I adore him "

He, who thus adores him, becomes the self of splendour.

So much about the divinities.— Now about the self

11 Bālāki said . "The spirit who is in the mirror him I adore."

Then spoke Ajātaśatru "In this way, you will not promote conversation with me; as the image I adore him."

He who thus adores him — his image arises in his descendants, not what is dissimilar to him

12 Bālāki said 'The spirit who is in the shadow, him I adore"

Then spoke Ajātaśatru "In this way you will not promote conversation with me; as inseparable companion I adore him"

He, who adores him thus, finds companions (read *dvitīyān*) who then agree with him

13 Bālāki said "The spirit who is with echo, him I adore"

Then spoke Ajātaśatru "In this way, you will not promote conversation with me, as life[1] (asu) I adore him"

He who adores him thus does not lapse into loss of consciousness before the time.

14 Bālāki said "The spirit, who is in the sound,[2] him I adore"

Then spoke Ajātaśatru "In this way you will not promote conversation with me, as death I adore him"

He who adores him thus, does not depart from this world before time

15 Bālāki said: "The spirit who, in sleep, wanders as dream, him I adore"

Then spoke Ajātaśatru "In this way you will not promote conversation with me, as King Yama[3] I adore him"

He who adores him thus, is fit in this world for all the best things

16 Bālāki said "The spirit who is in the body, him I adore"

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1 The (conscious) life consists in the fact that the impressions of things find a response in us, as the sound finds response in the echo

2. The sound Śabda could here be the echo, *Yaḥ Śabdaḥ puruṣam anveti*, as it has appeared in Text B in a changed context.

3 Just as deep sleep is understood as staying with (remaining in the state of) Brahman, so also here dream-sleep appears to have been understood in the preceding stage of staying with Yama, the god of death In contrast to deep sleep the phenomena of waking and dream are called the forms of death, 'mṛtyo rūpāṇi' (Br Up 4 3 7)

Then spoke Ajātaśatru · "In this way you will not promote conversation with me, as Prajāpati[1] I adore him"

He who adores him thus, is propagated through off-spring, cattle, glory, Brāhmanic splendour and the heavenly world and lives the full duration of life

17. Bālāki said . "The spirit who is in the right eye, him I adore."

Then spoke Ajātaśatru In this way, you will not promote conversation with me, as the self of speech, as the self of fire, as the self of light,[2] I adore him"

He who adores him thus, becomes the self of all.

18. Bālāki said : "The spirit who is in the left eye, him I adore."

Then spoke Ajātaśatru "In this way, you will not promote conversation with me, as the self of truth, as the self of lightning, as the self of splendour, I adore him"

He, who adores him thus, becomes the self of all

19 Then Bālāki remained silent Ajātaśatru said to him "Is that all, Bālāki ?" — "That is all" replied Bālāki. Now then Ajātaśatru said to him "You have allowed yourself to continue the conversation with me in vain, without any foundation or reason, when you offered to elucidate Brahman to me ! Because, O Bālāki, this world is the work of Him who is the creator of all spirits of souls, it is, indeed, he whom one must know !"

Then Bālāki took the fuel-stick (the sign of pupilship) in his hand, stepped towards the king and said "Take me as your pupil !"

And Ajātaśatru spoke to him "This happens, I think, against the grain (contrary to usual practice), that a Ksatriya takes a Brāhmaṇa as pupil ! — But come ! I will teach you about it (the Brahman)."

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1. Prajāpati, as the principle of corporeality cf. Vāj Samh 31 19 (cf Atharva v 10.8 13) "Prajāpati operates in the mother's body The unborn is repeatedly reborn"

2. The eye as the symbol of physical as well as spiritual light is understandable ; so also the original (speech, fire and light) are allotted to the right eye, and truth, lightning and splendour derived therefrom are allotted to the left eye.

With these words, he seized his hand and went out with him There, they come to a man who was asleep And Ajātaśatru addressed him saying "O great one ! O bright-robed one ! O King Soma !" But the man still remained lying Then he pricked him with his stick and then only he stood up [1]

Then spoke Ajātaśatru to him (Bālāki) · "O Bālāki, where was this man before ? What has now happened to him ? and whence has he come ?"

But Bālāki did not know it

And Ajātaśatru said to him · "Where this man was just before, what has happened to him, whence he has come — do you desire to know it (iti) "

"In man are arteries which are called *Hita* (salutarily active, beneficent) which, arising out of the heart, surround the pouch of the heart or pericardium These arteries, as fine as a hair split thousandfold, find themselves filled by the fineness of a brown, white, dark, yellow and red (sap). In these one stays, when one is asleep, so that he sees no dreams

20 "Then he becomes one with Prāna, then enters into him
the speech with all names
the eye with all forms
the ear with all sounds
the Manas (mind) with all thoughts.

And when one wakes, then it happens that just as the sparks fly out of one another from the blazing fire towards all sides, so also out of the Ātman all life-forces, each according to its location — come forth, out of the life-forces (speech, eyes, ears, Manas) come forth the divinities (*Agni, Sūrya, Diśah, Candramāh*) and out of the divinities the worlds (names, forms, sounds and thoughts).

"It is the Prāna, Prajñātman, which has entered this body as self, down to the hair, down to the nails For that reason, just as a razor is concealed in its sheath, or the fire in its fire-place (in the wood), so also this Prajñātman has entered into

1 The deep sleep is near to Brahman Now if the Brahman had been one of the spirits named by Bālāki, the sleeping man would have awakened, when he was called by these names. But he continued to sleep and awakens only, after the usual means were employed viz. to prick him with stick.

this body as the self down to or as far as the hair, down to the nails

"On this self are dependent those selves (the organs) just as the servants are dependent on the chief Then, just as the chief supports himself together with his servants, and just as the servants support themselves together with their chief, so also this intelligence-self (prajñātman) supports itself with those other selves, and those other selves support themselves in this self

"So long as Indra had not known this Ātman (Self), Asuras (demons) were superior to him, but after he had known him, he defeated the Asuras and attained, thereby, a state in which he gained victory, supremacy, independence, sovereignty over all gods and all creatures

And so also, the man having such knowledge repels all evil and attains, over all beings, supremacy, independence, sovereignty, when he has such knowledge, when he has such knowledge"

B

THE UPANISADS OF THE SĀMAVEDA

CHĀNDOGYA UPANIṢAD

KENA UPANISAD

THE CHĀNDOGYOPANISAD OF THE SĀMAVEDA

INTRODUCTION

In a memorial verse by Sāyana (Sāmavidhānam, Muller, Rgveda, 2nd edition, I p XXVII), the following eight works are enumerated as belonging to the Brāhmana-Upanisad-literature of the Sāmaveda

1 *Pañcavimśam* (*Tāndyam, Praudham*), 2 *Sadvimśam*, 3 *Sāmavidhānam*, 4 *Ārseyam*, 5 *Devatādhyāya*, 6 *Upanisad*, 7 *Samhitopanisad*, 8 *Vamśa*

The greatest part of the *Talavakāra-brāhmana* is not found in this list, particularly the Kena Upanisad contained in its Upanisad-brāhmana, possibly because the author of the verse had only, before his eyes, that in the Atharvaveda-recension and reckoned it under Atharvan (Weber, *Lit* 2nd edition, p 82) On the other hand, all the named eight works cannot claim to be real Brāhmanas, i e the independent ritual and dogmatic Text-books of the Śākhās (Vedic schools)

One such is firstly, the *Pañcavimśam* ('the twentyfive-fold)' belonging to the school of the Tandins, besides its supplement, the *Sadvimśam* ('the twenty-sixth section) Further, the *Chāndogya-brāhmana* as also the *Chāndogyopanisad* (forming Adhyāyas 3-10 of the same) have been cited by Śankara as belonging to the school of the Tandins (Cf my *System des Vedānta* p 9), while this name signifies it as the Upanisad of the Chāndogyas i e of the Sāmaveda-singers in general Possibly it soon became (for want of other Upanisads of the Sāmaveda, except the small Kena Up.) the general Upanisad of the theologians of the Sāmaveda, as it appears to have been positively indicated as the Upanisad in the enumeration of the above list.

A second, but not well-known, as a completely independent, school of the Sāmaveda is that of the Talavakāras (or Jaiminīyas), whose Brāhmaṇa contains, according to Śankara (in his introduction to the Kena Up), on the whole apparently, nine, but, in the form described by Burnell (see Muller, Up 1 p xc), five Adhyāyas About the contents of this Brāhmana, both versions are in essential agreement that it deals with the Agnistoma and other ceremonies in the first books of the Agnihotram and then with the glorification of Prāna and of Sāman (of the fivefold and seven-fold Sāman, as the commentator adds while commenting on it). Thereafter (*anantaram*) follows the *Upanisad-brāhmana*,[1] Book IV according to Burnell's enumeration which 1 1-4, 17 contains allegories of all kinds, like the Āranyaka, besides two 'lists of teachers (3 40-42-4, 16-17), further 4, 18-21 the Kena Upanisad and also 4 22-28 a section on the origin of Prāna, its entrance into man, and on the Sāvitrī, As Book V follows in

1 Recently edited by Hans Ortel (*Journal of the American Oriental Society*, Vol. XVI, 1894).

conclusion, the *Ārseya-brāhmana* containing a short enumeration of the Rsis of the Sāma-veda (edited by Burnell, Mangalore, 1878)

The Sāmavidhāna-Brāhmana, is a short treatise concerning 'the employment of the Sāman to serve the superstitious aims of all kinds' (ed Burnell 1873)

The Devatādhyāya-brāhmana 'contains only a few statements about the divinities of different Sāmans, to which other few short portions are joined' (ed Burnell 1873)

The Samhitopanisad deals about the way in which the Veda is to be read (Cf Ait Ār 3)

The Vamsa-brāhmana finally contains a genealogy of the teacher of the Sāmaveda (ed Weber, *Ind Stud* IV, and Burnell, 1873)

As the above-mentioned works are not the real Brāhmanas and can, at best, hold good as remnants of such as there may be, there remain as in the case of the Rgveda, so also in the case of the Sāmaveda, only two schools of the Brāhmana period, which can be testified as such through their present works, that of the Talavakāras or Jaiminīyas whose Brāhmana, for the most part, remains unpublished, and that of the Tāndins to which the *Pañcavimśam, Sadvimśam, Chāndogya-brāhmana* and the *Chāndogya-Upaniṣad* belong A short table of contents of these works may pave the way to the introduction of the Chāndogya Upanisad

I PAÑCAVIMŚA-BRĀHMANA

It is also called the Tāndya-brāhmaṇa or Praudha-brāhmaṇa. As the name indicates, it consists of twentyfive adhyāyas, the chief contents of which are as follows

1 A list of the chants (*mantras*) which are to be muttered, on different occasions of the Soma-sacrifice, by the Udgātr and his assistants.

2-3. The different ways of reciting (*viṣṭuti*) the Stomas to be used by the Udgātr and his assistants.

4-5. The *Gavām-ayanam*, the name of the 360 days' Soma-festival and its different days

6 The Agnisṭoma as the model of the Soma-sacrifice

7-8 The Bahispavamānam and other Sāmans and their way of recitation

9 The *Atirātra*

10. The modalities of the Dvādaśāha.

11-13 The Daśarātra

14-15 Chandoma-and Astacatvārimśa-stoma

16. Modifications of the Agnisṭoma.

17 Vrātya-yajñāh and Brhaspatisava etc

18 *Upahavya, Rtapeya, Śunāśirya, Vaiśyastoma, Tivrasoma, Vājapeya, Rājasūya*

19. Different *Kratus*, such as *Rāṭ, Viirāt, Aupaśada, Punahstoma Catuhṣṭoma, Udbhid, Valabhid, Apaciti, Paksin, Jyotis, Rsabha, Gosava, Marutstoma, Indrā-stoma, Indrāgnistoma, Vighana.*

20 *Atirātra, Dvirātra, Trirātra*

21 Trirātra (contd), Catūrātra, Pañcarātra

22. Śadrātra, Saptarātra, Astarātra, Navarātra, Daśarātra, Ekādasarātra

23 Satras, from 12 days upto 32 days

24 Satras, from 33 days to 360 days

25 Satras, longer upto a thousand-year sacrifice

II. SADVIMŚA-BRĀHMANA

"In this supplement to the Tāndya are treated the works not previously described and the subvarieties of the works already described" (Sāyana, Comm) These are the rather detailed contents of the 5 Prapāthakas =6 Adhyāyas) according to Sāyana and Weber (*Ind Stud* I 36)

1 *Subrahmanyā*, the three pressings (of Soma), the prayer, occasional expiations, *Saumya-caru*

2 *Bahispavamānam*, Mixtures, *hotrādyupavahah*, the *Rtvij*, occasional sacrifice, *Adhvaryu*, the place of sacrifice

3 (=Adhy III-IV) Purificatory bath, spell or charm, *Dvādaśāha-Śyena*, *Trivrdagnistoma*, *Samdamśa*, *Vajra*, *Vaiśvadevam*

4 *Vaiśvadevam*, *Agnihotram*, *Audumbarī*, *Yūpa*, Sandhyā, vicissitudes of the moon, Svāhā

5 (=Adhy VI) also named *Adbhuta-brāhmanam* which describes *adbhutānām Karmanām Śāntim*, what to do when extra-ordinary events take place, in order to ward them off in the case of worry, sickness of human beings and cattle, damage to corn, loss of valuables, etc , earthquakes, atmospheric phenomena, phenomena in the heavens (falling of meteors, comets), phenomena appearing in the altars and the images of gods (when they laugh, weep, sing, dance, crack, perspire, etc), miscarriages, tilting of the mountains, rain of hailstones etc

III CHĀNDOGYA-BRĀHMANA

1 This contains six *mantras* concerning the marriage ceremony and two concerning the birth of a child

2 This has six *mantras* addressed to gods and divine beings, one against insects etc and one concerning a marriage-ceremony

3-10 These form the eight Prapāthakas of the Chāndogya Upanisad.

IV CHĀNDOGYA UPANISAD

The Chāndogya Upanisad is, besides a little more bulky than Brhadāranyaka Upanisad, the greatest and the most significant one of those collections of theological-philosophical utterances, thoughts and legends which have come down to us under the name of the Upanisads and in the form of the textbook of tenets of individual Vedic schools As the Upanisads of the Ṛgveda are connected with the *Uktham*, this Upanisad of the Sāmaveda is

connected with the Sāman and leads on, through the allegorical consideration and interpretation of the Sāman, to the idea of Brahman or Ātman which forms the common kernel of all the Upanisads But the Upanisads agree so much not only in these ideas, but also in the form of their final presentation, that we are obliged to presuppose partly at least, their common, oral circulating material out of which the collections of individual schools disengaged themselves slowly and slowly afterwards

Like the Brhadāranyaka, the Chāndogya Upanisad also shows this secondary character of collection most clearly Firstly, every one of these eight Prapāthakas, of which this upanisad consists, is an independent whole, consisting of one or more main fragments, in which again a few small fragments are many times inserted as supplements, which come at the conclusion of the Prapāthaka and which often have very little relation with the chief contents This formal compendium of the Upanisad consisting of eight Prapāthakas, each Prapāthaka consisting again of small fragments will appear clear to the reader through the following preliminary and summary survey of the whole

I Five individual considerations for the glorification of the Udgītha (1 2-3, 4, 5, 6-7) to which are annexed three legends of related contents (8-9, 10-11, 12) and a sporadic fragment of an allegorical kind (13)

II Allegorical considerations about the Sāman, its parts and its varieties ·
- (a) Introduction (1)
- (b) The fivefold Sāman is glorified through discovering the analogies with it in the world, in the rain, water, seasons, domestic animals and life-breaths (2-7)
- (c) So also the sevenfold Sāman through its analogy with speech, sun, and through the consideration of the number of syllables of its name (8-10).
- (d) Ten varieties of Sāman are equated with life-breaths, fire, copulation, sun, rain, seasons, worlds, domestic animals, parts of the body, gods and finally the Sāman itself is equated with the Universe (11-21)
- (e) Supplement Four separate considerations about the manner of chanting, the stages of life, the origin of the syllable *Om*, and Soma-pressings (22-24)

III A long section solemnises the Brahman as the sun of the Universe (1-11), then follow seven separate pieces about Gāyatrī (12), the gates of gods (13), the doctrine of Śāndilya (14), the Universe as Soma-skid (15), life as Soma-sacrifice (16, 17), the four feet of Brahman (18) and cosmogony (19)

IV (a) Jānaśruti is instructed by Raikva about the wind and the breath as gatherers-in-themselves (1-3)
- (b) Instruction to Satyakāma through the bull, fire, goose and the water-bird, about the heavenly regions, parts of the world, light and life-breath as the four feet of Brahman (4-9)
- (c) Upakosala is instructed by the sacrificial fires and by the teacher

about the spirit in the sun, moon and lightning, and about the Ātman and its way to Brahman after death (10-15).

(d) Two ritualistic passages (16, 17)

V (a) The precedence of Prāna (1), its food and garment (2), and a stirring drinking ceremony (2 at the end)

(b) Theory of the transmigration of the soul (3-10)

(c) Asvapati instructs Uddālaka and five other Brāhmanas about the Ātman Vaiśvānara, and its glorification in the Agnihotram (11-24)

VI Uddālaka instructs his son Śvetaketu about the origin of the elements and of man (1-7), about sleep, hunger and thirst (8) and about the mysterious principle which emerges forth in death, in the unity of the sap of blossoms, in the water, in the life-force of the tree, in the growth of the tree out of its seed, in the lumps of salt dissolved in water, in the erring or misguided, in the dying and in the ordeal and its essence or being is realized in the world as in the individual man (8-16)

VII Sanatkumāra instructs Nārada about the series of steps of *nāman*, *vāc*, *manas*, *samkalpa*, *cittam dhyānam*, *vijñānam*, *balam*, *annam*, *āpah*, *tejas*, *ākāśa*, *smara*, *āśā*, and Prāna, as well as about the knowledge of truth by means of penetration through *vijñānam*, *mati*, *śraddhā*, *nisthā*, *kṛti*, *sukham*, towards Bhūman which is all in all and is the Ātman in us (1-26)

VIII (a) About the Ātman in the lotus-flower of the heart, and in the Universe and about the way to attain it (1-6)

(b) Step-by-step instruction of Indra by Prajāpati about the nature of the Ātman (7-12)

(c) At the conclusion, there are the two wishes of benediction one about the entry into Brahman (13) and the other about the warding off of rebirth (14), besides, an exhortation to the departing student (15)

THE CHĀNDOGYA UPANISAD

FIRST CHAPTER (PRAPĀTHAKA)

As the Upanisads of the Rgveda begin with an allegorical consideration of Uktham (Ait Ār 2 1-3, Kaus Up 2 6), both the first Prapāthakas of the Chāndogya Upanisad belonging to the Sāmaveda deal with the mystical interpretation of Sāman and its main parts, of *Udgītha* ('high song')

The Agnistoma, the Soma-sacrifice in its simplest form, has after a series of preparatory days only one Sutyā-day, in which the Soma is pressed in the *Prātah-savana, Mādhyamdina-savana,* and *Trtīya-savana* in the morning, at midday and in the evening The chief moments in this celebration of Soma-pressing are (1) Graha the production of pressed out Soma in goblets by the Adhvaryu and his assistants, then (2) the *Stotram* the song of praise by Udgātr and his assistants, then (3) the *Śastram* the recitation by the Hotr and his assistants, and finally (4) the āhuti, the libation of Soma in the fire This process of production, singing of praise, recitation, and libation (*graha*) *stotram, Śastram, āhuti,* is again repeated (apart from some modalities) in the morning gifts of the Agnisṭoma five times, in the midday gifts five times and in the evening gifts two times In this process, all the preceding *graha, stotra* and *Śastra* have different names and have undergone manifold interpretations.

A *stotra,* which is to be sung by the Udgātr and his assistants and which is incumbent on the *prastotr* and the *pratihartr,* used to consist of some verses, of which each one is divided by the named priests during the recitation in five parts *himkāra, prastāva, udgītha, pratihāra* and *nidhana.* Thus, for example, the verses (Ṛgveda 7 32 22-23 =Sāmaveda I, 3, 5, 1 and II, 1, 1, 11, 1) form the basis of the Sāman Rathantaram, which is employed as the second *stotra,* of the midday gift.

These shape themselves (according to Haug, Aitareya Brāhmana II. 198, if we unite the *pratihāra* and *upadrava*) into the following stotra.

(a) *himkāra* (sung by Udgātr)
(b) *prastāva* (sung by Prastotr) *hum! abhi tvā śūra nonumo*
(c) *udgītha* (by Udgātr) *Om! adugdha iva dhenava īśānam asya jagatah suvardṛśam*
(d) *pratihāra* (by Pratihartr) *ā īśānam ā Indra susthūṣā ovā hā avā*
(e) *nidhanam* (all three) *as !*

II

(a) *himkāra*
(b) *prastāva īśovā*
(c) *udgītha: om nama Indra susthuso na tvāvān anyo divyo na pārthivah*

(d) *pratihāra na jāto nā jānā-isyāta ovā hā uvā*
(e) nidhana *as*!

III

(a) *himkāra*
(b) *prastāva· na jovā*
(c) *udgītha Oṃ- to na janisyate aśvāyanto maghavan Indra vājinah*
(d) *pratihāra gavyantas tvā hā-vāmāhā ovā hā uvā,*
(e) *nidhana as*!

Of other Sāmans besides the Rathantaram, are mentioned (Chānd Up. 2.11-21) *Gāyatram, Vāmadevyam, Brhad, Vairūpam, Vairājam, Śākvaram, Raivatam, Yajnāyajniyam, Rājanam,* and *Sāman* in general and after them are allegorically elaborated five parts *himkāra, prastāva, udgītha, pratihāra,* and *nidhana*

Besides this fivefold Sāman, there is a sevenfold Sāman (Chānd 2 8-10) which thus originates between *prastāva* and *udgītha,* the syllable *Om* is inserted as a new part the *Ādih,* and further *pratihāra* is divided into *pratihāra* and *upadrava*

So much regarding the introduction in Prapāthaka 1 and 2 in general Though all these details with the allegories presented with them, have no interest for us who are separated from them by a long distance of time, we must assume that had they not been held equal in status to the most precious philosophical thoughts, they would not have been so important and interesting and to the Indian (who, brought up in the atmosphere of these liturgical ideas, knew, through interpretations of this liturgy, how to use it as a transitional stage for the attainment of a higher philosophical view) But he alone can be called a historian, in the full sense, who knows how to transplant himself entirely in that foreign and distant past, so as to be able to assimilate temporarily the then prevailing feeling about the worth and worthlessness of things

THE FIRST PART (KHAṆDA)

[The *Udgītha,* the main business of the Chief Soma-priest is placed as identical with the holy syllable *Om* (forming the beginning of the Udgītha) As such, it is the essence of all essences, the product of *Vāc* (appearing as Ṛc) and of Prāna (appearing as Sāman) With this syllable is associated the prosperity of the sacrifice, it is the point from which the three Vedas issue forth, and the Udgātr who glorifies this syllable as the Udgītha, makes therethrough his work more effective]

1. Om! One should adore the Udgītha as this syllable
   Because one sings it beginning with Om.
2. The essence of all these beings is the earth,
   the essence of the earth is water,

the essence of water are the plants,
the essence of plants is man,
the essence of man is speech,
the essence of speech is the Ṛc,
the essence of Ṛc is the Sāman,
the essence of the Sāman is the Udgītha.

3 This is the most essential of all essences,
the highest and the transcendent one, the
eighth which is the Udgītha.

4. Which among all is the Rc,
Which among all is the Sāman,
Which among all is the Udgītha?
That is the question for consideration

5 The Rc is the speech, the Sāman is the breath
(Prāna), the Udgītha is the syllable Om
That is why they form a pair [1] — the speech
and the breath, the Rc and the Sāman

6 And this pair is united in the syllable Om
But when these two paired or mated ones
find themselves together, they bring forth
love or desire for each other.

7. Truly, he is the one who fulfills love — he, who
knowing this, adores the Udgītha as this
syllable.

8 It is also the syllable of agreement or concurrence, because when one agrees to something, he says 'Om' ('yes') But agreement or concurrence further promoter (of prosperity) — Indeed he who, knowing this adores the Udgītha as this syllable prospers in (the fulfilment of) his desires

9 The threefold knowledge (of the three Vedas) exists in it, because the Adhvaryu invokes with *Om*, the Hotṛ recites with *Om*, the Udgātr sings with *Om* in order to invest this syllable with awe and reverence, on account of its sovereign power, on account of its essence (intrinsic quality).

10 With it both perform the (sacrificial) rite: he who knows this and he, who does not know it. However, what one

1 cf. Talavakāra-Upaniṣad Brāhmaṇa 3 34.1

performs with knowledge, with faith, with the Upanisad (the knowledge of the secret meaning of Udgītha as *Om*) is more powerful in its effect
Thus, therefore, is this elucidation of the syllable

THE SECOND PART (KHANDA)

[The syllable Om appears previously as the symbol of all the Vedas, it now appears here as the Udgītha, the symbol of Prāna (vital breath, the principle of life) in man Its superiority over the other living organs and its sole right to be adored in the Udgītha, is presented through a legend which also occurs in the Brh. Up 1 3 But whereas, in the latter, it deals with the question as to why it alone among all vital organs, is qualified to sing the Udgītha, our passage here deals with the question as to which of the vital organs is entitled to be adored in the Udgītha The original version is undoubtedly the one in the Brh Up which is more remarkable than the narration here dealing with the Udgītha as it[1] appears to have originated in the circle of the theologians of the Sāmaveda]

1. Once, while the gods and the demons, both descended from Prajāpati, fought with each other, the gods took to Udgītha because they thought, they would vanquish those demons with it

2 But then they adored the Udgītha as the breath in the nose But the demons struck it with evil. That is why one smells both with it, the sweet-smelling and bad-smelling, because the breath is struck with evil.

3 Then they adored the Udgītha as the speech, then the demons struck it with evil. That is why one speaks both, the truth and the untruth, because it (speech) is struck with evil.

4 Then they adored the Udgītha as the eye, then again the demons struck it with evil That is why one sees with it both worth seeing and what is not worth seeing, because the eye is struck with evil

5 Then they adored Udgītha as the ear, but then the demons struck it with evil. That is why one hears with his ears both, what is worth hearing and what is not worth hearing; because it (the ear) is struck with evil

6 Then they adored the Udgītha as the Manas (mind); but

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1 That the version in the Brh. 1.3 is original has now been confirmed by the Talav. Up Br. 1, 60 2, 1 2, 3 2, 10.

when the demons struck it with evil. That is why one imagines with it both — what is worth imagining and what is not worth imagining, because it (the mind) is struck with evil.

7 Then they adored the Udgītha as that breath (the vital breath, Prāna) in the mouth, the demons hit it, but then they fell to pieces, like one who falls to pieces when he strikes against a stone

8 Even so it occurs that, just as he who strikes against a stone falls to pieces, he also, who wishes evil or persecutes him who knows this, falls to pieces, because to him he is like a stone against which one strikes

9 With this (Prāna) one neither distinguishes the sweet-smelling and evil-smelling, because he has expelled the evil from itself With this one eats and drinks and nourishes there-through the other vital organs And when the Prāna finally no more finds this nutrition (*āhāram*, the word which we must supply here) for himself and others, he goes out (of the mouth). Therefore one keeps his mouth open in death (when the Prāna still wished nutrition and gasped for it)

10 As Angiras adored the Udgītha, one considers[1] it (the Udgītha itself) as Angiras; that is why he is the vital sap of all limbs or organs (*angānām rasah*)

11 As Brhaspati adored the Udgītha, then one considers it (the Udgītha itself) as Brhaspati, that is why the speech is *Brhatī* (the heaving one) and he is her lord (pati).

12 As Ayâsya adored Udgītha, then one considers it (the Udgītha itself) as Ayāsya, because he goes forth (*ayate*) out of the mouth (āsyam)

13 Baka, the descendant of Dalbha knew this; he was the Udgātr of the people of Naimisa and he used to sing to them what they desired

14 Indeed, he who knows this, and adores the Udgītha as the syllable[2] Om, becomes the singer who sings to the people their wishes

So much with regard to the self

1 The identity of one who adores with the object of adoration is familiar to the Indian through the doctrine of the Ātman.

2 One expects here, according to what has been said before, 'as the Prāna'.

THIRD PART (KHAṆDA)

[Continuation Just as the Udgītha is, in the psychical aspect, the symbol of Prāna, it is, in the cosmic aspect, a symbol of the sun (1-2) One should adore the Udgītha as Vyāna (3-5) — Then according to the scheme represented in the following table (cf Talav Up Br 1 57-7),

Ud-	*prāna*	*dyaus*	*Āditya*	*Sāmaveda*
-gī-	*vāc*	*antarīksam*	*Vāyu*	*Yajurveda*
-tha	*annam*	*prthivī*	*Agni*	*Rgveda*

it will be easily seen that the three syllables of the word *Udgītha* have been interpreted as the three chief activities of man (breathing, speaking, eating), as the three realms of the universe, as their three regents, and as the three Vedas (6-7)—In conclusion, there follows an *Āśīh-samṛddhi* (similar to the *Pavamānānām Adhyāyohah* which forms the concluding part of the kindred section of the Brh 1 3) i e a directive in which one has to contemplate during the singing of the Udgītha, in order to secure complete success for this ceremony (8-12)]

1. Now with respect to the divinity There it (the Sun) shines, one should adore it as the Udgītha Because when it rises (*udyan*), it sings the praise (*udgāyati*) for the sake of the creatures. And when it rises, it scares away darkness and fright. Indeed, he who knows this, becomes the scarer of darkness and fright

2 This (*Prāna*) and that (Sun) are alike This is named as this (Prāna), that is named as that (Sun) One signifies this (Prāna) as sound, and that (sun) also as sound (*svara*, which is reminiscent of *svar*, light), as the daily recurring new sound That is why one should, revere the Udgītha, as this (Prāṇa) here and as that (sun) there

3 But one should also adore the Udgītha as the Vyāna (the breath between the out-breathing and the in-breathing); because when one breathes out, it is the Prāna (out-breathing), and when one breathes in,[1] it is the Apāna (breathing in) and the binding factor between Prāna and Apāna, is the Vyāna. The Vyāna, however, is the same as the speech, as it comes about that one utters speech without breathing out and without breathing in

4. The speech, again, is the same as the *Ṛc*, thus, it comes about that one utters the Ṛc without breathing out and without breathing in. The *Ṛc* again is the same as the Sāman, thus it

1. Apāna is here 'breathing-in', just as in Talav Up. Br. 4.22. 2-3

comes about that one sings the Sāman without breathing out and without breathing in. Finally, the Sāman is the same as the Udgītha, thus it comes about that one sings the Udgītha without breathing out and without breathing in

5 Also the activities which put a strain on the strength (of man) such as the rubbing of fire-sticks (into fire), the running for a race (with another), the stretching of a strong bow—all these activities one performs without breathing out and without breathing in — On account of this reason, one should adore the Udgītha as the Vyāna

6 Further, one should also adore the syllables of the word Udgītha (cf Talav Up Br 1. 57. 7-8).

Ud is the Prāna, because through the Prāna, one stands erect (*uttisthati* Cf Kaus 3 3); *gī* is the speech because invocations (*girah*) are utterances or speeches; *tha* is the food or nutrition because the whole world is dependent (*sthita*) on food.

7 *Ud* is the heaven, *gī* is the aerial space, *tha* is the earth: *Ud* is Āditya, *gī* is Vāyu, *tha* Agni

Ud is the Sāmaveda, *gī* the Yajurveda, *tha* the Rgveda The speech allows the milk-potion to flow for him, the speech itself is the milk-potion for him — he, who knowing this, adores the syllables of the word *Udgītha*, becomes rich with nutrition, consuming food

8 Now for the success of the kind wishes As places of refuge, one should adore the following.

One should take recourse to Sāman, with which one wishes to sing the stotra (panegyric).

9 One should take refuge in the Rc on which it (Sāman) depends, in the Rsi whom it has as its composer (poet), in the divinity which he wishes to praise in the *Stotra*.

10. One should take refuge in the metre, in which one wishes to sing the *stotra*; one should take refuge in the form of the *stotra* in which one wishes to sing the *stotra*

11 One should take refuge in the regions of the heavens to which he wishes to sing the *stotra*.

12. Finally, one should turn back to one's own self and sing the *stotra*, when he unswervingly reflects upon his wish.

Then there is the hope that the wish of him who cherishes a desire and sings the *stotra* is fulfilled — of him who cherishes a desire and sings the stotra.

FOURTH PART (KHANDA)

[Superiority of the syllable *Om* over the three Vedas (i e over the contemplation of the sacrificial cult) According to Pañc Br 22 12 1, the gods were afraid of death and Prajāpati gives them immortality, when he communicates to them the *Navarātra* (a Soma-sacrifice with the nine days of pressing Soma) According to our passage (here in Chān) on the other hand, the gods seek in vain protection from death in the threefold lore of the Vedas and they become immortal only when they enter into the syllable *Om* (cf Talav Up 1 18)]

1 *Om* ! One should adore this syllable Beginning with *Om* one certainly sings the *Udgītha* The elucidation about that is as follows

2 The gods, when they were afraid of death, fled away for refuge in the threefold lore (of the) Vedas They covered[1] themselves in the metre Because they covered themselves (*ācchādayan*), that is why the metre is called *chandas*.

3 But death espied them in the same place, in the Rc, in the Sāman, in the Yajus, as one espies fish in water The gods observed it, they rose above the Rc, the Sāman and the Yajus and fled for refuge in the sound

4 When one employs a Rc, he sounds out in the sound *Om*, so also in the case of *Sāman* and *Yajus* Therefore, the sound, it is that syllable; it is the immortal, fearless one Because the gods fled for refuge in it, they became immortal and fearless

5 He who, having this knowledge, makes this syllable resound as *Pranava*, flies for safety to this syllable which sound is the immortal and the fearless one And he, who flies for refuge in it, becomes also immortal, just as the gods are immortal

1. Böhtlingk tam acchadayan But has the *trayī Vidyā* ever been in existence without being covered in the metre ?

FIFTH PART (KHANDA)

[As (according to 1-2-3), the Udgītha is the symbol of the Sun and Prāna, so also, the same holds good in the case of the syllable *Om* which is identical with the Udgītha Kausītaki who had sung the unity of the enlivening force in nature (as the Sun) and the unity of vitalizing force in man (as Prāna), had also, therefore, only one son But as that unity of the sun, and of the vital breath is not without multiplicity but is such as includes the multiplicity of the rays, and of the vital forces, Kausītaki had also compensated the singleness of his only son through the multiplicity of grandsons — This too short and, therefore on that account, obscure passage appears as a warning or caution to monism which lay in the tendency of the thoughts of antiquity, not to allow itself to be a rigid one, excluding the multiplicity of things On the identity of Udgītha with the *Om* alloted to the Hotr depends the interference of the Hotr on the Udgātr committing errors]

1. Now the Udgītha is the Pranava (the holy sound Om) and the Pranava is the Udgītha. Therefore the Udgītha is the yonder sun and it is the Pranava, because as the resounding Om it changes or moves forth.

2 "Because I have sung praise to it alone, you are my only one" Thus once Kausītaki spoke to his son, "it travels and changes itself in its rays and many sons will be born to you!"— So much with regard to the divinity.

3. Now with regard to the Self — One should adore the Udgītha as that vital breath in the mouth, because as the resounding Om, it spreads or moves forth.

4 "Because I have sung praises to him only, therefore you are my only one (son)", thus spake Kausītaki to his son; "Sing praises to the vital breath (*prānān* as Śankara also appears to read) as their being (in multiplicity) manifold and know that many (sons) will be born to you! " (cf Talav. Up Br 2 6 10)

5 Thus, therefore, the Udgītha is the Pranava and the Pranava the Udgītha. Therefore, one can from the seat of the Hotr rectify the Udgītha wrongly sung by the Udgātr — he can again rectify

SIXTH PART (KHANDA)

[6-7 Khandas the adoration of the Udgītha as that of the cosmic and psychic principle (as man in the sun and as man appearing in the eye — On the Rc depends the Sāman, but the overpowering power of Sāman is the Udgītha

Just in the same way, in the cosmic aspect, Agni depends on earth, Vāyu on aerial space, Āditya on the heavens (as chief gods of the three spheres), the moon on the positions of the moon (they occur in the moon one after another), the obscure, complete darkness depends on the bright light of the sun ("because this appears to the steadfast glance[1] directed on it" — *Śankara*) — Correspondingly, in the psychical aspects, the outbreath depends on the speech (because during speech, it streams out), the physical form (*ātman*, according to Śankara, *Chāyātman* the reflected image) on the eye, the *manas* on the ear (because the word awakens the idea or thought), the obscure, complete darkness on the white or wise one in the eye — But just as the Udgītha governs or rules over *Rc* and *Sāman*, so also, the moon in the sun and the man in the eye rule over the mentioned cosmic and psychical phenomena, the one governs the boundless external world beyond the sun (*ye amusmāt parāñco lokāh*), the other governs the equally boundless inner world on this side of the eye (*ye etasmāt arvāñco lokāh*) i e the world in the inmost being of man, for the rest, both, according to form and name (*Ud*, symbolized through the Udgītha) and the way of adoration (through the singing of the Rg — and Sāmaveda) are identical (Identity of the cosmic and psychical principles) cf Talav Up Br 1 25—27]

1. The Rc is the earth, the Sāman is Agni, the mentioned Sāman is based on the mentioned Rc. That is why the Sāman is sung as based on the Ṛc The same *Sā* is the earth, *ama* is Agni; it makes the Sāma

2 The Rc is the aerial space, the Sāman is Vāyu and the mentioned Sāman is based on the mentioned Rc. That is why the Sāman is sung as based on the Rc. The same *Sā* is the aerial space, *ama* is Vāyu, that makes *Sāma*

3. The Ṛc is the heavens, the Sāman is the Āditya and the mentioned Sāman is based on the mentioned Rc That is why the Sāman is sung as based on the Ṛc The same *Sā* is the heavesn, *ama* is Āditya, that makes *Sāma*

4 The Rc is the constellation (*nakṣatra*-lunar mansion or constellation), the Sāman is the moon and the mentioned Sāman is based on the mentioned Ṛc That is why the Sāman is

1. At Vālakeśvara in Bombay, I saw (November 1892) an old woman who worshipped the morning sun, when she, sprinkling water, stared at it She was supposed to have pursued this since twenty years, without her eyes being hurt, as my Hindu friend assured me Credas Judaeus Apella ! (This is the quotation from the Roman Poet Horace (*Sat* 1 5 100) It literally means . 'Let the Jew Apella believe !' By implication it here means, "I certainly am not going to believe "—Translator)

sung as based on the Rc. The same *Sā* is the constellation, *ama* is the moon, that makes *Sāma.*

5. But further the Rc is also that white light of the sun, and the *Sāman* is the obscure, complete darkness, the mentioned *Sāman* is based on the mentioned Ṛc That is why the Sāman is sung as based on the *Ṛc.*

6 The same *Sā* is also the white light of the sun and *ama* is the obscure, complete darkness, that makes the *sāma*

But now the golden man (*puruṣah*) who is seen in the sun with golden beard and golden hair, entirely of gold up to even in the tips of the nails

7 His eyes are like the bloom of the Kapyāsa-lotus his name is 'high' (*ud*) because he is 'high' over all evil. He who has such knowledge raises himself over all evil, —

8. His songs (*geṣnau*) are Rc and Sāman; that is why they are said the highly-sung (*udgītha*), therefore also he who is its singer is called the singer of the high (udgātr,) also the worlds which lie beyond the sun — over them he rules and over the wishes of the gods.

So much with regard to the divinity.

SEVENTH PART (KHANDA)

1 Now with respect to the self. The *Ṛc* is the speech, the Sāman is the breath and the mentioned *Sāman* is based on the mentioned *Ṛc* That is why the *Sāman* is sung as based on the Ṛc The *Sā* is the speech, *ama* is the breath, that makes *Sāma*

2 The *Ṛc* is the eye, the *Sāman* is the proper person (ātman) and the mentioned *Sāman* is based on the mentioned Ṛc. That is why the *Sāman* is sung as based on the Ṛc. The same *Sā* is the eye, *ama* is the proper Person; that makes *Sāma*

3. The Ṛc is the ear, the *Sāman* the *Manas* (Mind) and the mentioned *Sāman* is based on the Ṛc. That is why the *Sāman* is sung as based on the Rc. The same *Sā* is the ear, *ama* is the *Manas*; that makes *Sāman*

4. But further, the Ṛc is also that white light of the eye and the *Sāman* is the obscure, complete black in it; and the mentioned

Sāman is based on the mentioned Ṛc. That is why the *Sāman* is sung as based on the Ṛc. The same *Sā* is also that white light of the eye and the *ama* is the obscure, completely black; that makes *Sāma*.

5. But now the man who is seen in the innermost part of the eye, he is this Ṛc, this *Sāman*, this speech of praise (*uktham*) this sacrificial speech (*yajus*) this prayer (*brahman*). The form which that has, is also possessed by this, those songs are also its songs, that name its name.

6. Also the worlds which lie on this side of it (on this side of the eye, i.e. in the innermost being of man), over these worlds he rules and he rules over the wishes of men. That is why those, who sing here the sounds, sing it; on that account good things become their share.

7. He, who has such knowledge, sings this *Sāman* — he sings in it both; he will also attain from this the worlds lying on the other side and the desires of the gods;

8. and further, he will also attain from this the worlds lying on this side of him and the desires of men. Therefore, and Udgātṛ who knows such knowledge — he is able to say:

9. "Which wish shall I sing thee?" Then he is the master of the singing of the wish — he, who knowing this, sings the Sāman — sings the Sāman.

EIGHTH PART (KHAṆḌA)

[8-9 Khaṇḍas : Conversation among three men about the Udgītha in which king Pravāhaṇa (well known in Bṛh. 6.2 and Chānd. 5-3) appears wiser than the two Brāhmaṇas Śilaka and Caikitāyaṇa. Caikitāyana explains that the heavenly world is the ultimate basis of Sāman and therewith, of that which one has to adore as representing the symbol of the Udgītha. Śilaka, on the other hand, holds it valid to consider that the heavenly world (so far as the gods of the sacrifice need it) is dependent on the earthly world, so that the earthly world must be the ultimate basis of the Udgītha. Finally, Pravāhaṇa proves that it is the Ākāśa (space, ether) on which the heavenly world and as well as the earthly world are dependent — the Ākāśa i.e. the boundless one out of which all creatures (heavenly as well as earthly) issue forth and into which again they return back. The Ākāśa (which itself again is a symbolic idea of Brahman) is to be adored as the highest among the symbols of the Udgītha (as *parovarīyān udgīthaḥ*). In the dependence of

life on food, of food on rain, of this rain on the heaven, of heaven again on earth, there dimly peeps in the doctrine, according to which 'to speak of the water with human voice after the fifth offering' i.e. the theory of the transmigration of the soul which is presented by this same king Pravāhaṇa in this form in the Brh. 6.2 and Chānd. 5.3-10.]

1. Formerly, three were experts in the Udgītha. Śilaka Śālāvatya, Caikitāyana, Dālbhya and Pravāhaṇa Jaivali. They said: "We are, indeed, expert in the Udgītha; well, let us hold a consultation about the Udgītha."

2. "So be it," said they and sat down together. Then Pravāhaṇa Jaivali said; "You two venerable ones speak first. While you speak, I shall hear your speech."

3. Then Śilaka Śālāvatya spoke to Caikitāyana Dālbhya: "Well! let me question you!" "Question then" replied he.

4. "To what does the Sāman go back?" he asked. "To the sound" was the reply. — "To what does the sound go back?" "To the vital breath." — "To what does the vital breath go back?" "To the food." — "To what does the food go back?" "To water."

5. "To what does the water go back?" "To the yonder world." — "To what does the yonder world go back?" "As to beyond the heavenly world, one cannot assert anything" he replied, "I establish the Sāman as the heavenly world, because what is praised in the (symbol of) Sāman is the heaven". —

6. Then Śilaka Śālāvatya said to Caikitāyana Dālbhya: "Your Sāman is, indeed, without support, O Dālbhya and if one would say "Your head will burst or crack", your head would burst."

7. "Well, let me question you, O venerable one!" "Question" he replied.

"To what does that yonder world go back ?" The other one asked. "To this world" was the reply. — "And to what does this world go back?" "One cannot assert anything beyond this fundamental world", he replied, "I establish the Sāman as the fundamental or the supporting world", because that which is praised in the (symbol of) the Sāman, is the support.

8. Then Pravāhaṇa Jaivali spoke : "Your Sāman, indeed, has an end; O Śālāvatya and if one would say 'Your head shall

split', your head would then split". — "Well, let me question you, O venerable one !" "Question me" he replied.

NINTH PART (KHAṆḌA)

1. "To what does this world go back?" questioned the other one. — "To the Ākāśa". — he replied, "because it is the Ākāśa (space) out of which all these beings arise and in which they again disappear; The ākāśa is older than all of them, the ākāśa is the final starting point.

2. "This is the most excellent Udgītha, it is the endless one. He, who knowing this adores the most excellent Udgītha will share the most excellent things and will gain the most excellent worlds."

3. "Formerly Atidhanvan Śaunaka taught this to Udaraśāṇḍilya and said: "So long as those among your descendants will know the Udgītha as such a one, they will share that long the most excellent life in this world,

4. "and also they will share in that world a homely place — in that world a homely place."

TENTH PART (KHAṆḌA)

[10-11 It begins with the story of an extremely impoverished Cākrāyaṇa, still proud in his poverty. Uṣasta Cākrāyaṇa — one Uṣasta Cākrāyaṇa in Bṛh. 3.4 plays only a subordinate role — throws into dismay the priests assembled for singing the stotra, through his questions and immediately gains advantage over the heads of all. This story owes its inclusion in the Upaniṣad more on account of its graphicness than on account of the significance of its contents. Because when Uṣasti develops, as his own contribution, the highly valuable knowledge which is nothing more than the postulation that in the three parts of the Stotra — *Prastāva*, *Udgītha*, *Pratihāra* — the three divinities *Prāṇa*, *Āditya*, *Anna*, (Breath, the sun and food) have their share, the basis of this unusual combination and parallelization is scarcely to be sought in anything else than in the reception or assimilation of *Prastāva* in *Prāṇa*, of Udgītha in *Ud* (high) and Pratihāra in *pratihṛ* (to receive into oneself). If, according to the opinion of Śaṅkara (Brahmasūtrāṇi 1.1.23, see also my *System des Vedānta* p. 158 ff), the Prāṇa here, as very often, is supposed to be the symbol of Brahman, this prohibits not only the combination with the sun and food, which Śaṅkara too lightly dismisses with a statement *saṁnidhānasya akiṁcitkaratvāt* (this combination being in no way significant), but also goes against the wording in the text

itself; because the words *sarvāni ha vā imāni bhūtani prāṇam eva abhisamviśanti, prāṇam abhyujjihate*, do not signify (as we have, following Śaṅkara, necessarily translated it — *Sūtras des Vedānta* p. 66) that 'all these beings enter into the Prāna and arise out of the Prāna' but (as the accusative prāṇam signifies in the second passage) that 'all these living beings (souls) enter into the body behind or after the Breath and go out of it behind or after the Breath". Thus the Prāṇa is only the Breath with whose staying in the body is connected the staying of the creatures in it (the body), as in another respect it is connected with the existence of the sun and food which are here placed in line or equal in rank with the Prāṇa.— We would like to surmise that the whole passage is transmitted out of an older tradition, when one could make an impression with such fleeting fugitive, analogies, i.e. out of the tradition current during the period of the consolidation of the doctrines in the *Brāhmanas*; because when once this had been done, everything was referred to Brahman directly or indirectly (through the symbols of Om, Udgītha, Prāṇa, Ākāśa etc.). This origin out of the ancient period is confirmed through the fact that the Soma-sacrifice described here appears to have a different and more simple form than that which is known to us from the Brāhmaṇas and the Sūtras, because, according to the latter, the introduction of a foreign strange element in the Sutyā-days and the choice thereafter, of the 16 priests already previously made five days before, in order to be entrusted with all the official functions of the priests, would be quite unthinkable.]

1. In the land of the Kurus which was hit by hailstorm there lived Uṣasti Cākrāyaṇa with his wife Āṭikī. He roamed about in poverty in the village of a rich man.

2. There he saw the rich man while the latter was eating a dish of beans. He begged of him. The latter replied to him : "There is nothing else here, than what has been placed before me."

3. "Then give me (some) from them" he (Uṣasti) begged. The latter (the rich man) gave him some of them, "Here is also a drink (water) along with them", added the rich man. But the other (Uṣasti) said: "Then (by drinking this water) I would drink that (tasted and) left by you (which is, therefore, polluted.")

4. "But these here (the beans taken by you) are also the residues or leavings (from what I have eaten)." "If I had not eaten them, I could not live" rejoined he (Uṣasti). "But to drink water — it depends on my pleasure."

5. After he had eaten, he brought beans that remained to his

wife. But she had already previously found sufficient enough to eat. She took them (the beans) and kept them.

6. On the next morning, he got up and called out: "If I would only know how to get food now for eating (in order to strengthen me and keep me fit for wandering), I would also know how to get some money. The king over there is about to get a sacrifice performed for himself; he would choose me for all the priestly offices."[1]

7. His wife said: "Now, Sire, there are still the beans." — Then he ate them[2] and went to the sacrifice which had already begun.

8. Then he came to the Udgātṛs who were about to sing seated on their specific seats in connection with the sacrifice and stood in front of them. And he said to the prastotṛ:

9. "Prastotar ! If you will sing the *Prastāva* without knowing the divinity which is concerned with the Prastāva, your head would break to pieces!"

10 So also he said to the Udgātṛ : "Udgātar! If you will sing the Udgītha without knowing the divinity which is concerned with the Udgītha, your head would break to pieces!"

11. So also he said to the Pratihartṛ : "Pratihartar! If you will sing the Pratihāra without knowing the divinity which is concerned with the Pratihāra, your head would break to pieces!"

Then they ceased and sat there silent.

Eleventh Part (Khaṇḍa)

1. Then the organizer of the sacrifice said to him: "Sir, I wish to know who you are." He replied: " I am Uṣasti Cākrāyaṇa."

2. And the other said: "Sir, I searched for you all around in order to entrust you with all these priestly functions; and because I could not find you, I have chosen others.

3. "Now, Sir, you share, for my sake, in all the priestly functions."—" So be it" he replied, "Still, let these be permitted

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1. *Sarvair ārtvijyaiḥ* here, in 1.11.2 and 1.11.3, it is dependent on '*Kartum*' which is to be supplemented.

2. Though they were doubly impure, being the leavings (Ucchiṣṭa) and stale being of the previous day (paryuṣitam).

to sing the Stotra. Now, (though I may not take part with them), you must give me as much reward or fee as you would give them (all together)" ('So be it' said the organizer of the sacrifice).

4. Then the Prastotṛ approached him and said "Sir, you said to me: 'Prastotaṛ, if you will sing the Prastāva without knowing the divinity which is concerned in it, your head will break to pieces.' Therefore, tell me which divinity it is."

5. "The Breath" he replied, "because all these beings enter into the body with the breath and again go out of the body with the breath. That is the divinity which is concerned in the Prastāva. Had you, after you had been warned by me, sung the Prastāva without knowing this, your head would have broken to pieces."

6. Then the Udgātṛ approached him and said: "Sir, you had said to me: 'Udgātar, if you will sing the Udgītha without knowing the divinity which is concerned with the Udgītha, your head will break into pieces.' Now tell me which this divinity is."

7. "The sun" he replied, "Because all these beings sing to the sun high up (in the sky). It is the divinity which is concerned in the Udgītha. Had you, after you had been warned by me, sung the Udgītha without knowing this, your head would have broken into pieces."

8. Then the Pratihartṛ approached him and said: "Sir, you had said to me: 'O Pratihartar, if you will sing the Pratihāra without knowing the divinity which is concerned in the Pratihāra, your head will break into pieces.' Now tell me, which that divinity is."

9. "The food" he replied, "Because all these beings live, if they take food (*pratiharamāṇāni*). That is the divinity which is concerned in the Pratihāra. Your head would have broken into pieces, if you had sung the Pratihāra without knowing this, even after you had been warned by me — even after you had been warned by me."

TWELFTH PART (KHAṆḌA)

[In the following dog-udgītha (the Udgītha of the dogs), there is found hardly any other sense than that it was (as already explicitly stated in the *System des Vedānta* (p. 13 note 11) originally, similar to the song on the frogs in the Ṛgveda 7.103, a satire on the activities of the priests and their

egotistic final aim which, later any how interpreted allegorically, found acceptance in the canon. These allegorical interpretations (— the gods, rejoicing at the studies of Baka appear before him in the form of dogs in order to impart to him the instruction that the aim of study is the earning of bread — or in this form had made him understand, allegorically that the vital breath becomes nourished with food through the *mukhya* prāṇa) are too senseless for wasting any words on them. But this passage, through the dogs and through what they do and say, ridicules exceedingly well the behaviour of the priests and their hungry beggarliness.]

1. Now hence, the Udgītha of the dogs. Once Baka Dālbhya — who was also called Glāva Maitreya, went on a travel in order to study.

2. There appeared before him a white dog; towards that dog, other dogs came running and said: "Sir, sing to us for (—so that we may get —) food, because we are hungry."

3. And he said to them: "Meet me all of you here together early in the morning". Baka Dālbhya, who was also called Glāva Maitreya, resolved to wait for them.

4. Then they came pulling together, like the priests, when the latter, about to sing the Bahiṣpavamāna-stotram, seizing one another, come pulling together, (in their dresses — *Ind. Stud.* IX. 224). And they sat down and sang the Hiṁ.

5. And they sang: "Om! I wish to eat; Om! I wish to drink. Om! May the god Varuṇa, Prajāpati, and Savitṛ procure food; O lord of food, procure food — procure food! Om!"

THIRTEENTH PART (KHAṆḌA)

[This is about the mystic meaning (*Upaniṣad*) of certain sounds occurring during the singing of the Sāman. Thirteen such sounds in the Chant (*Stobha*) are interpreted, without any further proof, as thirteen world phenomena which appear pellmell without any arrangement. We, in the following, have mainly adduced the elucidations of Śaṅkara, because they show how little sense there lies behind these allegorical childish plays of the imagination.]

1. *Hā-u* is this world (it occurs in *Rathantaram* which is the earth);

hā-i is the wind (it occurs in the Vāmadevyam, which springs forth out of wind and water);

atha is the moon (because *a* reminds of *annam* (food) and *tha* of *sthitam* (lasting) but the moon according to its nature is food);

iha is the body (*ātman*, because it is present 'here');

i is Agni (because all Sāmans addressed to Agni end in sound *i*).

2. *ū* is Āditya (because he is *Ūrdhva* 'high above all');

e is calling hither (on account of *ehi* which means come hither);

au-ho-i are the *Viśve devāḥ* (because this invocation occurs in Vaiśvadevyam);

hiṁ is Prajāpati (because Prajāpati is *anirukta* undefined, and hiṁ is *avyakta*, indistinct;

Svara (the sound) is Prāṇa (the breath) (because it depends on it).

yā is food (because everything goes into movement (yāti) through food.

vāc is *Virāj* (because it occurs in the *vairājam*).

3. *huṁ* is the undefinable thirteenth singing sound, the unsteady variable one.

4. The speech lets itself stream forth the drink of milk, the speech is itself the drink of milk. He therefore who knows this mystic meaning (Upaniṣad) of the Sāma-chant, becomes rich in food, and the eater of food — he who knows this mystic meaning (cf. 1.3.7).

SECOND CHAPTER (PRAPĀṬHAKA)

FIRST PART (KHAṆḌA)

[In the first Prapāṭhaka (chapter) several parts of Sāman (Udgītha) *Om* etc.) have been recommended for adoration; in the second also, there are the total Sāman and (1) the fivefold Sāman 2-7, (2) the sevenfold Sāman 8-10, (3) the ten main varieties of Sāman and as the eleventh this itself 11-21, to which are annexed (22-24) a few supplements. — For the whole of the first Khaṇḍa, the contemplation over the total Sāman (*samastam Sāma*) as the good (*sādhu*) is laid down. In this are inserted pellmell the three independent interpretations of the word Sāman. The Sāman signifies (*a*) (from *sā* to bind) binding together, connection — the Sāman (*b*) (from *sā* to bind) the obligingness, friendliness (*c*) (from *san* to acquire) the riches.]

1. The adoration of the total Sāman is that of everything

that is the good; because that which is good, one says, is Sāman and that which is not good is not Sāman (*aśāman*).

2. That is why one, indeed, says: "He approached with Sāman (friendliness)" and thereby means : "he approached him with what is good" ; or "He approached him with *asāman* ('unfriendliness')" and means thereby: "He approached with what is not good."

3. Further one also says: "Ah ! we have, indeed, Sāman (riches)", when one has what is good and means thereby: "Yes we have what is good"; or "Ah! we have no sāman, if one has nothing that is good" and means thereby: "We have, indeed, nothing that is good."

4. He who knows this, adores the Sāman as good; there is the prospect before him that good manners or morals enlist themselves on his side and the good manners or morals of others feel drawn towards him.

SECOND PART (KHAṆḌA)

[2-7 Khaṇḍas : Six states of the world on which man's good journey of life depends are namely, the world-space, the rain, the water, the seasons, the domestic animals and the vital breath. These — every one of them — as far as it is quite in order — are placed in their relation to the Sāman in its five parts, *hiṁkāra*, *prastāva*, *udgītha*, *pratihāra*, *nidhanam* separated according to five parts or joined to them, so that the fivefold Sāman — this chief instrument of the Sāmaveda-priest becomes a symbol under which the mentioned states of the world are adored, for making the man who knows it a sharer in the abundance of its parts.]

1. In the space (i.e. when one sees in it the space symbolically) one shall adore the fivefold Sāman:
hiṁkāra is the earth
prastāva the fire
udgītha the aerial space
pratihāra the sun
nidhanam the heavens
Thus it is in the ascending order.

2. Now in the reverse order:
hiṁkāra is the heavens·
prastāva the sun

udgītha the aerial space
pratihāra the fire
nidhanam the earth.

3. The parts of the world in the ascending and reverse order are beneficial to him who, knowing this, adores the fivefold Sāman in the (mentioned) parts of the world.

THIRD PART (KHAṆḌA)

1. In the rain, one should adore the fivefold Sāman. (cf. Talav. Up. Br. 1.12.9 ff, 1.36:1).
hiṁkāra is the preceding wind.
prastāva when the cloud is formed.
Udgītha, when it rains.
pratihāra, when it is lightning and thunder.
nidhanam when it ceases to rain.

2. It rains for him, indeed he causes to rain, he who, knowing this, adores the fivefold Sāman in the rain.

FOURTH PART (KHAṆḌA)

1. In all waters, one should adore the fivefold Sāman.
hiṁkāra is when the clouds gather.
prastāva when it rains.
udgītha when the waters are flowing to the east.
pratihāra when the waters are flowing to the west.
nidhanam is the ocean.

2. He does not perish in water, he has abundance of water—he who knowing this, adores the fivefold Sāman.

FIFTH PART (KHAṆḌA)

1. In the seasons, one should adore the fivefold Sāman. (Cf. Talav. Up. Br. 1.12.7 and 1.35):
hiṁkāra is the spring.
prastāva the summer.
udgītha the rainy season.
pratihāra the autumn.
nidhanam the winter.

2. To him seasons are beneficial, he becomes rich (commanding the plenty) in seasons, he who knowing this, adores the fivefold Sāman in the seasons.

Sixth Part (Khaṇḍa)

1. In the domestic animals, one should adore the fivefold Sāman:
hiṁkāra are the goats
prastāva the sheep
udgītha the cows
pratihāra the horses
nidhanam the man

2 He who knows this and adores the fivefold Sāman in the domestic animals, he becomes rich in the domestic animals.

Seventh Part (Khaṇḍa)

1 In the vital breaths, one should adore the fivefold all-excelling Sāman. (cf. Talav. Up. Br. 1.13.5).
hiṁkāra is the breath
prastāva the speech
udgītha the eyes
pratihāra the ears
nidhanam the manas (mind)
these, indeed, are the all-excelling (world-phenomena).

2. He who, knowing this, adores in the vital breaths the fivefold all-excelling Sāman, gains the all-excelling worlds and will share in the all-excelling.

So much regarding the fivefold.

Eighth Part (Khaṇḍa)

[8-10 As previously the fivefold Sāman, now the sevenfold Sāman is adored in speech, as the sun and that which is itself formally adored i.e. which becomes symbols (1) of certain, oft-occurring particles of speech, (2) of the sun in its different positions and (3) of the number of syllables of the name with its parts which as $3 \times 7 + 1 = 22$ forms a mystic number and leads beyond the sun to the realm of immortality, sorrowlessness. — The sevenfold Sāman is formed out of the parts of the fivefold one —

hiṁkāra, prastāva, udgītha, pratihāra, nidhanam, when one interpolates before *udgītha* the *Om,* as a separate part named *ādi* and divides the *pratihāra* into *pratihāra* and *upadrava.*]

1. Now regarding the sevenfold.

In the speech, one should adore the sevenfold Sāman: Whatever that sounds as *huṁ* in speech is *hiṁkāra,* whatever sounds as *pra* is *prastāva,* whatever sounds as *ā* is *ādi,*

2. Whatever sounds as *Ud* is *ud,* whatever sounds as *prati* is *pratihāra,* whatever sounds as *upa* is *upadrava,* whatever sounds as *ni* is *nidhanam.*

3. For him the speech streams forth milk-drink, the speech is itself the milk-drink; he who, knowing this, adores the sevenfold Sāman in speech becomes rich in food and consumer of food, (cf. 1.3.7; 1.13.4).

NINTH PART (KHAṆḌA)

1. Further, one should also adore the yonder sun as the sevenfold *Sāman.* All the time, it remains alike (Sama), therefore it is Sāman; one says[1] "Towards me it shines, towards me"—because it appears the same (sama) to every one; that is why it is *Sāman* (cf. Talav. Up. Br. 1.12.5).

2. With it, however, all these beings are connected: this one should know (for the following, cf. Talav. Up.Br. 1.11.12.). *Hiṁkāra* is its position before its rising; with this position, the domestic animals are connected; that is why they make *hiṁ*! for they have a share in the *hiṁkāra* of this *Sāman.*

3. *Prastāva* is its position when it has already risen; with this its position the men are connected; that is why they like *prastuti* (commendation) and praśaṁsā (praise): For, they have a share in the prastāva of this Sāman.

4. Ādi is its position for the milking time of the cows; with this its position are the birds connected, because they holding themselves on (ādāya) in the aerial space without support, fly about. They, indeed, share in the Ādi of this Sāman.

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1. Bohtlingk compares it with the relevant Taitt. Saṁh. 6, 5, 4, 2 : "For all beings it rises dexterously; because every one thinks: towards me it has risen.

5. Udgītha is its position just at midday; with this position the gods are connected. Therefore they are the best among the children of Prajāpati. They, indeed, partake in the Udgītha of this Sāman.

6. *Pratihāra* is its position after midday and before (the later) afternoon; with this its position are the embryos (foetuses) connected; that is why they do not fall down, although they are contained (*pratihṛta*) in a trembling state. They indeed, partake in the *pratihāra* of this Sāman.

7. *Upadrava* is its position after the afternoon and before sunset; with this position, the forest animals are connected; therefore, when they espy a man, they run (*upadravanti*) into the hollow like the den. They, indeed, partake in the *upadrava* of this Sāman.

8. *Nidhanam* is its position when it has already set; with this its position are the manes connected; that is why one buries them (i.e. their unburnt bones). They, indeed, partake in the *nidhanam* of the *Sāman*.

In this way, one adores the sevenfold Sāman as that yonder sun.

Tenth Part (Khaṇḍa)

1. Further, one should also adore the sevenfold Sāman as that measured in itself (in its own number of syllables), leading beyond death.

Hiṁkāra is of three syllables and *prastāva* is of three syllables; it is alike (*sama*).

2. *Ādi* is of two syllables and *pratihāra* is of four syllables; one less from this and one (added) to that; so it is alike (*sama*).

3. *Udgītha* is of three syllables and *upadrava* of four syllables; three and three are alike and one syllable scores over; so three syllables remain; that is alike.

4. *Nidhanam* is of three syllables, therefore, it is alike. That adds up to twenty-two syllables.

5. With twenty-one, one attains to the sun; because that sun is the twentyfirst[1] from here; through the twentysecond,

1. According to a curious addition of 12 months, 5 seasons, 3 world spaces and the sun (e.g. Śatap. Brāh. 1, 3, 5, 11).

one gains the realm beyond the sun; it is the heaven (*nākam*), it is the sorrowless (i.e, *na a-kam* = not-without bliss).

6 He attains the victory of the sun; his victory is beyond the victory of the sun — He who, knowing this, adores the sevenfold Sāman measured as that in itself, leading beyond death — He who adores the Sāman.

ELEVENTH PART (KHAṆḌA)

[11-21 Khandas : The Vedic word (*brahman*) is, according to the Indian view, the creative principle which lies realized in the whole world. The different Sāmans which are sung during the Soma-sacrifice are a part of this Vedic word. The ten parts of the Sāman (*gāyatram, rathantaram, vāmadevyam, brhad, vairūpam vairājam, śakvaram, raivatam, yajñāyajñiyam, rājanam*) are here described as interwoven, i.e. forming, as it were, the basic texture of the ten psychical and cosmic phenomena (vital breath, fire, copulation, sun, rain, seasons, world spaces, domestic animals, parts of the body and divinities); the eleventh is the Sāman which is explained, in general, as 'interwoven with all'. All these eleven phenomena are neatly divided into five parts or acts which then respectively, are equated with the five parts of the Sāman (*hiṁkāra, prastāva, udgītha, pratihāra, nidhana*. Through the whole there peeps in the above-mentioned idea that the universe is an embodiment of Brahman, that the Sāman is interwoven into the whole world and that its ten main parts are interwoven into the most important world phenomena. A deeper reason, however, cannot be discovered for the combination of the particular world phenomena and of their parts with its parts; what Śaṅkara says about this, just in 1.13 above, is too artificial to deserve consideration. At the conclusion of every section there follows a promise and a maxim (? vow—Translator) (*vratam*) which, as a rule, amounts to the same thing viz. that the respective nature-phenomena into which the Sāman is interwoven, should not be scorned.]

1. *hiṁkāra* is the manas (mind).
   prastāva the speech.
   udgītha the eyes.
   pratihāra the ears.
   nidhana the breath;

This is the *Gāytram* as interwoven in the vital breath.

2. He who knows the Gāyatram as interwoven into the vital breath, becomes a partaker of the vital breath, lives the full duration of life, lives long, becomes great or eminent in his posterity and cattle and also eminent in renown.

His maxim is to be of great mind (*mahāmanas*).

TWELFTH PART (KHAṆḌA)

1. *hiṃkāra* is when one rubs the faggots.
prastāva, when the smoke issues forth.
udgītha, when the wood kindles.
pratihāra, when the coals are formed.
nidhana, when the glow of the fire decreases,
nidhana, when it is extinguished.
It is the *Rathantaram* as interwoven into the fire.

2. He, who knows this *Rathantaram* as interwoven into the fire, becomes a partaker of Brahmanic splendour, becomes an eater of food, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is that he does not rinse water from his mouth towards the fire nor does he spit.

THIRTEENTH PART (KHAṆḌA)

1. *hiṁkāra* is when one summons (the wife).
prastāva when he makes a proposal (to her).
udgītha, when he lies down (with her).
pratihāra, when he lies down with her, lying upon her
nidhana, when one comes to or attains the desideratum
nidhana, when he, finishing, comes out of it.

It is the *Vāmadevyan* as interwoven into the copulation.

2. He who knows this Vāmadevyam as interwoven into the copulation, becomes a partaker in the copulation, procreates himself out of every copulation, lives the full duration of life, lives long and becomes great in his posterity and cattle and great in renown.

His maxim is that he never withdraws or abstains from woman.

FOURTEENTH PART (KHAṆḌA)

1. *hiṁkāra* is the rising sun.
prastāva the sun which has risen.
udgītha the midday.

pratihāra the afternoon.
nidhana the setting sun.

It is the Bṛhad as interwoven into the sun;

2. He who knows the Bṛhad as interwoven into the sun becomes full of splendour, becomes an eater of food, lives the full duration of life, lives long and becomes great in his posterity and cattle and great in renown.

His maxim is that he does not blame the sun when it scorches.

Fifteenth Part (Khaṇḍa)

1. *hiṁkāra* is when the mists or vapours flow together.
prastāva when the clouds are formed.
udgītha when it rains.
pratihāra when there is lightning and thunder.
nidhana when it ceases to rain.
It is the *Vairūpam* as interwoven in the rain.

2. He who knows this Vairūpam as interwoven in the rain, has, in his cattlepen cattle of different varieties and of beautiful varieties, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is that he does not blame the rain when it streams down.

Sixteenth Part (Khaṇḍa)

1. *hiṃkāra* is the spring,
prastāva the summer,
udgītha the rainy season,
pratihāra the autum,
nidhana the winter,
It is the *Vairājam* as interwoven in the seasons.

2. Consequently, he who knows this Vairājam as interwoven in the seasons, shines (*virājati*) through his posterity, cattle and Brāhmanic splendour, lives the full duration of life, lives long, and becomes great in his posterity and cattle and great in renown.

His maxim is that he does not blame the seasons.

SEVENTEENTH PART (KHAṆḌA)

1. *hiṁkāra* is the earth,
prastāva the aerial space,
udgītha the heavens,
pratihāra the regions of the heavens or quarters,
nidhana the ocean;

These are the *Śakvarī*-verses as interwoven in the world-space.

2. Consequently, he, who knows these Śakvarī verses as interwoven in the world-space, becomes partaker in the world-space, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is that he does not find fault with the world-space.

EIGHTEENTH PART (KHAṆḌA)

1. *hiṁkāra* are the goats,
prastāva the sheep,
udgītha the cattle,
pratihāra the horses,
nidhana the man;

These are the *Revatī* verses as interwoven in the domestic animals.

2. Consequently, he, who knows these *Revatī*-verses as interwoven in the domestic animals, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is that he does not find fault with the domestic animals.

NINETEENTH PART (KHAṆḌA)

1. *hiṁkāra* is the hair,
prastāva the skin,
udgītha the flesh,
pratihāra the bones,
nidhana the marrow;

This is the Yajñāyajñiyam as interwoven in the parts of the body.

2. Consequently, he who knows this Yajñāyajñiyam as interwoven in the parts of the body becomes the possessor of the parts of the body, becomes never infirm in any part of the body, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is that he does not eat, for one year (articles of) marrow, or in general, he does not eat marrow.

TWENTIETH PART (KHAṆḌA)

1. *himkāra* is *Agni* (fire),
   prastāva Vāyu wind,
   udgītha Āditya sun,
   pratihāra the *nakṣatras* (lunar mansions)

This is the *Rājanam* as interwoven in the divinities.

2. He, who knows this *Rājanam* as interwoven in the divinities, enters, with those divinities, into a world common with them, into a power common with them and into a life common with them, lives the full duration of life, lives long, becomes great in his posterity and cattle and great in renown.

His maxim is; he does not find fault with the Brāhmaṇas as (the representatives of gods).

TWENTYFIRST PART (KHAṆḌA)

1. *hiṁkāra* is the threefold knowledge (of the Vedas),
   prastāva the three world-spaces (earth, aerial space, heavens),
   udgītha Agni, Vāyu, Āditya (their regents),
   pratihāra the stars,[1] birds, rays,
   nidhana the serpents, Gandharvas, Manes;

This is the Sāman as interwoven in the universe.

2. Consequently, he, who knows this Sāman as interwoven in the universe, becomes the universe.

3. Concerning it is this verse:

   Those, which are fivefold for the every triad
   There is nothing higher than these.

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1. One expects here something that corresponds to Agni, as the birds correspond to the Vāyu, the rays correspond to the Āditya. Also the serpents, Gandharvas and manes correspond to the three worlds.

4. He, who knows this, knows the universe
To him all the points of the world bring gift.
"I am the Universe;" To adore this consciousness is his maxim—his maxim.

TWENTYSECOND PART (KHAṆḌA)

[This part consists of three sections which concern themselves with the way of the recitation of the Sāman.

The first section enumerates seven different *gānas*, the ways of singing the Sāman; their difference appears to consist in the chosen timbre (characteristic quality of sound, depending on the form of vibrations) and other pecularities of reciting (cf. Talav. Up. Br. 1, 37. 51-52).

The second section teaches about on what one has to contemplate during the singing (of the Sāman), in order to achieve definite results through it. The third places the letters of the texts under the protection of particular gods and shows how the syllables are to be pronounced, in order to give irght expression to the essence of the gods underlying them.]

1. "I choose the cattle-like lowing way of reciting the Sāman" — thus is described the udgītha of Agni; The indistinct (veiled) way belongs to Prajāpati, the distinct one to Soma. Soft and tender is the way of singing to Vāyu, tender yet powerful to Indra; the heron-like to Bṛhaspati, that of false tone (like that of the cracked metal) to Varuṇa alone. — One should respect all these but while using them, should rather, avoid that to Varuṇa.

2. One should sing with a view to obtaining, by singing, immortality for the gods; or one may sing the *stotra* after careful thought with a view to obtaining, by singing, the refreshing libations for the manes, with a view to obtaining (by singing) for men what they hope for, to obtainting (by singing) grass and water for cattle, the heavenly world for the organiser of the sacrifice and food for himself — while one meditates in his mind on what now follows:

3. All vowels are the embodiments of Indra, all the sibilants and spirants the embodiments of Prajāpati, all other consonants the embodiments of Mṛtyu (death) — If any one were to find fault with the man (who knows this) with regard to the vowels (in his recitation), he should reply to him: "I have surrendered myself to the protection of Indra who will answer you."

4. If one were to find fault with him in regard to the sibilants and spirants, he should reply: "I have surrendered myself to the protection of Prajāpati who will crush you." If one were to find fault with him in regard to the consonants, he should reply: "I have surrendered myself to the protection of Mṛtyu who will burn you."

5. All vowels must be pronounced sonorously and forcefully, because in so doing one thinks, "I should be able to give strength to Indra". All sibilants and spirants must be openly pronounced, without skipping (over any), without faltering, because in so doing one thinks: "I should be able to entrust myself to Prajāpati." All consonants must be pronounced without being joined together, because in so doing, one thinks: "I should be able to preserve myself from death "

TWENTYTHIRD PART (KHAṆḌA)

[There are two sections in this part, the connection between which has been construed very artificially by Śaṅkara.

The first is the fore-runner of the later theory of the four *Āsramas* or stages of life, according to which every Ārya in the course of his life (i) as a Brahmacārin, should study the Vedas in the house of his teacher, (ii) as *gṛhastha* should found the family, (iii) as *vānaprastha* should perform austerities in the solitude of the forest and finally, (iv) in his most advanced age should wander about as *saṁnyāsin* (*parivrājaka, bhikṣu*) without any possession of his own. Our passage describes only the three 'ramifications of this duty or obligation' (*dharmaskandhāḥ*). From this expression and also from the statement that three pure worlds are promised for all the three, it follows that the three are not considered as following one another in succession but are considered to be equated with one another. There appears here also a defective ordering (of the Āśramas), as the first is named the *gṛhastha*, then, penance i.e. the *vānaprastha* and lastly the *brahmacārin*. By the last, it is here to be understood, according to the supplementary statement '*atyantam ātmānam ācāryakule' vasādayet'* that one is to remain as a *naiṣṭhika* brahmacārin (dedicated to the study of the Vedas) for life in the house of his teacher; and this can only be of equal status beside the *gṛhastha* and *vānaprastha* as a special 'branch of obligation' (*dharmaskandha*); therefore the supplementary statement which *Böhtlingk* wishes to erase or omit, can certainly not be dropped. — There is a great controversy among the Vedāntins, whether by the expression 'remaining fixed in Brahman' (*brahma-saṁsthaḥ*), the *parivrājaka* legitimately belonging to the fourth *āśrama* is to be understood or not (cf. Śaṅkara in this passage and on Brahmasūtra 3, 4, 18-20). The correct thing would be that our author knows

only three branches of duty' — the stage of a householder, that of penance and that of a student (*brahmacārin*) and juxtaposes, beside them all, 'the remaining steadfast in Brahman' (*brahmasaṁstha*) which is the standpoint of the Upaniṣads, as the higher goal of all works; but out of this higher position of the knowledge of the Brahman — higher over all works (sacrifice, penance, Vedic studies) — the later fourth *āśrama* has developed as the practical execution of the Upanisadic teaching.

To this section is annexed the section of a creation-myth which also appears in all its entirety in Ait. Br. 5.32, Śatap. Br. 11-5-8, as well as in Talav. Up. Br. 3.15. Here the section serves the purpose of the adoration of the word Oṁ as the essence of the Veda i.e. of Brahman.]

1. There are three branches of (religious) duty: Sacrifice, Vedic studies, giving of alms form the first; penance is the second; the Brahman-pupil (the Brahmacārin) who lives in the house of the teacher is the third, provided that he settles down for ever in the house of the teacher. All these bring as reward the holy worlds; but he who remains steadfast in Brahman attains immortality.

2. Prajāpati brooded over world-spaces; out of them as he brooded over them, flowed forth the threefold knowledge (the three Vedas). He brooded over this; out of it, as he brooded over it, flowed forth these sounds: *bhūr, bhuvaḥ, svar* (earth, world-space, heaven).

3. He brooded over these; out of them, as he brooded over them, flowed forth the sound *Oṁ*. That is why, just as by means of a nail (*śaṅku*), all leaves are perforated[1] together (*saṁtṛṇṇa*), so also by means of Oṁ, all speech is perforated

1. Śaṅku, in respect of the network of the arteries (*sirājālam*) of the leaf, is hardly applicable here, as every leaf has its own network of arteries; also the expression *Saṁtṛṇṇa* would be a bad choice in that case. So also one cannot say that the stem or the stalk of the plant (is meant here), that through it, the separate leaves are 'perforated together.' If one does not wish to explain this phrase, on the pre-supposition of the art of the copyist that 'just as by means of a wooden pin, all the leaves of a manuscript are perforated together', one will have to think (as in the parallel passage of the Talav. Up. Br. 1.10.3) *yathā sūcyā palāśāni saṁtṛṇṇāni* syuḥ) of the leaves of a tree which in a collection are pierced together by means of a needle or a nail. Even today in India, in betelchewing, for the collection or a keeping together of the remaining ingredients (of Tāmbūla) areca-nut, cardamom, cinnamon) the tāmbūla leaves offered by the dealers to the customers require to be pierced through layers in a pin.

together. The sound *Oṁ* is this whole-world — the sound Oṁ is this whole world.

TWENTYFOURTH PART (KHAṆḌA)

[This liturgical passage is introduced here at the conclusion of the second chapter; it teaches, how the organizer (yajamāna) of the Soma-sacrifice can secure for himself after his death a place (*loka*) in the three realms of the universe viz. the earth, aerial space and heaven. According to the view presented here, the earth belongs to the Vasus with Agni at the head, the aerial space to the Rudras with Vāyu at the head, the heaven to the Viśve-devāh and Ādityas; the morning libation of the Soma-sacrifice is dedicated to the first (the Vasus), the midday libation to the second (the Rudras), and the evening libations to the third (Viśve-devāḥ etc.). Through a special ceremony, these deities are induced to make the yajamāna or the sacrificer a share in their libations, by means of which he acquires for himself after his death a place in the corresponding realm of the universe.]

1. The teachers of Brahman say: if the morning libation belongs to the Vasus, the midday libation to the Rudras, the third (evening) libation to the Ādityas and Viśve-devas;

2. where remains then, a place for the sacrifice (as all the three realms of the universe — the earth, aerial space and heaven — have been taken away by these above-mentioned classes of gods)? How can he, who does not know this (place after death), perform a successful sacrifice? One should sacrifice, when he knows it.

3. Before the invitation to the morning libation (with which the morning pressing of Soma begins, see Ait. Br. 2.15), the sacrificer should take his seat behind the Gārhaspatya fire with his face towards the north and sing the following Sāman to the Vasus:

4. "Open the door to the world-space (the earth)
So that we see you, to gain sovereignty!"

5. Then he sacrifices and says:
"Adoration to Agni, the possessor of the earth, the possessor of world-space, !
O! find out for me, the sacrificer, a place !
Yes, there it is, the place of the sacrificer.

6. "I, the sacrificer, will go there after this life. Svāhā! (Hail to you)! Push back the bolt!" Thus he speaks

and rises. Then the Vasus give (*saṁprayacchanti*) him a share of their morning libation.

7. Before the invitation to the midday libation, the sacrificer should take his seat behind the Āgnīdhrya fire with his face towards the north and sing the following Sāman to the Rudras:

8. "Open the door to the world space (the aerial space)
So that we shall see you, to acquire further sovereignty!"

9. Then he sacrifices and says: "Adoration to Vāyu, the possessor of the aerial space, the possessor of world space! Find out for me the sacrificer, a place! Yea! that is the place of the sacrificer.

10. I, the sacrificer, will go to that place. Hail to you! Push back the bolt!" Thus he speaks and rises. Then the Rudras give him a share of the midday libation.

11. Before the invitation to the third libation the sacrificer should take his seat behind the Āhavanīya fire, with his face towards north and sing the following Sāman to the Ādityas and Viśve-devāḥ:

12. "Open the door to the world space (of heaven),
so that we will see you, to attain self-control."

13. Then to the Ādityas; thereafter to the Viśve-devāh:
"Open the door to the world space (of heaven)
so that we will see you, to attain sovereignty over all."

14. Then he sacrifices and speaks:
"Adoration to Ādityas and Viśve-devāh;
the possessors of heaven, the possessor
of world space! Find out for me
the sacrifice, a place !

15. Yea! that is the place of the sacrificer;
There I, the sacrificer, will go after
this life. ('Svāhā) Hail! Push the bolt!"
He speaks thus and rises.

16. Then the Ādityas and the Viśve-devāḥ give him a share of the third libation.

Truly, he knows the measure or extent and aim of sacrifice, he who knows this — who knows this.

THIRD CHAPTER (PRAPĀṬHAKA)

FIRST PART (KHAṆḌA)

[1-11 Parts (khaṇḍas) : The Brahman is the sun of the universe, the natural sun is a phenomenal form of Brahman. — This is the basic idea of this section gigantic in its layout, though less pleasing to our relish in its statement. The high estimation of its worth is evinced in the warning at the conclusion (of the section) of not communicating this teaching to the unworthy, and in its position higher than the earth with all its riches.

In a grotesque image, the visible sun appears as the honey streaming forth together out of the Vedas; by this honey the gods nourish themselves. In this image, the heaven which is the carrier of the sun and aerial space, is the trestle (the supporting frame) (*tiraścīna vaṁśa*) supporting the honeycombs (which have been built from above), corresponding to our beehives. The aerial space forms honeycombs (apūpa) which are filled by the light-elements (*marīcayaḥ*) as their brood (*putrāḥ*). The solar rays (raśmayaḥ) spreading towards the east, the south, the west, the north and above are the tubular honey-cells (*madhunāḍyaḥ*) of this honeycomb, through which the honey-essence (sap) streams towards the centre and forms the body of the sun.

The flowers from which the honey of the sun is obtained are : (1) Ṛgveda, Yajurveda, (3) Sāmaveda, (4) the epic and mythological poems (*itihāsa-purāṇam*), 5 the Upaniṣads (named here as Brahman) — The bees which prepare the honey out of these flowers are correspondingly (*i*) the verses of the Ṛgveda, (ii) the maxims for texts of the Yajurveda, (*iii*) the songs of the Sāmaveda, (*iv*) the verses in the Atharvaveda (atharvāṅgirasaḥ), and (*v*) the secret doctrines (*guhyā ādeśāḥ*) of the Upaniṣads. The Vedas are, therefore, the primaries (the flowers), their verses, maxims and songs are only the vehicle — the bees — through which their contents are transmitted to us. That is why they brood over (*abhitapanti*) the corresponding Veda-flowers and through that is obtained as 'the immortal sap or fluid of nectar (*ta amṛta apaḥ*).' This sap or fluid (*rasa*) streams forth out of the Vedas in the form of renown, splendour, strength, manliness and food (*yaśas, tejas, indriyam, vīryam, annādyam* and collects itself in the sun as its red, white, dark, deep-dark, and the bubbling forms at its centre. Among them the Upaniṣadic teachings stand topmost; they are the essence of essences, the nectar of nectars.

The food and drink of gods is not earthly; the gods satiate themselves with the five kinds of nectar welling up out of the Vedas in the following serial order : (*i*) the Vasus, (*ii*) the Rudras, (*iii*) the Maruts, (*iv*) the Ādityas, (v) the Sādhyas. These gods are ruled respectively according to their order by (*i*) Agni (earth), (*ii*) Indra (aerial space), (*iii*) Varuṇa (heavens), (*iv*) Soma (ritual) and (*v*) Brahman (philosophy) He who knows the nectar of the respective Veda, partakes in its drinking; why! he even exercises, over the classes of gods concerned, overall supremacy and mastery.

over his self and doubtlessly attains in time-space increasing longitude in geometrical progression. Thus (*i*) in the present world-period, the sun rises in the east and sets in the west; (*ii*) twice as long (two world-periods) it rises in the south and sets in the north, then (*iii*) twice that long (four world-periods) it rises in the west and sets in the east, then (*iv*) twice that long (eight world-periods) it rises in the north and sets in the south, and finally (*v*) twice that long (sixteen world periods) it rises in the zenith and sets in the nadir (in the earth ?). Correspondingly long is the overall supremacy of him who knows the nectar of the respective Veda. A time, however, will come when the sun will no more rise or set but will remain only in the centre and this period of permanent day without night is only for him who knows this Upanisad (the secret knowledge) of Brahman. He has seized the essence throughout, through the natural sun he has seized (attained) the sun of Brahman throughout; for him has dawned the day of perfect knowledge — the day which knows no night.]

1. The sun is the honey of the gods. The heaven is the transverse beam or trestle (on which the honeycombs hang), the aerial space is the honeycomb, the light elements are the brood.

2. The easterly rays of the sun — they are the honey-cells; the Ṛgverses are the bees, the Ṛgveda is the flower. This is the fluid nectar, those Ṛgverses —

3. they brood over the Ṛgveda and out of it, when it is brooded over, issue forth renown, splendour, strength, manliness and food as sap.

4. This sap dissolves or melts and lies around in the sun. It is that which is the red appearance of the yonder sun.

Second Part (Khaṇḍa)

1. The southerly rays of the sun — they are the southerly honey-cells; the Yajus-maxims are the bees, the Yajurveda is the flower; it is this the nectar juice,

2. when these Yajus-maxims brood over the Yajurveda and as it is brooded over, there issue forth out of it renown, splendour, strength, manliness and food as the sap;

3. this sap dissolves or melts and lies around in the sun; it is the white appearance of that yonder sun.

THIRD PART (KHAṆḌA)

1. The westerly rays of the sun — they are the westerly honey-cells; the Sāma-songs are the bees, the Sāmaveda is the flower; it is this nectar juice,

2. when the Sāma-songs brood over the Sāmaveda and as it is brooded over, there issue forth, out of it, renown, splendour, strength, manliness, and food as sap;

3. this sap dissolves or melts and lies around in the sun; it is the dark appearance of that yonder sun.

FOURTH PART (KHAṆḌA)

1. The northerly rays of the sun — they are the northerly cells; the Atharva-verses are the bees; the epic and mythological poems are the flowers; it is this nectar juice,

2. when those Atharva-verses brood over the epic and mythological poems and as they are brooded over, there issue forth, out of them, renown, splendour, strength, manhood, and food as sap;

3. this dissolves or melts and lies around in the sun; it is that deep-dark appearance of that yonder sun.

FIFTH PART (KHAṆḌA)

1. The upward-going rays of the sun — they are the upward-going honey-cells; the secret instructions are the bees; the Brahman is the flowers; it is this nectar juice,

2. when those secret instructions brood over the Brahman and, as it is brooded over, there issue forth out of it renown, splendour, strength, manliness and food as sap;

3. that dissolves or melts and lies around in the sun; it is that which bubbles up at the centre in that yonder sun.

4. These, indeed (the juices of the Upaniṣads)[1] are the juice of juices; because the Vedas are the juice and they (the Upaniṣads) are the nectar of nectar; because the Vedas are the nectar and they (the Upaniṣads) are the nectar of them (the Vedas).

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1. Śaṅkara connects this supplementary part with all the five kinds of sap; it is not so appropriate.

SIXTH PART (KHAṆḌA)

1. Now what is that first nectar (of the Ṛgveda) — on it the Vasus live through Agni as their mouth; because the gods do neither eat nor drink, but they are satisfied when they see that nectar.

2. They dive into that (red) appearance of the sun (in order to satisfy themselves, while looking at it) and again emerge forth out of it.

3. He who knows this nectar becomes one of the Vasus and satiates himself through Agni as his mouth, with that nectar, when he looks at it. He also dives into that appearance of the sun and again emerges out of it.

4. So long as the sun will rise in the east and set in the west, that long he will attain overall-sovereignty and self-mastery over the Vasus.

SEVENTH PART (KHAṆḌA)

1. That which is that second nectar (of the Yajurveda) — on it the Rudras live through Indra as the mouth; the gods eat not nor do they drink, but when they see the nectar, they are satisfied.

2. They dive into that (white) appearance of the sun and emerge out of it.

3. He who knows this nectar becomes one of the Rudras and he satisfies himself with that nectar with Indra as his mouth, when he sees it. He also dives into that appearance of the sun and again emerges out of it.

4. As long as the sun will rise in the east and will set in the west, twice that long it will rise in the south and set in the north — so long he will attain an overall supremacy over the Rudras and self-mastery.

EIGHTH PART (KHAṆḌA)

1. That which is that third nectar (of the Sāmaveda) — on that the Ādityas live through Varuṇa as their mouth; because

the gods eat not nor do they drink but they become satisfied when they see that nectar.

2. They dive into a dark appearance of the sun and again emerge out of it.

3. He, who knows this nectar, becomes one of the Ādityas and he satisfies himself with nectar with Varuṇa as his mouth, when he sees it (the nectar). He also dives into that appearance of the sun and again emerges out of it. — So long as the sun will rise in the south and set in the north, twice that long it will rise in the west and set in the west — that long he will attain all-over-supremacy over the Ādityas and self-mastery.

NINTH PART (KHAṆḌA)

1. That which is that fourth nectar (of the Atharvaveda), on that live the Maruts with Soma as the mouth; because the gods eat not nor do they drink, but they are satisfied when they see that nectar.

2. They dive into that (deep-dark) appearance of the sun and again emerge out of it.

3. He, who knows this nectar, becomes one of the Maruts and he satisfies himself with that nectar with Soma as the mouth, when he sees it. He also dives into appearance of the sun and again emerges out of it.

4. As long as the sun will rise in the west and set in the east, twice that long, it will rise in the north and set in the south; and that long he will attain over the Maruts overall supremacy and self-mastery.

TENTH PART (KHAṆḌA)

1. That which is now that fifth nectar of the Upaniṣads—on that the Sādhyas live through Brahman as the mouth; because the gods eat not nor do they drink but when they see the nectar, they are satisfied.

2. They dive into that appearance of the sun (boiling in the centre) and again emerge out of it.

3. Now one, who knows this nectar, becomes one of the Sādhyas and he satisfies himself with that nectar through Brah-

man as mouth, when he sees it. He also dives into that appearance of the sun and again emerges out of it.

4. As long as the sun will rise in the north and set in the south, twice that long, he will rise high above and set hitherward, — and that long he will attain overall supremacy over the Sādhyas and self-mastery.

ELEVENTH PART (KHAṆḌA)

1. But thereafter, after it has risen towards the above, it will no more rise nor set but will remain only standing alone at the centre. About that is the following verse :

2. It did not then further set,
nor did it rise once again.
So true this is, so true, O gods !
I should not lose Brahman.

3. Truly, it does no more rise
nor sets for him; it is all the time
the day for him who knows this
Upaniṣad of Brahman.

4. God Brahman has proclaimed this doctrine to
Prajāpati, Prajāpati to Manu, Manu to his progeny;
This doctrine has been proclaimed as the Brahman
to Uddālaka Āruṇi, as his eldest son by his father.

5. Therefore, only to the eldest son shall his father proclaim the Brahman or to a trusted pupil,

6. but to no one else whoever he be. Even if
one should offer him for that the water-
encircled earth with all its riches, he
should thus think: "This is more precious";
"This is more precious" he should think.

TWELFTH PART (KHAṆḌA)

[This infinite Brahman dwells whole and undivided in the heart of man. As this frequent thought occurs in the Upaniṣads like the many following ones, it also lies at the basis of the present section in which the Brahman appears under the symbol of the Gāyatrī, a Vedic metre of especial sacredness, which represents here the sacred speech of the Veda in general i.e. the Brahman.

As such the Gāyatrī is the essence of all beings because it as speech (i.e. here, indeed, the holy speech of the Vedas) sings (*gāyatī*) to all beings and protects (*trāyate*) them. Further the Gāyatrī is identical with the earth (because this is the support of all beings), therefore also identical with the human body (because the human body is the support of the vital organs,—the carriers of all life in nature) and is again identical with the human heart (for the same reasons, if this passage is not corrupt.) Thus the Gāyatrī is sixfold, as speech, beings, earth, body, heart and vital organs "because otherwise the number of six does not apply", as we must confess with the commentators. This sixfold Gāyatrī is four-footed (*catuṣpada* here= catuṣpād, catuṣpāda); the thought regarding the verse-foot as Bṛh. Up. 5.14 lies here far from consideration on account of the succeeding appeal to the verse Ṛgveda 10.90.3, according to which a foot of the Puruṣa (here identical with Brahman, Gāyatrī) is embodied in all beings, while the three feet are immortal in heaven. "This mentioned Brahman" i.e. "three-footed Brahman to be comprehended as the Gāyatrī" (see the commentary of Śaṅkara)" is identical with the space outside man, it is identical with the space within man, it is identical with the space in the heart. (cf. the later Vedānta image of the world-space and space in the pitcher). This space in the heart is 'the fullness (filling everything), the unchangeable", a definition of Brahman which is found inadequate (see Brh. Up. 2.1.5 cf. also Kaus. 4.8).]

1. Gāyatrī is every one of these beings which exist here; because the Gāyatrī is the speech; the speech sings (*gāyatrī*) to everything and protects it.

2. What this Gāyatrī is, is the same as the earth is, because it is the support of all beings who do not exist outside it.

3. What this earth is, is the same as the body is in man here; because it is the support of these vital breaths which do not exist outside it.

4. What this body in man is, is the same as the heart is in man hear; because it is the support of all vital breaths which do not exist outside it.

5. This sixfold Gāyatrī has four feet; about that a Vedic verse (Ṛgveda 10.90.3) says:

6. Great is the mystery of nature,
Still greater, high above it is of the Spirit (Puruṣa),
All the beings are one foot of it,
The three are high above the immortal in the heaven.

7. What is now named as Brahman,
is the same as that space outside man.
That space which is outside man is

8. the same as that which is inside man,
   and that space which is inside man
9. is the same which is inside heart.
   That is fullness, the unchangeable.
   He who knows this, invariably attains prosperity
   and happiness.

THIRTEENTH PART (KHAṆḌA)

[This section is connected with the foregoing one with which already the Brahmasūtra 1.1.24 ff is related; but it has also an independent significance, to the extent to which it occupies itself with the problem as to how we shall be able to attain Brahman; in the way by which it deals with it, it is evidently the harbinger and the first germination of the later idea of the distinction between the exoteric doctrine which teaches a way towards Brahman by the Deva-yāna (the way of the gods) and the esoteric doctrine according to which, the union or communion with Brahman consists only in the knowledge of the original identity with it.

This contrast lies as a sort of germ in both the parts of our Khaṇḍa 1-6 and 7-8 though Śaṅkara or anybody to our knowledge does not appear to have recognized it.

1-6. These describe five *Deva-suṣayaḥ* (openings for the gods) analogous to the later *Devayāna*, of which — corresponding to the identity of heart, body, earth, as well as space in the heart, space in the body and world-space mentioned already in the previous Part — each respectively, consists of one of the five vital breaths (*prāṇa, vyāna, apāna, samāna, udāna*), identically with it, of one of the five sense-organs (*cakṣuḥ, śrotram, vāc, manas* — and we must here add — *tvac*) and again identically with it, of one of the five nature-gods *āditya, candramas, agni, parjanya, vāyu* as the five porters of Brahman and, the gate-keepers of the heavenly world. He who knows them attains to the heavenly worlds (*pratipadyate svargam lokam*).

7-8. That light, however, in the furthest space beyond the heavens is identical with the light in man where it makes itself perceptible as warmth in the body and whizzing in the ears (identity of Brahman and the soul in the esoteric sense).

The way to the Brahman in the first section, through vital breaths, sense-organs and nature-gods points too, clearly outwards, so that with Śaṅkara we must consider the world of the heart described in the second part together with the heavenly world mentioned in the first part. Consequently, nothing remains but to recognize, in our present Part, the first beginnings of the later distinction between the transmundane Brahman with attributes and the attributeless Brahman identical with the soul.]

1. Even this heart has now fixed openings for the gods.

That which is its easterly opening is the inbreathing, it is the eye, it is the sun;—one should adore this whole (inbreathing etc.) as splendour and food. He who knows this becomes full of splendour and an eater of food.

2. Further, that which is its southerly opening is the breath—between (*vyāna*),—it is the ear, it is the mouth. One should adore all this whole as beauty and renown. He who knows it, will become beautiful and renowned.

3. Further, that which is its westerly opening—it is the outbreath, it is the speech, it is the fire. One should adore this whole as Brahmanical splendour and food. He who knows this will become partaker of the Brahmanic splendour, and the eater of food.

4. Further, that which is its northerly opening—it is the all-breath, it is the Manas, it is the Parjanya. One should adore the whole as renown and splendour. He who knows this becomes renowned and full of splendour.

5. Further, that which is its opening directed upwards—it is the up-breath (udāna), it is the skin,[1] it is the wind, it is the ether. One should adore the whole as strength and power. He who knows this will become strong and powerful.

6. These are indeed the five door-keepers of Brahman and the gate-keepers of the heavenly world. He, who knows these five door-keepers of the Brahman and the gate-keepers of the heavenly world—in his family a hero will be born. He who knows the five door-keepers of Brahman and gate-keepers of the heavenly world, attains the heavenly world.

7. But the light which shines there beyond the heavens at the back of all, at the back of that (which is) in the highest and overall highest worlds — that is certainly the light which is here inside man.[2]

The view about it is

8. that when one touches here in the body, he feels a warmth; the hearing is that when one closes the ears, he at the same time hears a humming sound, as it were the whizzing like

1. We have inserted 'it is the skin', then the following 'it is the ether' is perhaps to be dropped. cf. Chān. 5.23.2,

2. cf. Talav. Up. Br. 1.43.10.

that of the fire which burns.[1] One should adore this his view and this his hearing. He becomes esteemed and heard (by all)—he who knows this, who knows this.

FOURTEENTH PART (KHAṆḌA)

['The doctrine of Śāṇḍilya' which is set forth here and in a little disconnected way in Śatap. Br. 10.6.3, is perhaps the oldest passage in which the basic tenet of the Vedānta teaching — the identity of Brahman with the Ātman, of God with the soul is expressed with full consciousness. The soul which appears to the empirical (exoteric) view as a drop of the ocean, as a spark of the great world-fire, is, in reality, not such. It is not a part, an emanation of the divine essence but fully and entirely this divine essence itself, which appears infinitely small in us and infinitely great outside us but in both cases is one and the same. For the elucidation as also for the confirmation of this great truth containing the whole metaphysic in essence, the following beautiful words of Plotinus (5.1.2) deserve to be quoted.[2]

> "First then let every Soul consider that it is the universal Soul which created all things, breathing into them the breath of life — into all living things which are on earth, in the air, and in the sea, and the Divine stars in heaven, the sun, and the great firmament itself. The Soul sets them in their order and directs their motions, keeping itself the thing-in-itself apart from the things which are appearances, which it orders and moves and causes to live." (Enneades 5, 1, 2).

Compare the following further passage with the beginnings of this part from fourteenth which follows :

> "The Great Soul must be contemplated by another Soul, itself no small thing, but one that makes itself worthy to contemplate the Great Soul by ridding itself, through quiet recollection, of deceit and of all that bewitches vulgar souls." (Ibid).

1. Certainly, this universe is Brahman; one should worship it in tranquillity, as Tajjalān[3] (one arising in it).

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1. Brh. Up. 5.9 contains another, more physiological elucidation of this phenomenon concerned.

2. This is the English translation of the original Greek quotation given by Deussen.

3. Significantly but without any necessity, Böhtlingk reconstructs it as *taj jānāni*. The Upaniṣads like such mystic expressions, which are intelligible only to the initiated. Cf. *tadvanam* (Kena 31), *brahmajajñam* (Kaṭh. 1-17), *neti, neti* (Bṛh. 2.3.8), *dadada* (Bṛh. 5.2), *viram* (Bṛh. 5.12), *idandra* (Ait. Up. 1.3.13), *Saṃyadvāma* (Chānd. 4.15.2) *āmamsi āmaṁhi te mahi* (Bṛh. 6.3.5).

Indeed, the man is made up of insight or intelligence. Just as man becomes that on which he exercises his intelligence to be, he will, after he has departed from this world, accordingly become. That is why one should attend to exercising intelligence.

2. Mind is his stuff, living (breathing) is his body, light his form, resolution is truth, his self is infinity (literally : ether). He is all-doing, all-wishing, all-smelling, all-tasting, encompassing all, silent, unconcerned:—

3. this is my soul (ātman) in the innermost part of the heart, smaller than a grain of rice, or a grain of barley, or a grain of mustard or a grain of millet or a grain of the grain of the millet;—

this is my soul in my innermost heart, greater than the earth, greater than the aerial space, greater than these worlds. (cf. Talav. Up. Br. 4. 4.24.13).

4. The all-doing, the all-wishing, the all-smelling, the all-tasting, the all-encompassing, silent, unconcerned — this is my soul in the innermost part of the heart, this is the Brahman, into which I shall enter, after departing from here.—

He, who becomes this, does not doubt;

Thus spoke Śāṇḍilya-Śāṇḍilya.

Fifteenth Part (Khaṇḍa)

[The new doctrine of the essential unity of man and the universe is here at once ('O ! miserable minds of men ! O ! blind hearts!)[1] made subordinate to an egotistic interest in a ceremony which is prescribed to secure long life and wellbeing for the son so that he is placed under the protection of the universe, imagined as a chest rich with treasures with its imperishable dimensions and particularly under the protection of the wind as the breath of the world, which assumes the place in the universe, as a child of the heavenly regions like the son in the family . Further it is sought to secure for the son, under a very arbitrary interpretation of the syllables *bhūr*, *bhuvaḥ*, *svar*, also the protection of the three divisions of the universe, of their three regents and of the three Vedas. Other ceremonies also serve the same goal, as e.g. the ceremony occurring in Kaus. 2.8-10.]

1. With aerial space as its cavity, earthspace as its bottom the treasure is undecaying.

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1. This is a translation of the original Latin phrases — Translator.

the directions of the heavens are its edges.
Heavens are its upper opening
Yea ! this chest is rich with treasure !
Everything is preserved in it.

2. In it, the easterly direction is called the ladle (*juhū*, because one turning towards the east, sacrifices — Śaṅkara), the southerly direction is called the overpowering one (as the abode of Yama), the westerly direction is called the queen (as the residence of Varuṇa), the northerly one is called the wealthy one (as the residence of Kubera). The wind is the child of these directions of the heavens.

He who knows the wind as the child of the directions or the quarters does not weep with sorrow for his son.

(The performer speaks :)

I, here, know this wind as the child of the quarters; let me not weep (with sorrow) for my son !

3. I enter into the inviolate chest, with this, with this, with this!
I enter into the breath (the wind as the world-breath) with this, with this, with this!
I enter into *bhūḥ* with this, with this, with this!
I enter into *bhuvaḥ* with this, with this, with this!
I enter into *svaḥ* with this, with this, with this!

4. When I have said that I enter into the breath, all these beings that ever exist are the breath and into this I have entered.

5. When I have said that I enter into *bhūḥ*, I have said thereby that I enter into the earth, that I enter into the aerial space, and that I enter into heaven.

6. When I have said that I enter into *bhuvaḥ*, I have said thereby that I enter into Agni, that I enter into Vāyu, and that I enter into Āditya.

7. When I have said that I enter into *svaḥ*, I have said thereby that I enter into the Ṛgveda, that I enter into the Yajurveda and that I enter into the Sāmaveda — that I enter.

Sixteenth Part (Khaṇḍa)

[We have already often seen how for the Vānaprastha and the Saṁnyāsin, in place of the sacrifice which can no more be performed by them,

there appears a mental or spiritual image of the same sacrifice or an interpretation of the sacrificial ceremonies in their natural perspective and performance (cf. Kauṣ. 2.5). Particularly, thus the sacrifice in terms of the circumstances of human body and life is repeated and has rightly been already explained by the Brahmasūtra (3.3.24) that such passages of the different Upaniṣads, as their view-points of their allegorical interpretation in individual cases are different, must not be compounded together to form a unity of a *Vidyā* (a doctrine). Only Śaṅkara there (on the Brahmasūtra) and in his commentary on our present passage has gone further and has been required to separate Chānd. 3.16 from Chānd. 3.17 as the theme of 'the man as sacrifice' common to both is implemented from two different standpoints which are not reconcilable.

In the present part, in place of the three main rites on a Sutyā-day of the Soma-sacrifice, namely the morning pressing (of Soma), the midday pressing and the evening pressing, there appear the early age (youth), the middle age and the later (advanced) age of human life, to which (corresponding to the number of syllables of the three principal metres) 24, 44 and 48 years — a total of 116 years has been allotted (whereas, otherwise as a rule the full duration of life is estimated to be 100 years). The gods — (Vasus, Rudras and Ādityas — who are mainly concerned in the three pressings) are here interpreted as the vital breaths (*prāṇāḥ*), the right adoration of which brings about surely the full duration of life, so that one can regard any illness about to crop up with ironical compassion regarding the vanity of its onset, like Mahīdāsa, the alleged author of the Aitareya Brāhmaṇa and Āraṇyaka. As the Prāṇas here, as they are, frequently, the symbol of Brahman or Ātman elevated over all nature-gods, the whole interpretation amounts to the same thing, viz. the replacement of the three chief classes of gods — Vasus, Rudras and Ādityas — by the Prāṇa i.e. the Ātman.]

1. Truly, the man is a sacrifice.

His first twentyfour years are the morning pressing or libation; because Gāyatrī has twentyfour syllables and the morning libation is accompanied by a Gāyatrī hymn. In this part of this sacrifice, the Vasus are the partakers; but the Vasus are the vital breaths; because it is they who make all beings live (*vāsayanti*).

2. If in this (age) period of life, one is perhaps afflicted by sickness, he should say : "Ye vital breaths, ye Vasus, may ye continue to spin or weave this morning libation of mine up to the midday libation; may I not be a sacrifice which is broken off in the midst, in the vital breaths, the Vasus." When he says

so, he rises from it (sickness) and becomes again sound and healthy.

3. His (following) twentyfour years are the midday libation; because the Triṣṭubh has twentyfour syllables and the midday libation is accompanied by a Triṣṭubh hymn. In this part of this sacrifice, the Rudras are the partakers; but the Rudras are the life-breaths, because it is they who (pulling out) make all beings weep (*rodayanti*).

4. If in this period (age) of life, one is, perhaps, afflicted by sickness, he should say: "Ye vital breaths, ye Rudras, may you continue to weave or spin this my midday libation upto the evening libation. May I not be a sacrifice which is broken off in the midst, in the vital breaths, the Rudras !" When he says so, he rises from it (sickness) and again becomes sound and healthy.

5. His (following) fortyeight years are the evening libation because the Jagatī has fortyeight syllables and the evening libation is accompanied by a Jagatī-hymn. In this part of this (sacrifice), the Ādityas are partakers; but the Ādityas are the vital breaths, because it is they who (pulling out) take away everything, with themselves.

6. If in this period (age) of his life, he is, perhaps, afflicted by sickness, he should say : "Ye Vital Breaths, ye Ādityas, may you continue to spin or weave this my evening libation upto the full length of life. May I not be a sacrifice which is broken off in the midst, in the vital breaths, in the Ādityas !" When he thus says, he rises from it (sickness) and again becomes sound and healthy.

7. It was this that Mahīdasā, the son of Itarā knew when he said : "Why do you afflict me (my body), because I am not going to die with it ?" And he lived for hundred and sixteen years. — One who knows this, lives for hundred and sixteen years.

SEVENTEENTH PART (KHAṆḌA)

[The man as sacrifice (*puruṣo yajñaḥ*) is the theme of this section as of the previous one, though under essentially other different viewpoints. In the previous section the three libations of a single *sutyā-day* are equated

with the three ages of man; here in the present section, on the other hand, a series of rites are spoken of (*dīkṣā, upasad, stutaśastras, dakṣinā, avabhṛtha*), which drag on from the beginning to the end of at least the fifteen-day Soma-festival. They are not equated with the periods of life but with the functions of hunger, eating, begetting etc. Especially beautiful is the idea that in this whole conduct of life to be celebrated as a Soma-festival, in the place of the *dakṣiṇā* (the sacrificial fee to be paid to the priest), there appears the moral conduct in which a small ethical code has been formulated in five words; they are : *tapas* (penance), *dānam* (giving of alms), *ārjavam* (honesty), *ahiṁsā* (non-violence), and *satyavacanam* (truthfulness). He, who has led his whole life as divine service like the Soma-sacrifice, becoming free from desire (*apipāsa*=Bṛh. 4.4.6 akāmayamāna) will feel himself as Ghora, the teacher of Kṛṣṇa, imperishable and imperturbable, at the time of death, like the quintessence of vital breaths (*prāṇasañchitam*); to him the sun-rise, described in the two Ṛgveda-verses, symbolically interpreted will become the ascent of everlasting light.]

1. When one hungers, thirsts and does not enjoy himself, that is his *dīkṣā* (the consecration before the Soma-sacrifice);

2. when he, on the other hand, eats, drinks, and enjoys himself, that corresponds to (literally, goes along with) the Upaniṣad-ceremonies (a preliminary ceremony of the Soma-libation, lasting for three more days);

3. further when he jests and laughs and practices copulation, that corresponds to the *stotras* and *śastras* (with the singing and recitation of which, the priests of the Sāma — and Ṛgveda accompany the libation);

4. but penance, charitableness, honesty, non-violence and truthfulness — these are his *Dakṣiṇā* (the sacrificial fee to be donated to the priests).

5. That is why one says : "soṣyati (he will press Soma, he will beget), *asoṣṭa* (he has pressed Soma, he has begotten); particularly death is the *avabhṛtha* (the bath of purification, when the Soma-pressing concludes).

6. Ghora Āṅgirasa has explained it to Kṛṣṇa, the son of Devakī, and he adds thereto — particularly he was free from desire (literally, 'thirst') — : At the time of the final end, one shall then take recourse to these three maxims :

Thou art the indestructible
Thou art the imperturbable
Thou art the crest (or the of spearhead) vital breaths!"

The following two verses of the Ṛgveda deal also with the same (theme) :

Then, from the old germ, originally descended
They gaze at the beautiful morning light which blazes there
beyond heaven (Ṛgv. 8.6.30)
Above are we, from out of darkness.
gazing at the elevated light
gazing at the elevated splendour
To the sun-god surrounded by gods
we have attained to the overall highest light
we have attained to the overall highest light."
(Ṛgv. 1.15.10)

Eighteenth Part (Khaṇḍa)

[The four feet of Brahman, referred to, as far back as in the Ṛgveda 10.90.3 have repeatedly influenced the thought of the succeeding periods, without, however, sticking to the original viewpoint (according to which one foot is all beings and three feet are transcendental). — Thus in our passage in a somewhat matter-of-fact and self-complacent systematization, the adoration of Brahman is recommended, from the psychological viewpoint, under the symbol of Manas and from the cosmological viewpoint, under the symbol of Ākāśa; according to one viewpoint, speech, breath, eyes, ears are the four feet of Brahman ; according to the other fire, wind, sun, the directions of the heavens are the four feet. These viewpoints are placed in reference to each other in the usual manner, without, however, bringing to light the original and significant views.]

1. One should adore the Manas (mind) as Brahman; this is in regard to the self. Now in regard to the godhead : one should adore Ākāśa (ether or space) as Brahman. Thus it is the twofold instruction; one in regard to the self and the other in regard to the godhead.

2. This Brahman has four feet; the speech is one foot, the breath one foot, the eyes one foot, the ears one foot : that is in regard to the self. Now in regard to the godhead : the fire is one foot, wind one foot, sun one foot, the directions one foot. Thus it is the twofold instruction — one in regard to the self and the other in regard to the godhead.

3. The speech is one of the four feet of Brahman; and through the fire it shines and glows as light. — He, who knows

this, shines and glows with reputation, renown and Brāhmaṇic splendour.

4. The breath is one of the four feet of Brahman, and through the wind it shines and glows as light. — He, who knows this, shines and glows with reputation, renown and Brāhmaṇic splendour.

5. The eyes are one of the four feet of Brahman, and through the sun, it shines and glows as light. — He, who knows this, shines and glows with reputation, renown and Brāhmaṇic splendour.

6. The ears are one of the four feet of Brahman; through the directions (points) of the heavens, it shines and glows as light. He, who knows this, shines and glows with reputation, renown and Brāhmaṇic splendour.

NINETEENTH PART (KHAṆḌA)

[There are here two ideas handed down from ancient times: (i) that of the world-egg originating in the primaeval waters (which idea traces itself back to the Ṛgveda 10.129.3 '*tucchena ābhu apihitam yad āsīt*' 'the one powerful with vitality was enclosed in a shell' and to 'the golden germ' ('*hiraṇya-garbha*) mentioned in the Ṛgveda 10.121.1); (ii) the other of Brahman as the sun (particularly in the hymn '*brahmajajñānam prathamam purastāt*'). Both these ideas are here connected to form a myth of creation, which forms an important connecting link between the above-mentioned ancient ideas and the cosmogony described by Manu and his successors. Also, the idea of the shouting in exultation by creatures at sunrise appears to have already belonged to the old *brahmaja-jñānam* hymn; cf. the words following, thereafter, in the passage in which a part of it has been quoted: *Atharvaveda* 2.1.1 : '*jāyamānaḥ svarvido abhyanūṣata vrāḥ*; Taitt. Brahm. 2.8.8.9 '*tam arkaiḥ abhyarcanti vatsam*'. (*Geschichte der Philosophie* I 253, 251)

1. The sun is the Brahman, such is the directive (for adoration). About that is this explanation :

This world was, in the beginning, non-being; this (non-being) was the being. The same originated. An egg then developed itself. It lay there, as long as a year. Thereupon, it split itself; of both shells of the egg, the one was of silver, the other was of gold.

2. The silver one is the earth, the golden one is the heavens there. (Here the idea of the bird's egg passes into that of the

foetus). The outer membrane (jarāyu=chorion) are these mountains; the inner membrane (ulvam, amnion) — (this inner membrane enclosing the foetus) are here the clouds and the mist, the vascular arteries are the rivers, the feeding water within is the ocean.

3. What was thus born, it is the yonder sun there; when it was born, the noisy shoutings, in exultation, of all beings with and all wishes rose up towards it. Therefore, at its rising and its every re-appearance, the noisy shoutings in exultation, and all beings and all wishes rise upwards towards it.

4. He, who knowing this, adores the sun as Brahman — for him there is hope that approving shoutings (of beings) in exultation will ring towards him and will refresh him — and will refresh him.

FOURTH CHAPTER (PRAPĀṬHAKA)

FIRST PART (KHAṆḌA)

[1-3 Khaṇḍas (parts) deal with the *Saṁvargavidyā*, the doctrine of the 'gatherer-in-itself'. The doctrine of Brahman as that principle which animates the vital organs as Prāṇa (life) and the nature-forces as Vāyu is not rare to find. Already, according to *Brahmaṇaḥ parimaraḥ* (Ait. Br. 8.28), lightning, rain, moon, sun and fire enter into the wind and again emerge out of it. — According to the Śatapatha Br. 10.3.3. 6-8 speech, eyes (sight), Manas (mind), ears (hearing) enter into the vital breath (Prāṇa) during sleep and are again produced out of it during wakefulness; in the cosmic aspect the fire, sun, moon and the directions of the heavens which enter into the wind and again issue out of it are identical with them (the vital organs). — So also according to Kauṣ. Up. 2-12-13, fire, sun, moon and lightning enter into the wind — speech, eyes, ears and Manas (mind) enter into the vital breath — and again raise themselves out of it. Our passage describes the wind and vital breath as the 'gatherers-in-themselves' (*saṁvarga*) which as wind gathers in itself (*saṁvṛṅkte*) the nature-gods fire, sun, moon and water and as vital breath the vital organs speech, eyes, ears and Manas (mind). The idea in our passage is this: He who knows this and who has known that he is identical with the wind and the vital breath and consequently with the nature-gods and the vital organs attributed to them — unto him flows all nutrition as an indwelling principle in all things, the nutrition with which all beings nourish themselves. Just as, in the play of dice, to the Kṛta which is the highest cast or dice with four eyes (points), the lower throws or dice (Tretā with three eyes, Dvāpara with two eyes, Kali with one eye) are imputed — thus in entirety ten eyes being imputed, so also for him, who knows the Saṁvarga-doctrine, all the good things

are accomplished by the remaining beings identical with him. One such man is Raikva, who, in spite of poverty and miserable plight, knows himself identical with all beings; therefore, he stands higher than the rich Jānaśruti whose gifts are at first proudly rejected by him. He only after repeated importunities, imparts to Jānaśruti, the knowledge on account of which he (Raikva) is superior to all. It is, however, strange that this knowledge so dearly purchased or acquired by Jānaśruti is in no way quite new and is not peculiar to Raikva alone. Not only the above referred to pas ages as well as their systematising, secondary pattern in which this doctrine here appears bespeak its being well-known in wider circles but particularly also the existence of casually mentioned legends of Brāhmaṇa pupils asking for alms, in which (legends) the knowledge of the Saṁvarga-doctrine by the interlocutor in the argument and counter argument during the bantering employment of riddles and its general dissemination is presupposed.]

1. Jānaśruti, the great-grandson (of Janasruta) was a devout donor, giving away liberally and having much cooked food (which he distributed). He had hostels built everywhere, so that people from everywhere had food got prepared by him.

2. Once, gooses (or flamingoes) flew over there at night. Then one flamingo said to the other : "Oh ! there, thou blinking-eyed! (don't you see ?). The splendour of Jānaśruti the great-grandson (of Janaśruti) has spread itself presently throughout the heavens! Touch it not, so that it should not burn you !"

3. The other flamingo replied to the first : "Who is this man of whom you are speaking, as if he were Raikva with the cart ?" "How is it, with Raikva with the cart ?"

4. "As (in the play of dice), when one has won the kṛta-throw (the highest one) (or according to the kṛta-throw which has been won according to the reading '*vijitāya*' from *Vij* cf. Ṛgveda 1.92.10; 2.12.5 vijaḥ), the lower throws of dice are counted as won along with it, so also, whatever good the beings do, comes home to or becomes appropriated by him (Raikva). This also holds good for him who knows what he (Raikva) knows."

5. Jānaśruti, the great-grandson (of Janaśruta) over-heard it. Immediately he got up and said to his retainer (who extolled him in the manner, as later the Vaitālikas — bards — used to do) "You, indeed, speak of me, as if I were Raikva with the cart !"- "How is it, with Raikva with the cart ?"

6. "Just as in the case of the Kṛta-throw of dice, when one has won it, the lower throws of dice are counted as won along with it, so also whatever good the beings do, becomes appropriated by him (Raikva) : This also holds good for him who knows what he (Raikva) knows."

7. Then the retainer (of Jānaśruti) set out to search him (Raikva). He came back and said : "I have not found him". Then the other (i.e. Jānaśruti) said to him : "Go to search after him in a place where one has to seek a Brāhmaṇa (an imaginative, inventive man (knowing Brahman) cf. Bṛh. 3.5.1; 3.8.10) [i.e. in a solitary spot, in the forest, on a sand-bank of a river, in some remote region — as explained by the commentators.]

8. There that one (Raikva) sat under his cart and scratched himself (his body) owing to itch (skin-disease). He (the retainer of Jānaśruti) seated himself low down and said : "Are you the venerable Raikva with the cart ?" "Indeed, I am that" replied he. — The retainer came back and said : "I have found him."

Second Part (Khaṇḍa)

1. Jānaśruti, the great-grandson, (of Janaśruta) took with him six hundred cows, a gold-chain and a car drawn by mules, went to him (Raikva) and said :

2. "Raikva, here are six hundred cows, here a gold chain, here a car drawn by mules; teach me, O venerable one, about the divinity whom you adore !"

3. The other (Raikva) replied to hiṃ : "Ah ! for a trinket and risk,[1] O you Śūdra ! Keep them for yourself, together with the cows."

Then, Jānaśruti, the great-grandson (of Janaśruta) took again with him a thousand cows, a gold-chain, a car with mules and his daughter; he took them and went to him (Raikva),

4. and said : "Raikva, here are a thousand cows, here a golden chain, here a car with mules, here is a wife, here a village — Teach me, O venerable one !"

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1. Very appealing is Böhtlingk's interpretation : *ahaha are tva, śūdra* "I laugh at you, O śūdra' and further his conjecture : *ahaha are imāḥ, śūdra* ! "I laugh at them (cows), O śūdra".

5. Then he (Raikva) lifted her (bashfully lowered) face and said : "There he drags the cows nearly here ! Śūdra, through this face alone, you could make me speak." These are the villages named Raikvaparṇa in the region of the Mahāvṛṣas in which he resided on this occasion.

And he (Raikva) spoke to him :

THIRD PART[1] (KHAṆḌA)

1. "The wind is, indeed, the gatherer-in-itself. Because when the fire blows away, it enters the wind; and when the sun sets, it enters into the wind; and when the moon sets, it enters into the wind; and when the waters dry up, they enter into the wind; because the wind gathers them all in itself. —Thus in regard to the divinity.

2. Now in regard to the self. — The breath, indeed, is the gatherer-in-itself. — Because when one sleeps, the speech enters into the breath, the eyes (sight) into the breath, the ears (hearing) into the breath, the *manas* (mind) into the breath. Then the Breath gathers them all in itself.

3. Both these are the gatherers-in-themselves, the wind among the divinities and the breath (Prāṇa) among the vital breaths.

4. Now it once so happened that while food was served up before *Śaunaka Kāpeya* and *Abhipratārin Kakṣaseni*, a Brāhmaṇa pupil begged alms. But they gave him nothing.

5. Then he said :

Who is the one God, the protector of the universe,
who swallowed in himself the four of great might ?
Him the mortals see not, O Kāpeya,
Although he dwells in many ways, O Abhipratārin !
Indeed, to Him whose food it is, —
to Him it has not been given."

6. Thereupon, Śaunaka Kāpeya after he had reflected (upon what had been said), rejoined to him :

"The God Breath, the begetter of all beings,
with golden teeth, eating, not unwise,

1. Parallel to this Part is Talav. Up. Br. 3-1-2.

mighty, they say, is his greatness,
Because unconsumed, he consumes what is not consumble;
So, O ! Brāhmaṇa-pupil, we adore him (of whom you speak).
Give him to eat."

7. And they gave him.

These, indeed, are the five ones (wind, fire, sun, moon, water) and the five others (Breath, speech, eyes, ears, Manas), which together make up ten; it is the Kṛta-throw in dice. That is why the ten signify the ten — the Kṛta-throw; food in all directions. And this is also Virāj (the mythological representative of matter also a ten-syllabled metre), the consumer of food. Through it, thus the whole world becomes visible.

He who knows this — to him this whole world becomes visible and he becomes the consumer of food — he who knows.

FOURTH PART (KHAṆḌA)

[4-9 Parts: Satyakāma, the son of Jabālā, of uncertain parentage, is recognized by Hāridrumata in his openheartedness as a Brāhmaṇa, is accepted for tuition and is, first of all, entrusted with the keeping of the cows. While so doing, he (Satyakāma) becomes a partaker (just as Moses Ex. 3 through the burning bush) of a supernatural revelation through the (medium of) bull, fire, goose, and a diver-bird which here, according to Śaṅkara's quite acceptable explanation, are the representatives of the three chief divinities of the Brāhmaṇa period — Vāyu, Agni, Āditya and, fourthly Prāṇa. The content of this revelation is not (as in the case of the referred to Semitic analogy) of practical tendency but it deals theoretically with the four feet of Brahman under which are to be understood (in contrast to the Ṛgveda 10.90.3, Chānd. 3.12.5, Bṛh. 5.14) the four phenomenal forms of Brahman viz. the directions, world-parts, world-light and vital breaths (everyyone of these again divided into four parts), just as in Chānd. 3.18. The nature itself, on the other hand, of Brahman appearing in these four fourfold forms has not been revealed by bull, fire, goose, and diver-bird but it remains reserved for the teacher to impart the same. What he imparts to Satyakāma, is, indeed, not explicitly said; but once again (as Śaṅkara means) it is hardly the doctrine of the four feet of Brahman but it is probably the knowledge of the Brahman itself and the way to it, in the possession of which Satyakāma finds himself in the following section.]

1. Satyakāma Jābāla said to his mother Jabālā : 'Venerable mother! I wish to join (the school of a teacher) as a Brahman-pupil (pupil wishing to learn the Veda). Please tell me from what family I hail."

2. She said to him : "My child, I don't know from what family you are. In my youth, I went about in many places as a maid-servant; during that period I begot you; I myself do not know from what family (parent) you hail; I am called Jabālā and you are called Satyakāma; so call yourself then (instead of after the father) Satyakāma, the son of Jabālā."

3. Then he went to Hāridrumata Gautama and said : "I wish to join (the school of) you, venerable Sir, as a Brahmacārin (a pupil studying the sacred Veda), if you, venerable sir, would desire to accept me."

4. He said to him : "My dear child ? from what family do you hail ?" He replied : "Venerable Sir, I do not know from what family I hail; I have asked the mother who answered me : 'In my youth, I went about in many places as a maid-servant; during that period I begot you. I myself don't know from what family (parent) you hail. I am called Jabālā and you are called Satyakāma". Therefore I call myself Satyakāma, son of Jabālā, Venerable Sir!"

5. He (the preceptor) replied to him "Only a Brāhmaṇa can speak so candidly. My dear child, bring here the fuel-sticks (which are requisite for the ceremonial rite). I will accept you, because you have not swerved from truthfulness."

After he had accepted him, he separated (from the herd) four hundred lean and weak cows and said : "My dear, go after them and tend them !' He (Satyakāma) then drove them forth and said (to his teacher) : "Not before they have become one thousand, I will return back." So he lived away far, for a number of years.

When they had become one thousand,

FIFTH PART (KHAṆḌA)

1. Then a bull addressed him and said : "Satyakāma !" "O ! venerable one" he replied — "We have reached (the figure of) one thousand, my dear ! so bring us then to the residence of your teacher;

2. I will also proclaim to you a foot (a fourth part) of Brahman." — "You venerable Sir, proclaim it to me." — And he (the bull) said to him : "One-sixteenth is the easterly region,

one sixteenth the westerly region, one sixteenth the southerly region, and one sixteenth is the northerly region; this, my child, consists of the four sixteenth feet (the fourth (quarter) part) of Brahman, which therefore is called the expansive one.

3. He, who knows this, adores this foot or quarter of Brahman consisting of four sixteenth parts, as the expansive one, becomes expansive in this world; and he gains expansive worlds, he who knowing this, adores this foot or quarter of Brahman consisting of four sixteenth parts as the expansive one.

Sixth Part (Khaṇḍa)

1. The fire will communicate to you further another foot or quarter of Brahman." When it was again morning, he drove the cows further. Where and when it was evening, he established the fire, huddled together the cows, laid on fuel and seated himself on the western side of the fire, with his face bent down, turned towards the east.

2. Then the fire addressed him and said : 'Satyakāma !!' "Venerable Sir", he replied.

3. "I wlll communicate to you, my dear, another foot or quarter of Brahman" — "Venerable Sir, please communicate to me !" — And he (the fire) said to him : "The earth is a sixteenth part, the air-space a sixteenth part, the heavens a sixteenth part and the ocean, the sixteenth part; this, my dear child, is the foot or quarter of Brahman consisting of four sixteenth parts; it is called the boundless or the infinite one.

4. He, who knowing this, adores this foot of Brahman consisting of four sixteenth parts as the infinite one, becomes infinite in this world; and he, who knowing this adores this foot of Brahman consisting of four sixteenth parts as the infinite one, attains boundless worlds.

Seventh Part (Khaṇḍa)

1. The goose (swan) will further communicate to you another foot of Brahman."

When it was again morning, he drove the cows further. Where and when it was evening, he established the fire, huddled

together the cows, laid on fuel, and seated himself on the western side of the fire, with his face bent down turned towards the east.

2. A goose flew towards him, addressed him and said : "Satyakāma !" "O ! Venerable one" replied he —

3. "I will communicate to you, my dear, another foot or quarter of Brahman." — "Venerable Sir, communicate it to me" — and the goose said to him : "The fire is a sixteenth part, the sun a sixteenth part, the moon a sixteenth part, the lightning a sixteenth part; this, my dear, is the foot or quarter of Brahman consisting of four sixteenth parts; it is called the luminous one.

4. He, who knowing this, adores this foot of Brahman consisting of four sixteenth parts as the luminous one, becomes luminous in this world; and he, who, knowing this, adores this foot of Brahman consisting of four sixteenth parts, attains the luminous worlds.

Eighth Part (Khaṇḍa)

1. The diver-bird will further communicate to you another foot of Brahman."

When it was again morning, he (Satyakāma) drove the cows further. Where and when they arrived at evening, he established the fire, huddled together the cows, laid on the fuel and seated himself to the west of the fire, with his face bent down, turned towards the east.

2. Then a diver-bird flew unto him, addressed him and said : "Satyakāma !" "Venerable Sir" replied he.—

3. "I will further communicate to you, my dear, one foot of Brahman." "Venerable Sir! communicate it to me!" And he (the diver-bird) said to him : "The breath is a sixteenth part, the eyes a sixteenth part, the ears a sixteenth part, the Manas (mind) a sixteenth part; this is the foot of Brahman, my dear, consistihg of four sixteenth parts; it is called the supporting one.

4. He, who, knowing this, adores this foot of Brahman consisting of four sixteenth parts, becomes the supporting one. in this world; he, who knowing this, adores this foot of Brahman consisting of four sixteenth parts as the supporting one, attains the supporting worlds."

NINTH PART (KHAṆḌA)

1. And he arrived at the residence of the teacher. Then the teacher addressed him and said : "Satyakāma!" "Venerable Sir!" replied he.

2. "You shine, (are full of splendour), my dear one, as one who knows Brahman—Who can it be, that has taught you?" "Others than men" replied he: "but you, venerable sir, should, I pray,[1] explain it to me.

3. Because, I have heard men, who are like you, venerable sir, say that, the knowledge which one learns from his teacher, leads most surely to the goal."

Then he (the teacher) explained to him the same (Brahman); In that (explanation) nothing, was omitted—nothing was omitted.

TENTH PART (KHAṆḌA)

[10-11 Khaṇḍas : Upakosala, the pupil of Satyakāma receives, like him, supernatural instruction in his youth. (cf. the wonder of Elias repeated by Elisa). Though the teacher withdraws from him the knowledge, the three sacrificial fires, tended by him for several years, address him and the first teaching which they impart to him is that Brahman, as the principle of life, bliss and infinity is not to be attained by the way of the hard, depressing penance. Further the three fires — i.e. the Brahman revealing itself in them (*eṣā asmadvidyā ātma-vidyā ca*) — enumerate as their manifestations various natural phenomena (not quite well-arranged), particularly :

1. earth, fire, food, sun
2. water, directions of the heavens, stars, moon
3. vital breath, ether, heavens, lightning, in which they are explained as identical (along with the Brahman in them) with the man (Person, Spirit, *Puruṣa*) in the sun, with the man in the moon, with the man in the lightning.

With various promises, they conclude their instruction with the following words : "The teacher will proclaim to you the way to attain us and Brahman." — In fact, the teacher then proclaims to him the way to the sun, moon and lightning and to the superhuman man (*puruṣa amānava*) in them but he does not stop therewith : "They have only told you the world-

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1. *bhagavāns tu eva me kāme brūyāt. Kāme* for *icchāyām* is hardly tenable. But in Böhtlingk's reading : '*bhagavāns tu evam eko me brūyāt*', *evam* is not suitable . Perhaps *kāmam* is the reading. [In the later edition, e.g. in the Eighteen Upaniṣads edited by R. D. Vadekar and V. P. Limaye the reading is '*kāmam*' — Translator.]

spaces (which lead to it) but I will tell you that itself." And he proclaims to him the Brahman, not as the man in the sun, moon and lightning but as the man (person, spirit, *puruṣa*) who appears in the eye i.e. (here) as the seer of seeing, the subject of knowledge, the soul in us. — Peculiarly in contra-distinction with this there stands the doctrine, further taught, the way to Brahman after death (with which we shall again meet as the doctrine of the five fires in Chānd. 5.3=10-Bṛh. 6.2) ,because for him who has found the Brahman in his own self, there remains no more attaining to the Brahman (Brh. 4.4.6). This is just like what we find in the sphere of religion — the new breaking forth through the old, without there being any clear consciousness of contradiction in which the old stands with the new.]

1. Upakosala, the scion of Kamala, lived, as a Brahmacārin (a pupil to learn the Veda or Brahman), with Satyakāma the son of Jabālā. For twelve years, he made him tend his fires; then he allowed other pupils to leave but he did not wish to allow him (Upakosala) to leave.

2. Then his wife spoke to him : "The pupil is pining; he has attended the fires well; take care that the fires do not speak to him, bypassing you. (Comm. : speaking evil about you); teach him the knowledge." —But he did not wish to teach him; on the other hand, he went off on a journey.

3. Then the pupil became ill and did not wish to eat anything. Then the wife of the teacher said to him : "eat, pupil ! why do you not eat, nevertheless!" He, however, replied: "Alas! in man, there are various desires ! I am fully afflicted with illness; I should not like to eat."

4. Then the fires spoke among themselves: "The pupil is pining and he has nevertheless, tended us well. Now then, let us teach him knowledge !" —And they spoke to him :

5. "Brahman is life, Brahman is joy, Brahman is expanse" —But he said : "I know that Brahman is life: but (that it is) joy and expanse, I do not know." —But they said : "Truly, the expanse—it is the joy—and the joy —it is the expanse." And they explained to him how Brahman has been life and the expansive space.

Eleventh Part (Khaṇḍa)

1. Then one of the fires called *Gārhapatya* taught him (as follows):

"The earth, the fire, the food and the sun (are my forms).

2. (The chorus of the fire) "He who knowing this, adores this fire, averts all evil deeds, —he becomes expansive, he lives the full duration of life, he lives long, his race does not become extinct; we help him in this world and the yonder world—him who, knowing this, adores us."

TWELFTH PART (KHAṆḌA)

1. Then the second fire called *Anvāhāryapacana* taught him (as follows :) "The water, the directions, the stars and the moon (are my forms). But the man (person) whom one sees in the moon, I am that, I am he."

2. (The chorus of the fire:) "He, who, knowing this, adores, averts the evil deeds, —he becomes expansive. he lives the full duration of life, he lives long, his race does not become extinct; we help him in this world and in the yonder world—him who, knowing this, adores us."

THIRTEENTH PART (KHAṆḌA)

1. The third fire called the *Āhavanīya* taught him (as follows:). "The breath, the ether, the heaven and the lightning (are my forms). But the man (person) whom one sees in the lightning, I am that and I am he."

2. (The chorus of the fire :) "He, who, knowing this, adores, averts the evil deeds, —he becomes expansive, lives the full duration of life, lives long, his race does not become extinct; we help him in this world and in the yonder world—him, who, knowing this, adores us."

FOURTEENTH PART (KHAṆḌA)

1. And they (fires) said to him: "Now you know, O, Upakosala, dear one, the doctrine from us and the doctrine of the Ātman. But the teacher will show you the way to him (Ātman)."

Now when his teacher returned then he addressed him: "Upakosala ! "

2. And he replied and said : 'Venerable Sir ! "—He (the teacher), however, said: "Your countenance shines, my dear

one, as of one who knows the Brahman. Who has taught you"? And he practised simulation and said : 'Who should have taught me ? These here, indeed, look such and also those others." Thus he spoke and pointed at the fires — "What have they told you, my dear one ?"

3. And he replied to him : "thus and thus." Then the teacher said: "They have only told you their world-spaces (i.e. those leading to them). But I personally will tell you; as the water does not cling to the petal or leaf of a lotus-flower, so also no base act sticks to one who knows this." — And he (the pupil) said: "The venerable teacher should tell it to me !"—And he (the teacher) said to him :

FIFTEENTH PART (KHAṆḌA)

1. "The man, whom one sees in the eye, is the Ātman," he (the teacher) said : "He is the immortal one, the fearless one — he is the Brahman. So even if clarified butter or water enters the eye, it flows away towards the edges."

2. He is called the stronghold of love, because he is the stronghold of all lovable things. He who knows this, is the stronghold of all lovable things.

3. He is also called the prince of love (literally the leader of love) because he guides or leads all lovable things; he, who knows this, guides or leads all lovable things.

4. He is also called the prince of splendour because he shines in all worlds; he who knows this, shines in all worlds.

5. That is why (when such men die, though one may bury them or not), they enter into a flame, from the flame into the day, from the day into the bright half of the month, from the bright half of the month into the half year, in which the sun turns northwards, out of the half year into the year, out of the year into the sun, out of the sun into the moon, out of the moon into the lightning. This is the Man who is not like human being;

6. He leads them on to Brahman. It is the way of gods, the way of Brahman. For them who go to it, there is no more return to this earthly whirl-pool or vortex — there is no return.

SIXTEENTH PART (KHAṆḌA)

[16-17 Parts : This supplement to the fourth Chapter (Prapāṭhaka) describes the functions of Brahmā, the chief priest superintending the sacrifice and also directs when he has to remain silent (16), and when he has to speak (17). In contrast to the other priests (Hotr, Udgātr, Adhvaryu) the Brahmā has, as a rule, to remain silent. His silent thinking (*manas*) and the speech (vāc) of the other priests — these both are the moving track of the sacrifice, which there through, has a similarity with the wind. These tracks, paths, ways and yoked teams are spoken of, many times, in the Ṛgveda. When the Brahmā breaks his silence without any necessity, for example, when he, during the morning prayer (*prātaranuvāka*), speaks before the concluding verse (*paridhānīya*) (as has already occurred according to the Ait. Br. 5.33.3) he makes the sacrifice one-legged, one-wheeled (*vāc* without *manas*) and injures the sacrifice and the sacrificer. On the other hand, the Brahmā must break his silence, if one of the three other priests does something perverted. As an atonement, the Brahmā, then, has to throw an offering into one of the corresponding sacrificial fires and while doing it, has to employ one of the exclamations *bhūr*, *bhuvaḥ*, *svar*, which are the quintessence of creation according to a casually mentioned myth of Prajāpati. Through this, the Brahmā mends the sacrifice, as one patches together different metals; one such sacrifice is provided with medicine (bhesaja-kṛta), its priests are protected by the Brahmā like the herd which is protected by a dog (—if our interpretation is right—) and the sacrifice is, as an obscure hint suggests, *udakpravaṇa* i.e. beneficial to the Devayāna (characterized by the sun going northwards). — The mention of the Devayāna as well as of the three sacrificial fires appears to be the only reason by which this ritual passage would be connected with the foregoing matter. (The similarity between the silence of Brahmā and the silence of the Muni, as M. Muller interprets it, cannot be this reason, because our passage deals very considerably with the well-timed speech as well as well-timed silence of the Brahmā). Finally, it should be noted that the whole passage according to its content and particularly according to its wording agrees[1] with the Ait. Br. 5.32-34 (cf. Śaṁk. 6.10.12) and finds its best interpretation in the approximate statements given there although none of the translators up-to-now (Rājendralal Mitra, M. Müller, Bohtlingk) has drawn attention to that parallel passage.]

1. Indeed, that is the sacrifice, there he (the wind) purifies; because it is he, in his movement, who purifies this world; as he in the movement (*yan*) purifies this whole world, that is why he is also the sacrifice.

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1. More exactly than the Ait. Br., the parallel passages of our section agree with the Talav. Up. Br. (3.15-17).

The two tracks of this sacrifice are Manas (thought) and Vāc (speech);

2. The Brahmā forms one track through his Manas (silent) thought), the Hoṭṛ, Adhvaryu and Udgātṛ from the other through their speech (their recitation, muttering and singing).

If now, after the invitation to the morning prayer has commenced, the Brahmā breaks the silence before the concluding verse,

3. he only forms (together with the others) the one track and the other track gets lost. As a one-legged man who wishes to walk, or a chariot which has only one wheel, suffers injury, so also his sacrifice suffers injury; but just as the sacrifice is injured, so also he who institutes it is injured and through his sacrifice his condition becomes only worse.

4. If, on the other hand, after the invitation to the morning prayer has begun, the Brahmā does not break his silence before the concluding verse, then they (all the four priests) form both the tracks; the other one does not get lost.

5. Just as a two-legged one who wishes to walk or a chariot which has two wheels, is well-supported, so also he who institutes the sacrifice, is well-supported and his condition becomes better through sacrifice.

SEVENTEENTH PART (KHAṆḌA)

1. Prajāpati brooded over the parts of the universe. While they were being brooded upon, he extracted essences out of them, the fire out of the earth, the wind out of the aerial space and the sun out of the heavens.

2. He brooded over these three divinities; while they were being brooded over, he extracted their essences, out of fire the Ṛg-verses, out of the wind the Yajus-maxims, out of the the sun Sāman-songs.

3. He brooded over this threefold knowledge; while it was being brooded over, he extracted their essences, out of the Ṛg-verses the syllable *bhūr*, out of the Yajus-maxims the syllable *bhuvar* and out of the Sāman-songs the syllable *svar*.

4. If now, in the Ṛg-verses, something miscarries, he (the Brahmā) should utter *bhūḥ svāhā* and offer an offering into the

Gārhapatya fire; therethrough he again patches up or mends the injured or miscarried parts in the Ṛg-verses with the essence of the Ṛg-verses and with the power of the Ṛg-verses.

5. If on the other hand, in the Yajus-maxims, something miscarries, he should utter *bhuvaḥ svāhā* and offer an offering into the Dakṣiṇā fire. Therethrough, he again patches up or mends the injured or miscarried parts in the Yajus-maxims of the sacrifice with the essence of the Yajus-maxims and with the power of the Yajus-maxims.

6. Or if something in the Sāman-songs miscarries, he should utter *svaḥ svāhā* and offer an offering into the Āhavanīya-fire; therethrough, he again patches up or mends injured or miscarried parts in the Sāman-songs of the sacrifice, with the essence of the Sāman — songs and with the power of the Sāman-songs.

7. That is why one patches up or solders gold with borax-salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron or wood with leather;[1]

8. in the same way the Brahmā patches up or mends the injured parts of the sacrifice with the power of those world-spaces, of those divinities, of that three-fold knowledge. Indeed, that sacrifice in which the Brahmā has such knowledge, is provided with medicine.

9. Indeed, that sacrifice, in which the Brahmā possesses this knowledge, is inclined[2] towards the north. About such a Brahmā who possesses this knowledge, there runs this poetical verse:

Whither one turns his steps
Thither reaches
10. a common man[3]

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1. Cf. Ait. Br. 5 32.6 : "What these exclamations (*bhūr*, *bhuvaḥ*, *svaḥ*) are, they are the sticking (patching-up) means of the Vedas. That is why, just as one mends or patches up something, when one joins one link or part with another when one glues together something of leather or another thing which has gone out of joint, so also one sticks together the parts in the sacrifice which have gone out of joint with these exclamations (*bhūr* etc.)

2. Cf. Sāṅkh. Br. 6.10. "This sacrifice, more precious than the southern one, is inclined towards the north — the sacrifice in which, there is a Brahmā who has such knowledge."

3. Just like our proverb, "As one begs or desires, so he is situated". In the following *aśvā* 'just like a dog' is a brilliant observation of P. W., which appears to have been partly omitted by the succeeding translators

only the Brahmā protects the sacrificers
watchful, just like a dog.

Really a Brahmā having such knowledge watches the sacrifice protecting the sacrifice, the performer of the sacrifice and all sacrificial priests. That it why one should choose as Brahmā only such a one who has this knowledge, not one who has no such knowledge — not one who has such knowledge !

FIFTH CHAPTER (PRAPĀṬHAKA)

[The first half of this Prapāṭhaka, Chānd. 5.1-10 is approximately identical with Bṛh. 6.1-3 and deals with two themes : (1) The churning-of-the-drink-ceremony Chānd. 5.1-2 (Bṛh. 6.1 and 6.3), (2) the doctrine of the five fires i.e. the doctrine of transmigration of the soul, Chānd. 5.3-10 (Bṛh. 6.2). The churning-of-the-drink ceremony is originally aimed at attaining the worldly greatness (*mahat, jyaiṣṭhyam, śraiṣṭhyam, rājyam ādhipatyam*), as one after a long preparation prepares a mixed potion or drink out of soured milk (curds), honey and herbs of all kinds, pours into the fire the offering of clarified butter to every one of the vital organs (*prāṇa, vāc, cakṣus, śrotram, manas,* — to which the Bṛh. adds one more which is *prajāti*), every time mixes the remaining ingredients to the churned potion and finally drinks it up with the recitation of the Sāvitrī-verses. The significance of the ceremony apppears originally to lie in the idea that a man (through drinking the remainder of the clarified butter offered to the vital organs) sets his own vital organs in tune with the vital organs thought of in their cosmic potency and thereby participates in their greatness. So far the whole theme would belong more to the category of the Brāhmaṇas than to that of the Upaniṣads. Under the latter there is interpolated, only secondarily and contrary to the original aim, the desire : *aham eva idam sarvam syām* (*bhūyāsam*), Chānd. 5.2.6, Bṛh 6.3.6, which (according to the position of the words in the Bṛh.) can here only mean : "May I become this universe!" To the corresponding five organs enumerated in the Chānd. namely 1 *prāṇa*, 2 *vāc* 3 *cakṣus* 4 *śrotram* 5 *manas* are besides, added in the Bṛh. 6 *prajāti*, 7 *agni*, 8 *soma*, 9 *bhūr*, 10 *bhuvaḥ*, 11 *svar*, 12 *bhūr, bhuvaḥ, svar* 13 *brahman* 14 *kṣatram* 15 *bhūtam* 16 *bhaviṣyat* 17 *viśvam* 18 *sarvam* 19 *Prajāpati* and through the pouring of dregs of things offered into the churned drink, the desire to become one with them is explicitly expressed. — Likewise, secondarily interpolated, because it interrupts the context, is the legend of the struggle for supremacy of the vital organs,

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(as it stands somewhat concealed) and appears to have been partly forgotten. The silent watching of the Brahmā is suitably compared with the watchfulness of the dog; it is unsuitably compared with the rescue from the bustle of the battle through a mare (aśvā).

of the victory of Prāṇa over others and the nutrition of Prāṇa through everything without exception and the clothing of Prāṇa by water with which one rinses his mouth before and after meals, Chānd. 5.1.6—5.2.2, corresponding to Bṛh. 6.1.7—6.1.14. After this insertion, the context in the Bṛh. is further interrupted by the interpolation of the whole doctrine of the five fires Bṛh. 6.2; the Chānd. 5.3-10 places its passage after the churned-drink-ceremony, while the Mādhyaṁdina recension of the Bṛh. Up., places it before the same (Śatapatha Brāh. 14.9.1); both are considerably suitable, though a connection between the two doctrines, which justifies the interpolation, is not discernible.

Accordingly, we think that the history of this section is as follows : Chānd. 5.1-11 and Bṛh. 6.1-3 go back to a common source oral, but fairly faithfully preserved in memory, which contained the churned drink-ceremony for the attainment of worldly greatness and the doctrine of the five fires, about the fate of the soul in the next world, connected with it. The former was changed, through a reference to the universe (*aham eva idam sarvam asāni*) in contradiction to the original not eliminated tendency, to an Upaniṣadic piece. Secondly, in this same passage was interpolated the struggle for supremacy of the organs (a frequent and favourite theme) adapted as an attribute to the same as *jyeṣṭha*, *vasiṣṭha*, etc. Thus the whole attained a form in the Chānd. Up. of the Sāmaveda. The white Yajurveda, on the other hand, in order to join directly the son-begetting ceremony (*putramantha* Bṛh. 6.4) with the churned-drink-ceremony (*śrīmantha*) lifted out of it the doctrine of the fires; while doing so, the branch-school viz. that of the *Mādhyaṁdinas* inserted the same before the churned-drink-ceremony, while the other branch — the *Kāṇvas*, inserted it very unsuitably in the middle. Thus from the point of the arrangement as also of greater simplicity of presentation the original is on the side of the Chānd., whereas the mode of expression found mostly in the Bṛh. exhibits an ancient attitude or slant. Only the passage of the withered tree, the branches and the leaves of which grow when one pours on it the churned drink, stands rightly alone in the Bṛh.; in the Chānd. 5.2.3 it comes after 'the struggle for supremacy of the organs' and in order to make it suitable there has been entirely adulterated through the alteration *brūyāt*.]

FIRST PART (KHAṆḌA)

[1-2 Khaṇḍas (Parts). The churned-drink ceremony, together with the legend of the struggle of the organs for supremacy which is casually mentioned.]

1. Om ! Indeed, he, who knows the noblest and the best, becomes the noblest and the best. The vital breath, truly, is the noblest and the best.

2. Indeed, he, who knows, the richest, becomes the richest among the beings. The speech, truly, is the richest.

3. Indeed, he who knows the location, finds a location in this world and in the yonder world. The eye, truly, is the location.

4. Indeed, he who knows the attainment, attains the wishes, divine as well as human. The ear, truly, is the attainment.

5. Indeed, he who knows the point of support, becomes the point of support or fulcrum of beings. The Manas (mind), truly, is the point of support.

6. It once happened that the vital breaths (organs) struggled for supremacy and said : "I have the precedence or the first rank; no, I alone have the first rank." Then these vital breaths (organs) went to Prajāpati and said : "Venerable Sir ! who has the first rank among us ?"

7. And he said to them : "That one among you, after whose removal or exit from the body, the body is found in the worst condition — that one has the first rank among you."

8. Then the speech pulled itself (out of the body), tarried a year long, returned back and said : "How have you been able to live without me ?" — "Just as the dumb" they said, "the dumb who do not speak but who still breathe with the breath, see with the eyes, hear with the ears, and think with the Manas (Mind)." Then the speech again entered (into the body).

9. Then the eye pulled itself out (of the body), tarried a year long outside, returned back and said: "How have you been able to live without me ?" "Just like the blind" they said, "They do not see, still they breathe with the breath, speak with the speech, hear with the ears, and think with the mind." — Then the eye again entered (into the body).

10. Then the ear pulled itself out, tarried a year long outside, returned back and said : "How have you been able to live without me ?" — Just like the deaf they said, "they do not hear, still they breathe with the breath, speak with the speech, see with the eyes, and think with the manas (mind)." Then the ear again entered (into the body).

11. Then the Manas (Mind) pulled itself out, tarried a year long outside, returned back and said : "How have you been able to live without me ?" — "Just like nincompoop or a simpleton" they said, "they are without mind or reasoning faculty, and still they breathe with the breath, speak with the

speech, see with the eyes, hear with the ears." Then the Manas (mind) again entered (into the body).

12. Then the breath wished, and was about to pull out, but just as a noble steed (when he tears himself off) might tear out the pegs of the fetters tethering his fetlock, he tore out the other vital organs along with him. Then all of the vital breaths (senses) came to him and said : "Venerable Sir ! be you here, remain ! You have the first rank among us; do not pull out !"

13. Then the speech said to him : "With whatever I am the richest, therewith you are the richest."

Then the eye said to him : "With whatever I am the location therewith you are the location."

14. Then the ear said to him : "With whatever I am the attainment, therewith you are the attainment."

Then the Manas (mind) said to him : "With whatever I am the supporting point or the fulcrum, therewith you are the supporting point."

15. That is why one does not name them as the speech, the eyes, the ears, the reasoning (thinking) faculty, but calls them the vital breaths because the vital breath is all these.

Second Part (Khaṇḍa)

1. And he said ; "What will be my food or nutrition ?" — They, however, said : "Whatever there is here — even that (which serves as food) of the dogs and the birds",[1] that is why all that is the food (*annam*) of *Ana* (Breath); because *Ana* is its direct (unveiled) name. Truly, for him who knows this, there is nothing which would not be its food.[2]

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1. Dogs and birds are proverbially known for the fact that they eat everything, even the most impure food. (Naturally, there cannot be any explicit mention of that which becomes their food, just as already the redactor of Bṛh. 6.1.14 appears to understand the state of things.)

2. This passage, first of all, does not imply (just as the cloth appearing before Petrus, Act. 10.11) a removal of prohibitions on food (—such practical tendencies lie far away from the spirit of the Upaniṣads—) but only implies that he who knows himself as the Prāṇa eats the food in everything animated by him. (cf. Bṛh. 1.3.17, Chānd. 5.18.1). Still as the passage could be misunderstood in the first sense, so it is changed (evidently secondarily)

2. And further he said : "What will be my garment or clothing ?" — They, however, said : "The water" (cf. Ṛgveda 10.12.7; Atharvaveda 10.2.7). — That is why it occurs when they wish to eat thus (— *etad* does not refer to *annam* —), they surround it with water before and after (eating) (when they rinse the mouth with water); thus in particular, he (the breath) receives a garment and therefore it becomes not naked.

3. Sātyakāma, the son of Jabālā taught this to Gośruti, the scion of Vyāghrapāda and said : "If one said this to a dried-up trunk of a tree, the branches would grow on it and the leaves would sprout forth."

4. If one wishes to achieve something great, he should, after he has performed the consecration ceremony on the new-moon-night, stir and churn a potion of all sorts of herbs in sour milk (curds) and honey and then say :

"*Svāhā* (offering) to the noblest and the best" — he offers the clarified butter into the fire and pours the dregs at the bottom into the churned potion;

5. "*Svāhā* to the most opulent !" — With this, he offers the clarified butter into the fire and pours the dregs at the bottom in the churned potion;

"*Svāhā* to the location !" — With this he offers the clarified butter into the fire and pours the dregs at the bottom in the churned potion;

"*Svāhā* to the attainment !" — With this he offers the clarified butter into the fire and pours the dregs at the bottom in the churned potion:

"Svāhā to the supporting point ! "With this he offers clarified butter into the fire and pours the dregs at the bottom in the churned potion.

6. Thereupon, he moves himself back from the fire, seizes the churned potion in the hollow of his hands and mutters : "You are the powerful one (*ama*), because this whole world is under your power (*amā*). Yea, he is the noblest and the best, the king and the overlord. Let him enable me to attain the

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in the Bṛh. 6.1.14 as follows : "He who knows this as the food of *Ana* (read *Anasya annam*) — by him no nonfood (i.e. unpermitted food)) will be eaten, no unpermitted food will be eaten)).

noblest and the best, the kingship and the overlordship ! May I be this universe !"

7. Then, he uses the following verses (Ṛgveda 5.82.1) and with every line, sips from the churned potion :

"The good of God Savitṛ" — here he sips
"The rich in refreshment we choose", — here he sips
"The best and the most animating" — here he sips
"Of the power of him who blesses,
we are mindful" — here he drinks up the whole.

8. After he has washed out the goblet or the bowl, he lets himself sleep to the west of the fire, on a hide or on bare ground, without speaking and undisturbed in heart. Then if a woman appears before him (in a dream), he should know that his work has succeeded.

9. Concerning it is the (following) verse ;

"If before one, who performs
a sacrificial rite for the attainment of his wish,
a woman appears in a dream,
then his wishes will be fulfilled.
This is implied by the apparition in the dream
—implied by the apparition in the dream."

THIRD PART (KHAṆḌA)

[3-10 Parts : The *Pañcāgnividyā* — the doctrine of the five fires, and the two paths in the yonder world. — This section, mostly literally agreeing with Bṛh. 6.2 (Śatap. Br. 14.9.1) contains the most important and detailed text on the theory of the transmigration of the soul, which we possess from Vedic times. Which of the two recensions may be the original one, it is difficult to decide. In general, that in the Chānd. is simple, while in the Bṛh., it is represented in more glowing colours. On the other hand, the Chānd. contains some supplements not found in the Bṛh. which appear certainly to have been added later on; thus particularly is the case in the case of the distinction between those who come from the moon, such persons of satisfactory conduct and others of stinking conduct (Chānd. 5.10.7), which stands in contradiction to the preceding description, as previously only the performers of pious works attain the Pitṛyāṇa leading to the moon and return from it; so also the warning at the end: "That is why one should beware ....." etc. (Chānd. 5.10.8.10).— But the common source of the Chānd. and Bṛh. in this section was not a homogenous product but a welding together of two related sections which, however, are regarded in a different spirit — which we can distinguish as the doctrine of the five fires (the name

of the whole in later Vedānta) and the doctrine of the paths; in the former, the two of the five are concerned with the preamble of the questions already stated, while in the latter, it is the remaining three that are concerned.

1. The doctrine of the five fires (in a strict sense, i.e. in Chānd. 5.4.1—5. 9. 2 = Bṛh. 6.2.9 .. 6.2.14) will provide answers to both the questions: (*a*) why, in spite of the continuous deaths of persons, the yonder world is not over-full, and (*b*) how after the fifth sacrificial offering, the waters speak with human voice, i.e. how the watery stuff (in the strict sense, only the last mentioned virile man's semen in which, perhaps, all the five stuffs viz. faith, Soma, rain, food, sperm, through which all these, man returning from the beyond passes) assumes again a human form through a kind of sacrifice. Just as the picture of the men having the sperm-seed lowered in the earth (1. Kor. 15) is approximately like that of those who bury the dead, so also it is approximately a like condition, in which the burning of the dead is customary, the same is to be compared to the sacrificial offering of the corpse. cf. Ṛgveda 10.16.5. Just as the sacrificial offering is thrown into the fire in order that it should ascend out of it above towards the gods, so also the fire, in which the corpse is burnt, is a sacrificial fire; "in this fire the gods sacrifice the man; out of this sacrifice, the man rises forth in the form of the colour of light" (only Bṛh. 6.2.14). Analogous with this appears also the return of man out of the yonder world as a passage of the same through five sacrificial fires, the yonder world, Parjanya (rain), earth, (Bṛh. 'this world'), man, woman, in which the man is sacrificed, successively as faith, Soma, rain, food, sperm (semen). In the description of the five sacrificial fires, there are found in several cases, many deviations in the three recensions: See table on p. 140.

According to this table, the original form appears to have been preserved in the Śatap. Br.; only instead of Vāyu, there must have been inserted *Agni* in Bṛh. (as fire in the role of smoke must have been more striking and was therefore put in as an improved substitute) and instead of *Saṁvatasara*, *vāyuḥ* must have been inserted in the Chānd. — Because evidently one arrived at these stages of the passage (towards the beyond), when he started from the old tripartite division — heaven, air-space, and earth and added in that series man and woman (cf. Chānd. 1.8). In this sacrificial fire, the deceased person is sacrificed serially, as faith, Soma, rain, food and semen, in order to arise again as a human being. What is meant here by faith is what the Vedānta-theologians thought most proper to name (cf. my *System des Vedānta* pp. 401, 408 and Talav. Up. Br. 3.11.7 where it is understood as 'from the faith of the survivor'). In any case, it is that from which man continues into the beyond after death, and it is characteristic and suits quite well when one seeks the imperishable part of man (Bṛh. 3.2.13) in *Karman* (work) and in our passage in *Śraddhā* (the carrier of religious deeds). This faith becomes, through its sacrificial offering in the heavenly fire, the waxing and waning moon (*Somo rājā*) through the accretion and depletion of the soul; this, sacrificed in the fire of the aerial space, naturally becomes rain; this rain, sacrificed in the fire of the earth,

Śatap Br. 14.9.1. 12—16

	Fire	*Fuel*	*Smoke*	*Flame*	*Coals*	*Sparks*	*The gods sacrifice in this fire*	*Out of this sacrifice, arises*
1	*asau lokaḥ*	*ādityaḥ*	*raśmayaḥ*	*ahar*	*candramāḥ*	*nakṣatrāṇi*	*śraddhā*	*somo rājā*
2	*parjanyaḥ*	*saṁvatsaraḥ*	*abhrāṇī*	*vidyut*	*aśaniḥ*	*hrādunayaḥ*	*somaḥ*	*vṛṣṭiḥ*
3	*ayam lokaḥ*	*pṛthivī*	*vāyuḥ*	*rātriḥ*	*diśaḥ*	*avāntaradiśaḥ*	*viṣṭiḥ*	*annam*
4	*puruṣaḥ*	*vyāttam*	*prāṇaḥ*	*vāk*	*cakṣuḥ*	*śrotram*	*annam*	*retaḥ*
5	*yoṣā*	*upasthaḥ*	*lomāni*	*yoniḥ*	*yad antaḥkaroti*	*abhinandā*	*retaḥ*	*puruṣaḥ*

Bṛh. 6.2. 9—13

1	*asau lokaḥ*	*ādityaḥ*	*raśmayaḥ*	*ahar*	*diśaḥ*	*avāntaradiśaḥ*	*śraddhā*	*somo rājā*
2	*parjanyaḥ*	*saṁvatsaraḥ*	*abhrāṇī*	*vidyut*	*aśaniḥ*	*hrādunayaḥ*	*somo rājā*	*viṣṭiḥ*
3	*ayam lokaḥ*	*pṛthivī*	*agniḥ*	*rātriḥ*	*candramāḥ*	*nakṣatrāṇi*	*viṣṭiḥ*	*annam*
4	*puruṣaḥ*	*vyāttam*	*prāṇaḥ*	*vāk*	*cakṣuḥ*	*śrotram*	*annam*	*retaḥ*
5	*yoṣā*	*upasthaḥ*	*lomāni*	*yoniḥ*	*yad antaḥkaroti*	*abhinandā*	*retaḥ*	*puruṣaḥ*

Chānd 5. 4—9

1	*asau lokaḥ*	*ādityaḥ*	*raśmayaḥ*	*ahar*	*candramāḥ*	*nakṣatrāṇi*	*śraddhā*	*somo rājā*
2	*parjanyaḥ*	*vāyuḥ*	*abhrāṇi*	*vidyut*	*aśaniḥ*	*hrādunayaḥ*	*somo rājā*	*varṣam*
3	*pṛthvī*	*saṁvatsaraḥ*	*ākāśaḥ*	*rātriḥ*	*diśaḥ*	*avāntaradiśaḥ*	*varṣam*	*annam*
4	*puruṣaḥ*	*vāk*	*prāṇaḥ*	*jihvā*	*cakṣuḥ*	*śrotram*	*annam*	*retaḥ*
5	*yoṣā*	*upasthaḥ*	*yad upamantrayate*	*yoniḥ*	*yad antaḥkaroti*	*abhinandā*	*retaḥ*	*garbhaḥ*

becomes food and this latter, on account of its passage through man and woman becomes the sperm and then again becomes man. The author of this doctrine of five fires, according to all appearance, does not make any distinction between good and bad men; he appears to stick to that standpoint, in which the highest achievement of man was faith (together with the ritual works arising out of it) which not only ensures man's agreeable reception in the yonder world but also, as its reward, the return to the earth.

2. Very different is the spirit which animates the doctrine of the two paths (Chānd. 5.10 = Bṛh. 6.2.15-16) already welded together in this piece in the common original; this doctrine of the two Paths holds forth the prospect of the *Devayāna* (the way of gods) with its entry into Brahman without return by virtue of knowledge, and life in the forest with faith as penance (Bṛh.: knowledge, faith and truthfulness), while on the other hand, it teaches (the way of the manes) *Pitṛyāṇa* for the life in the village of the *gṛhastha* performing sacrifice and pious works as a tribute to the gods (Bṛh.: for sacrifice, almsgiving or charity and penance) with the reward of (staying in) the moon and return to the earth. It is not only that the stations on the way return back, in the doctrine of the five fires (Faith, Soma. rain, food, semen) and in the doctrine of the Two Paths (moon, ether, wind, smoke, vapour, clouds, rain, plants, mother's womb — Bṛh.: moon, ether, wind, rain, earth, food, man-fire, woman-fire which all is secondary) have arisen out of different viewpoints — it is not only that the faith leads to Brahman without being required to return in the doctrine of Two Paths, whereas it is already the vehicle of returning back in the doctrine of the Five Fires — why, the basic view itself has also changed; beside the return-back to the earth, the higher goal of remaining in the abode of Brahman is revealed. The suitable supplements of the Chānd. (5.10.7, 5, 10, 8-10) alone designate still further steps, which distinguish between the destinies of the good and the bad, whereas in the original text the last steps of the Devayāna (the path of the gods) and the Pitṛyāṇa (the path of the manes) are excluded and through short enigmatic pointers, those towards the lower world of animals have been indicated.

Now accordingly, we shall have to distinguish the following stages in the development of the doctrine of the transmigration of the soul :

I. *Ṛgveda* : The good continue to lie in the abode of Yama; the fate of persons of evil conduct has been indicated not clearly; there is no return back.

II. Bṛh. 3.2.13; 4.4.2-6. The actions (*Karman*) or knowledge, actions and the newly acquired experience or knowledge, (*vidyā-karmaṇī pūrvaprajñā ca*). These immediately, without their requital in the yonder world (cf. Bṛh. 4.4.3), produce a new life (birth) on the earth, corresponding to their quality.

III. The combination of I and II is the original doctrine of the five fires. By virtue of their faith, the dead reach the (region of) gods; this faith, however, passing through the stages of five sacrifices is the basis of a new existence on the earth.

IV. There is the knowledge of Brahman and the prospect of abiding in Brahman, there being no return to the earth (*devapatha*, *brahmapatha* — Chānd. 3.14.4; 4.15.5-6).

V. The combination of III and IV is the doctrine of the two paths: The path of the gods without return to the earth for *Vānaprastha*, on account of knowledge and faith; the path of the manes with return to the earth, for *grhastha*, on account of sacrifice and meritorious deeds. The third place (rebirth as lower animals) is for those who fail to go by either of these Paths.

VI. Combination of the doctrine of the five Fires with the doctrine of the two Paths is already in the original source of the Chānd 5.3-10, Bṛh. 6.2.

VII. There is a supplement to all this in Chānd. Up. There is a distinction of the good and the bad among those who return from beyond, on account of which arises a contradiction against the original meaning of the way of manes. The third place (of the rebirth as the lower animals) becomes superfluous, which is quite proper.

VIII. In Kaus. Up. 1, there is the elimination of the third place. All those, who die, go to the moon, from where some enter on the way of the gods which leads to Brahman and others return back to the existence on earth as animals and men.]

1. It once happened that Śvetaketu, the son of Āruṇi, went to an assembly of the Pañcālas. There, Pravahaṇa, the son of Jībala, said to him :

"Boy, has your father taught you ?"

"Well, yes, venerable sir!" he replied.

2. "Do you know whither from here the beings reach ?"

"No, venerable sir !" he replied.

"Do you know the separate two paths — that of gods and that of manes ?"

"No, venerable Sir !" he replied.

3. "Do you know how it comes about that the yonder world does not become (over—) full ?"

"No, venerable Sir!", he replied.

"Do you know how during the fifth sacrificial offering, the water happens to speak with human voice ?"

"Not even that, venerable Sir," he replied.

4. "Now then, why have you stated that you have been instructed ? "How can he, who cannot answer these questions, explain that he has been instructed ?"

Then he (Śvetaketu), distressed went thither where his father was and said to him :

"Venerable Sir, you, without instructing me, stated that you had instructed me !

5. The member of the princely class addressed me five questions, of which I could not answer even one."

The other (the father) replied : "As you have, just now, communicated to me these questions, (I must confess) that I also do not know even one of them. If I had known them, how could I have not explained them to you ?"

6. Then (the father) Gautama went thither where the king was. When he arrived, he (the king) received him respectfully. The next morning, when the king went to the audience hall, the other one (Gautama) approached him. And the king said to him : "Venerable Gautama, from the goods (good things), as men desire them, you choose a gift (for yourself)" — But he (Gautama) replied : "O King !, please keep (with yourself) such goods, as men desire. But the words which you said in the presence of the boy — please explain those words to me !"

7. Then the king was in an embarrassed condition and he suggested to him that he should wait a while. Then he said to him : "Because, as you, O Gautama, have said to me, this doctrine or teaching has not been formerly, before you, in circulation among the Brāhmaṇas. That is why even in the whole world, the rulership has remained among the warrior-class."

And he said to him :

Fourth Part (Khaṇḍa)

1. "Indeed, that yonder world, O Gautama, is a sacrificial fire; the sun is its fuel, the rays its smoke, the day its flame, the moon its coals, the stars its sparks.

2. Into this fire, the gods give an offering of faith Out of this sacrificial offering arises Soma.

Fifth Part (Khaṇḍa)

1. Indeed, Parjanya (rain cloud), O Gautama, is the sacrificial fire; the wind is its fuel, the clouds its smoke, the lightning its flame, the thunderbolt its coals, the hailstones its sparks.

2. Into this fire, the gods sacrifice the King Soma in this fire: Out of this sacrificial offering arises the rain.

SIXTH PART (KHAṆḌA)

1. Indeed, the earth, O Gautama, is a sacrificial fire; the year is its fuel, the ether its smoke, the night its flame, the points of heavens its coals, the intermediate points (of directions) the sparks.

2. Into this fire, the gods sacrifice the rain. Out of this sacrificial offering arises the food.

SEVENTH PART (KHAṆḌA)

1. Indeed, the man, O Gautama, is the sacrificial fire; the speech its fuel, the breath its smoke, the tongue its flame, the eyes its coals, the ears its sparks.

2. Into this fire, the gods sacrifice food; out of this offering arises the semen or sperm.

EIGHTH PART (KHAṆḌA)

1. Indeed, the woman, O Gautama, is the sacrificial fire, the lap or sexual organ its fuel; when one appeals to her, it is the smoke, the vulva the flame, the insertion the coals, the sexual pleasure the sparks.

2. Into this fire, the gods sacrifice the semen. Out of this sacrificial offering arises the foetus.

NINTH PART (KHAṆḌA)

1. Thus it occurs that during the fifth sacrificial offering the water comes to have human voice.

After the embryo, covered by the membrane, has lain in the interior for ten months or as long as it may be, he is born.

2. After one is born, he lives so long as his life duration is. After he is dead, they carry him to his destination in the fire, from which he had come, out of which he had arisen.

TENTH PART (KHAṆḌA)

1. Now they, who have this knowledge, and those who practise worship in the forest with the words "The faith is our penance" — they go first into the flame (of the funeral fire), out of the flame into the day, out of the day into the bright half of the month, out of the bright half of the month into the half-year in which the sun goes northwards;

2. out of the half-year into the year, out of the year into the sun, out of the sun into the moon, out of the moon into the lightning. There is there a Person (puruṣa) who is not like an ordinary man (i.e. who is superhuman?) who leads them on to Brahman. This path is called the path of gods.

3. On the other hand, those who in the villages practise worship with the words "Sacrifice and works of piety are our alms-giving or charity", go first into the smoke (of the funeral fire), out of the smoke into the night, out of the night into the dark half of the month, out of the dark half of the month into the half-year, when the sun goes southwards; these do not reach the year,

4. but out of the half-year into the world of the manes, out of the world of the manes into the ether, out of the ether into the moon; the moon is King Soma and he is the food of the gods; the gods eat it.

5. After they have stayed there, as long as there is a residue of (of their good actions), they return back on the same way by which they had come, into the ether (space), out of the ether into the wind; after he has become a wind, he becomes smoke; after he has become smoke, he becomes mist;

6. after he has become mist, he becomes a cloud; after he has become a cloud, he rains down. Here below, such are born as rice, and barley, plants and trees, sesame and beans. Indeed, it is difficult to emerge out of them; because when one eats them as food and emits it as semen, thus (only) he can further develop out of them (*tad bhūya eva bhavati*).

7. For those, who have led a satisfactory life, the prospect is that they enter into a good, agreeable mother's womb, a Brāhmaṇa-womb or a Kṣatriya-womb or a Vaiśya-womb; but for those who have led an obnoxious life, the prospect is that

they enter into an obnoxious mother-womb, into the dog-womb or the swine-womb or into the Cāṇḍāla-womb.

8. But on none of these ways are found those tiny, continually returning creatures of whom it is said : "Be born and die." This is the third place.

That is why that (yonder) world is not full. — Therefore, one should guard himself ! — Regarding that, there is the following verse:

9. The thief who steals gold and one who drinks spirituous drinks,
the murderer of a Brāhman, one who stains the teacher's bed—
These four come to ruin and the fifth who associates with them.

10. But on the other hand, he who knows these fires, is not tainted by evil, even though he associates with them, but he remains pure and untainted in the world of the pure — he who knows this — he who knows this.

ELEVENTH PART (KHAṆḌA)

[11-24 parts : This section consists of two connected parts, of which the first (11-18) contains a further formulation of the doctrine of Agni Vaiśvānara set forth in the Śatap. Br. 10.6.1 into the doctrine of Ātman Vaiśvānara, whereas the second (19-24) connected therewith remodels the Agnihotram or fire-sacrifice offered twice daily to the gods into a *Prāṇāgnihotram* — a fire-sacrifice offered to Prāṇa (the life-force).

According to the Śatap. Br. 10.6.1, six Brāhmaṇas (mostly of the same names as in the Chāndogya version) request King Ajātaśatru for instruction about Agni Vaiśvānara. This is originally "the fire commonly existing in all men (it was found striking that god Agni supports all men — friends as well as foes, — therefore is this name Vaiśvānara; similarly Jesus found it striking that the sun shines over the good and the bad — Matth. 5.45), but in our present story, or narration, Agni Vaiśvānara, with the emphasis on the latter accompanying word Vaiśvānara, is as a rule named only Vaiśvānara, the omnipresent world-principle which is united or reconciled with that in the head of man, as a microcosm, of the size of a span (prādeśamātram). Aśvapati begins his instruction first by interrogating the Brāhmaṇas about their idea of Vaiśvānara. The Brāhmaṇas, in reply to his question, state in definite terms, their ideas seriatim as the earth, water, space, wind, sun and heavens. Aśvapati finds these definitions inadequate

because that they were one-sided; the earth is only the foot, the water only the bladder, the wind the breath, the sun the eyes, the heavens the head of Vaiśvānara; these six are only as the substructure of Vaiśvānara, as its riches, as its manifold aspects of separate paths, as brilliantly shining as surprising all, but not the full, complete Vaiśvānara. "And he said to them : All of you, because you have thought the food of Vaiśvānara only as separate from yours, you have eaten the food seperated from him. But indeed, the gods have been thought (*abhisampanna*) to be easily comprehensible as the size of a span (*prādeśamātra*) as it were, and I will explain to you that I represent them as of the size of a span. And he said, as he showed them the stars: 'this is Vaiśvānara as all-surprising'; as he pointed, towards the eyes, he said: "this is Vaiśvānara as shining and full of splendour" and as he pointed to the nostrils, he said : 'this Vaiśvānara of separate paths'; and as he pointed to the space in the mouth, he said : 'this is Vaiśvānara as a manifold one'; and as he pointed to the water in the mouth, he said : 'this is Vaiśvānara as riches;' and as he pointed to the chin, he said : 'this is Vaiśvānara as the basis'. The man — that is the Agni Vaiśvānara, and he who knows this Agni Vaiśvānara as incorporated in the man, as grounded in man — he averts recurring death, lives the full duration of life; yea, not once will Vaiśvānara injure him who utters his name."

This narrative, which already contains the idea of the unity of the universe and of the realization of this unity with man, appears to be further significantly continued in our Chāndogya-passage which proclaims this unity of the Ātman. Therefore, the first question starts as this :

"What is our self (ātman), what is the Brahman ?" And the theme is no more Agni Vaiśvānara but the Ātmā Vaiśvānara — the omnipresent self. The six Brāhmaṇas explain these in a descending order (on account of which the beautiful and certainly the original ascending order which appears in the Śatap. Br., gets lost), that these are heavens, sun, wind, aerial space, water, earth. — This is aquiesced in by Aśvapati; and the Brāhmaṇas explain that as head, eyes, breath, an aggregate of body, bladder, and foot of the Ātman Vaiśvānara, that these are beautifully brilliant, have all forms, have separate paths, are manifold, and that they are veritable riches and basis. Thereupon, as the Śatap. states with regard to it, this (Ātman Vaiśvānara) is to be adored not as *pṛthak* as different from oneself but as *prādeśamātram abhivimānam* i.e. in one's own self. As the reference made in the Śatap. Br. with regard to the entities from the stars to the chin and head of the size of a span does not appear here (in the Chānd.), the *prādeśamātram* became something indefinite and it became a subject of conjecture and counter-conjecture for the Vedānta theologians; in any case, it is the Ātman as the very small being in man (cf. its characterization in the Chānd. 3.14 as smaller than a corn of barley, in the Kaṭh. 4-12 as of the size of the point of a needle, and in Śvet. 5.8.9, as more tiny than split hair etc.); whether in contrast to the above, *abhivimānam* designates the Ātman as something extremely big outside man, whether it is to be read as *ativi-*

mānam as Bohtlingk reads, and as *P. W.* then translates it as 'immense extent' it being perhaps an orally uttered conjecture of Weber, is another question; it is, however, not at all necessary; the parallel *abhisampanna* in Śatap. Br. speaks in favour of Śaṅkara's reference to one's own self (*pratyagātmatayā abhivimīyate, aham iti jñāyate, iti abhivimānaḥ*). Such a mention, beside the uncertain *prādeśamātram* is welcome. In the quotation then *sa sarveṣu lokeṣu* etc., the reference to the universe stands forth all the more emphatically; it was little anticipated. For him who knows the Ātman Vaiśvānara (*tasya ha vā etasya ātmano vaiśvānarasya*), the mentioned world-phenomena become[1] his head, eyes, breath etc., whereas the accessories of sacrifice *Vedī, Barhis, Gārhapatya, Anvāhāryapacana, Āhavanīya,* collateral with the world-phenomena become his breast, hair heart, Manas and mouth.

With this instruction about the Ātman Vaiśvānara is connected further on (in Parts 19-24) a modification of the Agnihotra into a sacrifice for the Prāṇa and through it for the Ātman Vaiśvānara. The Agnihotram, in which a priest is only necessary (Taitt. Br. 2.3.6.1), is to be performed by offering oblations into the fire, after one has settled in the householder's state of life, throughout his whole life, immediately after sunset every evening and immediately before sunrise, every morning. With this aim, under a special ceremony, a whey of milk is made hot in an earthen vessel over the Gārhapatya fire, without boiling it, is mixed with water in a special ladle made of Vikaṅkaṭa-wood and is poured by means of this ladle in two oblations into the Āhavanīya-fire. The first oblation (pūrvā āhuti) is offered on evenings with the following words : *Agnir jyotir, jyotir agniḥ, svāhā* !, and on mornings with the words : *sūryo jyotir, jyotiḥ sūryaḥ, svāhā* ! The second oblation (*uttarā āhuti*) has to be offered silently. The residue (*ucchiṣṭam*) of the offering, i.e. what remains in the ladle as well as in the vessel or the saucepan is to be eaten only by a Brāhmaṇa, not in his own house; no Kṣatriya or Vaiśya is to eat it. Through the offering poured out of the ladle, the gods are satiated, through what is wiped out of it, the manes and the plants, through the residue of the sacrificial drink drunk by the priests, the men and immediately through them the animals (are satiated). Therefore, as an ancient verse (Chānd. 5.24.5) says, all beings sit around the fire-sacrifice, as do hungry children around the mother.

Very different from this customary Agnihotram is the form which the author gives to it in order to make it into a Prāṇāgnihotram — a sacrificial offering into the fire to Prāṇa — and through it to the Ātman Vaiśvānara who fills everything with its presence. First of all, there is no need of a specially prepared sacrificial milk, but the first nutrition or food which is available (*yad bhaktam prathamam āgacchet*) is suitable for the sacrifice (*homīyam*). Also no sacrifice appears to be necessary, because in place of

1. Chānd. 5.18.2; according to Bohtlingk's interpretation, the passage would only be a tautological repetition of what has already been said.

it, there is substituted one's own mouth (*āsyam eva āhavanīyaḥ*), in which the sacrificial offering is offered. (Bohtlingk however differs from this interpretation). In place of the two sacrificial offerings, there are five which are offered with the words : *prāṇāya svāhā* ! *vyānāya svāhā* etc., to the five ramifications of Prāṇa or vital breath (*prāṇa, vyāna, apāna, samāna, udāna*). With them and through them are satiated the five vital organs, the five divinities and the five world-parts (spheres of the world) and along with all these the whole Ātman Vaiśvānara, according to the following scheme :

1.	*prāṇa*	*cakṣus*	*āditya*	*dyaus*
2.	*vyāna*	*śrotram*	*candramas*	*diśas*
3.	*apāna*	*vāc*	*agni*	*pṛthivī*
4.	*samāna*	*manas*	*parjanya*	*vidyut*
5.	*udāna*	..	*vāyu*	*ākāśa*

It is exactly the same scheme as in 3.13 and even in its omission — namely the omission of the fifth vital organ (probably of the *tvac*, skin) both agree, which is very curious. Regarding the reservation of the residue of the sacrifice (*ucchiṣṭam*) for the Brāhmaṇas, there is no more any mention. If the residue itself is given to a *Caṇḍāla* (the lowermost among men), it is therewith offered to Ātman Vaiśvānara present in all beings. — Also the verse about the hungry children gains a deeper significance. The whole nature participates in the destinies of the one who possesses the knowledge of Brahman because the whole nature is his own self.]

1. *Prācīnaśāla Aupamanyava*, *Satyayajña Pauluṣi*, *Indradyumna Bhāllaveya*, *Jana Śārkarākṣya*, and *Buḍila Āśvatarāśvi* all these of great wealth, and of great erudition in scriptures, assembled together and cogitated (with a view to investigate) : "What is our self (Ātman) and what is the Brahman ?"

2. And they came to (the following) agreement : "Well, there is there *Uddālaka Āruṇi*, venerable sirs; he is at present engaged in the investigation of the Ātman Vaiśvānara (the self disseminated everywhere); well, let us, therefore, go to him !" Then they approached him.

3. But he agreed with himself and thought : "These householders of great wealth and of great erudition in scriptures will question me and perhaps I shall not to able to answer them on everything. Well ! I will refer them to another one."

4. And he said to them : "There is that Aśvapati Kaikeya, venerable sirs ! He is at present engaged in the study of the Vaiśvānara. Well ! let us go to him."

5. When they approached, he (Aśvapati) rendered to every one of them the respect due to him. Because he was a man who, when he rose in the morning, could say

"In my realm, there is no thief,
no miser, no drunkard,
none without sacrifice, none without knowledge
no man unchaste, therefore, no unchaste woman."

And he said to them : "I have intended, venerable sirs, to perform a sacrifice. Venerable sirs, I will give to (each of) you as large a gift as I would give to each of the sacrificial priests. You may, please, remain staying here."

6. They said : "A man should speak of the thing or the subject with which he is occupied. You are studying just now the Ātman Vaiśvānara. So you do explain him to us !"

And he said to them: "Tomorrow I will give you the answer. Then they, next early morning, appeared before him with fuel-sticks in their hands (as a token that they had let themselves become already his disciples). But without first accepting them as his disciples, he spoke to them as follows :

Twelfth Part (Khaṇḍa)

1. "Aupamanyava ! whom do you adore as the Ātman (the self)?"

"The heavens, venerable King !" he replied.

"He is indeed, the Ātman Vaiśvānara as one full of splendour (Śatap. Br. 'shining as *Soma*) whom you adore as the Ātman. That is why one sees in your family the Soma being pressed for one day, for several days, for many, many days.

2. And you eat food and see what is pleasing to you; he, who, therefore, adores the Ātman Vaiśvānara, then eats food and sees what is pleasing and in his family, Brāhmanic (sacred) splendour is indigenous. But the same (Heavens) are still the head of the Ātman" thus he said, "and your head would have burst (cracked), if you had not come to me".

Thirteenth Part (Khaṇḍa)

1. And further he said to Satyayajña Pauluṣi : "Prācīna-yogya ! whom do you adore as the Ātman ?" — "The sun,

venerable King !" he said. — "He is, indeed, the Ātman Vaiśvānara as the all-formed, whom you worship as the Ātman. That is why, in your family many things of all forms are seen :

2. the rumbling chariot drawn by (she —) mules, the female slave, the golden necklace, and you eat food and see what is pleasing to you; then he, who adores as such a one (the sun) the Ātman Vaiśvānara, eats food and sees what is pleasing and in his family Brāhmanic (sacred) splendour becomes indigenous. But the same (sun) is still only the eye of the Ātman" thus he said : "and you would have become blind, if you had not come to me !"

FOURTEENTH PART (KHAṆḌA)

1. And further he said to Indradyumna Bhāllaveya : "Vaiyāghrapadya ! whom do you adore as the Ātman ?" — "The wind, venerable King !" he said. — "He is indeed the Ātman Vaiśvānara as one of several paths, whom you adore as the Ātman. That is why special gifts of homage are offered to you (*āyanti*) and separate rows of chariots follow after you;

2. and you eat food and see what is agreeable to you. Then he, who adores the Ātman Vaiśvānara as such (the wind), eats food, and sees what is pleasing and Brāhmanic (sacred) splendour becomes indigenous in his family. But still the same (wind) is only the breath of the Ātman" thus he said, "Your breath would have stirred out (left you) if you had not come to me."

FIFTEENTH PART (KHAṆḌA)

1. And further he said to Jana : "Śārkarākṣya ! whom do you adore as the Ātman ?" "The space, venerable king !" he said. — "He is, indeed, the Ātman Vaiśvānara as the manifold (extended) one, whom you adore as the Ātman. That is why you are manifold and extended in progeny and wealth;

2. and you eat food and see what is pleasing to you. Then he, who, therefore, adores the Ātman Vaiśvānara as such (space) eats food and sees what is pleasing; Brāhmanic (sacred) splendour becomes indigenous in his family. But, the same (space) is only the constituent body of the Ātman". So he said

"and your constituent body would have fallen to pieces, if you had not come to me."

Sixteenth Part (Khaṇḍa)

1. And he further spoke to Buḍila Āśvatarāśvi : "Vaiyāghrapadya, whom do you adore as the Ātman ?" — "The waters venerable King" he replied. — "They are indeed the Ātman Vaiśvānara, as the riches, which you adore as the Ātman. That is why you are rich in wealth and prosperity,

2. and you eat the food and see what is pleasing to you; then he, who adores the Ātman Vaiśvānara, as such (i.e. the waters), eats the food and sees what is pleasing and Brāhmanic (sacred) splendour becomes indigenous in his family. But the same waters are the bladder of the Ātman" thus he spoke, "and your bladder would have burst or split, if you had not come to me".

Seventeenth Part (Khaṇḍa)

1. And further he said to Uddālaka Āruṇi: Gautama! whom do you adore as the Ātman ?" — "The earth, venerable Sir" he replied. — "It (the earth) is, indeed, the Ātman Vaiśvānara, as the support which you adore as the Ātman Vaiśvānara. That is why you are supported with your progeny and cattle,

2. and you eat food and see what is pleasing to you. Then, he, who adores the Ātman Vaiśvānara as such (earth), eats food and sees, what is pleasing and his Brāhmanic (sacred) splendour becomes indigenous in his family. But still, the same (earth) is only the foot of the Ātman" thus he said, "Your feet would have withered, if you had not come to me".

Eighteenth Part (Khaṇḍa)

1. And he spoke to them : "All of you, who are here, understand this Ātman Vaiśvānara, as if he were separate from you, and eat food. But he, who considering this Ātman Vaiśvānara as one of the size of a span, adores the Ātman as

measuring that size of a span, eats the food in all the worlds, in all beings, in all selves.

2. And of this Ātman Vaiśvānara (embodied in one's own self) the resplendent (heavens, full of splendour are) the head, the multiformed (sun) the eye, that (wind) having separate paths the breath, the manifold (space) its trunk — its body-constituent, the riches (waters) its bladder, the earth is its feet, the place of sacrifice is its breast, the sacrificial grass or straw its hair, the (round) Gārhapatya fire its heart, the (half-moon-formed) *Anvāhāryapacana* fire its manas (mind), the (quadrangular) Āhavanīya fire its mouth.

NINETEENTH PART (KHAṆḌA)

1. That is why what food comes to hand (is available) first, is fit for sacrifice. Now one should offer the first sacrificial oblation, which he wishes to offer, (into his mouth as the Āhavanīya-fire) with the words : "To the in-breath, (prāṇa), svāhā (hail!)". Then his in-breath is satiated.

2. When the in-breath is satiated, the eyes are satiated; when the eyes are satiated, the sun is satiated; when the sun is satiated the heavens are satiated; when the heavens are satiated, everything that is governed by the heavens and the sun is satiated. After this satiation, one becomes satisfied in his progeny, cattle, nutritive food, strength and Brāhmaṇic (sacred) splendour.

TWENTIETH PART (KHAṆḌA)

1. Further, one should sacrifice the second sacrificial offering, which he wishes to offer, with the words : "To the connecting Breath (vyāna), svāhā (hail) !" Then the connecting breath is satiated.

2. When the connecting breath is satiated, the ears are satiated; when the ears are satiated, the moon is satiated; when the moon is satiated, the heavenly directions (diśaḥ) are satiated, when the heavenly directions are satiated, everything that is governed by the heavenly directions and the moon is satiated. After this satiation, one is satisfied in his progeny, cattle, nutritive food, strength and Brāhmaṇic (sacred) splendour.

TWENTYFIRST PART (KHAṆḌA)

1. Further, one should sacrifice the third sacrificial offering, which he wishes to offer, with the words : "To the out-breath, (*apāna*) svāhā (hail !)". Then the out-breath becomes satiated.

2. When the out-breath is satiated the speech is satiated; when the speech is satiated, the fire is satiated; when the fire is satiated, the earth is satiated; when the earth is satiated, everything that is governed by earth and fire is satiated. After this satiation, one is satisfied in his progeny, cattle, nutritive food, strength and Brāhmaṇic (sacred) splendour.

TWENTYSECOND PART (KHAṆḌA)

1. Further, one should sacrifice the fourth sacrificial offering, if he wishes to sacrifice, with the words : "To the all-breath (Samāna), svāhā (hail) !" Then the all-breath is satiated.

2. When the all-breath is satiated, the Manas (Mind) is satiated; when the Manas is satiated, the rain-god is satiated, when rain-god is satiated the lightning is satiated; when the lightning is satiated, everything that is governed by the lightning and the rain-god, is satiated. After this satiation, one is satiated in his progeny, cattle, nutritive food, strength and Brāhmanic (sacred) splendour.

TWENTYTHIRD PART (KHAṆḌA)

1. Finally one should sacrifice the fifth sacrificial offering, which he wishes to sacrifice, with the words : "To the up-breath (*udāna*), svāhā (hail) !" Then the upbreath is satiated.

2. When the up-breath is satiated,[1] ... the wind is satiated; when the wind is satiated, the ether is satiated; when the ether is satiated, everything that is governed by the wind and the ether is satiated. After this satiation, one is satisfied in his progeny, cattle, nutritive food' strength and Brāhmaṇic (sacred) splendour.

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1. 'The skin is satisfied, when the skin is satisfied' (from the original Sanskrit; — In Deussen's German translation, the translation of this Sanskrit original does not appear. A line of three dots appears in Deussen. — Translator)

TWENTYFOURTH PART (KHAṆḌA)

1. If one, without this knowledge, performs the Agnihotram, it is as if he stokes away the coals and sacrifices into the ashes.

2. But he, who has this knowledge, performs the Agnihotram, offers sacrificial offerings to all the worlds, to all beings, to all selves.

3. Therefore, just as a blade of rush-grass, stuck in fire, burns, so also all sins of one who has this knowledge and performs the sacrifice, are burnt off.

4. Therefore, he, who having such knowledge, were to give the residue of the sacrificial offering to a Caṇḍāla, he would thereby, offer the sacrificial offering to the Ātman Vaiśvānara. With regard to this is the following verses;

5. Just as hungry children
sit around their mother,
so also all beings sit
here around the Agnihotram
— here around the Agnihotram.

SIXTH CHAPTER (PRAPĀṬHAKA)

[The whole Prapāṭhaka (chapter) forms a connected whole, in which Śvetaketu is taught by his father Uddālaka about the Being and its unfoldment into the world. Externally both the sections 1-7 and 8-16 are divided from one another through the doubling of the concluding words 7.6 and of the new beginning 8.1. However, this division purely external was occasioned only (perhaps afterwards) by the desire to separate the longer section into two approximate equal learning lessons for study. From the point of view of inner contents both the parts closely belong together, because not only in the second part the back-reference is mentioned (8.6 *tad uktam purastāt eva bhavati* cf. 4.7 following) but there is also the constant refrain, joined with 8, 9, 10, 11, 12, 13, 14, 15, 16, which is, as we will show, the basic thought of 1-7. Still it is to be mentioned beforehand that the present situation of Śvetaketu returning from his instruction for the period of twelve years and then being taught by his father Uddālaka about the deepest secret of existence is in no way reconcilable with the role which both play in Chānd. 5.3.1 (foll.). When one takes into consideration the several other contradictions about these persons (e.g. Bṛh. 6.37; 6.5.3 in which Yājñavalkya is a pupil of Uddālaka, and Bṛh. 3.7 cf. 3.9.27 in which also Uddālaka is silenced by Yājñavalkya; or Bṛh. 4.6.2 in which Uddālakāyana is the pupil of Jābālāyana, whereas Bṛh. 6.3.8-12 in which Satyakāma follows as one of the fifth rank after Uddālaka), it appears probable that one possessed not only fixed traditions from ancient times but on the contrary, only famous

names to whom were ascribed the new emerging doctrine without giving much anxious thought to the resulting contradictions.

The importance and passage-after-passage difficulties in the present Prapāṭhaka (chapter) requires an analysis of the sixteen sections of which it consists, individually.

1. Śvetaketu, twelve years old, is instructed in the teaching of (the Vedas) as a Brahmacārin by his father and returns back after twelve years. He has studied all the Vedas (— in the later expanded size, every Veda required twelve years for study —) and is full of conceit about his knowledge. The father asks him : "Have you also inquired into the instruction : *yena aśrutam śrutam bhavati* etc.? What is it called ?" Max Müller translates it : "by which we hear what cannot be heard." According to Bohtlingk, it means : "by means of which the unheard becomes heard." Both are wrong, though the latter could have found the right interpretation in my '*System des Vedānta*' (p. 282) viz. "though which also the unheard one becomes already a heard one". It is the theme of the whole book which proclaims itself in these words. The existing one or being is one and is everything. He who knows the Being knows everything in it, also the unknown. As confirmation of this, there are the following words of the ancient wise men, 4.5 : *na no adya kaścana aśrutam, amatam, avijñātam udāhariṣyati*' (which is completely misunderstood by Bohtlingk); so also there is the repetition and thus it is the oldest interpretation of our passage in Muṇḍaka 1.1.3 : '*Kasmin nu bhagavo vijñāte sarvam idam vijñātam bhavati* ?' Also the Chānd. 6.1.3-5 intends only to elucidate this doctrine by the following examples : As through a lump of clay or earth, copper, iron, everything made of earth, copper, iron is known, so also through the knowledge of the one Being or existent, everything whatever is "the unchanging one clinging to (confined in) a word, a mere name". This is the oldest passage in which the unreality of the manifold world is expressed. Not long after this, Parmenides in Greece attained to the same knowledge and uttered it almost in the same way : "That is why everything which trustful men have accepted as truth is all what arises and disappears, a mere name." Spinoza gives expression to the same knowledge when he explains all individuals as modes ('modi') of a divine substance ('substantia'). All the three — Chāndogya, Parmenides, Spinoza (and thus all philosophers before Kant) commit the error to transfer the empirical forms of ideas to the metaphysical, wherethrough its metaphysic expresses the truth only in a figurative metaphorical form. Thus here (in the Chānd.), the metaphysical Being or existence (*sat, substantia*) is described according to analogy as a substance persisting in the alternating changes of its state or condition. That this idea is a figurative or a semifigurative one is proved by Parmenides and as regards the Chāndogya by the passages following thereafter, in which *tejas, āpaḥ, annam*, i.e. the basic elements of physical substance or matter have been derived only out of the metaphysical substance the *sat*, the Being or the existent.

2. *The origination of the elements out of the existent* (*Being*). — In the

beginning there was the existent (Being), (Sat), alone, only one and without a second. This primaeval Being was already characterized in the Ṛgveda 10.129.1 (*nāsad āsīn no sad āsīt tadānīm*) as neither non-existent nor existent (in the empirical sense). Since then, the latter alternative viz., the primaeval Being as *asat*, non-existent, has been emphasised and designated as such. cf. Ṛgveda 10.72—2-3, so also Śatap Br. 6.1.1 and Taittirīya Br. 2.2.9 (vide the passages in my *Allgemeinen Geschichte der Philosophie* ('General History of Philosophy) I. p 145, 199, 202; Taitt. Up. 2.7.1 and Chānd. 3.19.1). As against this, our author (of these present Upaniṣadic passages) disputes this alternative, and raises this question: "How could Being or the existent arise out of the nonexistent? On the contrary, this world was in the beginning, only the existent one (sat)."

This one Being or existent intended to be manifold and created (let arise forth out of itself '*asṛjata*') fire (*tejas*), this fire in the same way let the water arise out of itself, the food (*annam*) was in the same way created out of the water. For the origination of water out of fire and of food out of the waters — as empirical confirmation of such creation, they pointed out the facts of sweating after heating and of the growth of plants after rain. Since fire, water and food have arisen out of the Being or the existent all these, according to the view of the author (of this Upaniṣad), are only this (Being); — yet, in the way in which their origination out of the Being is described, they are, in reality, modifications (*vikāra*) of this same Being, the reality of which was previously disputed. A certain relapse or harking back to the realism, probably under the influence of earlier theories, is here undeniably discernible. Our author knows only three elements of which everything consists. According to another interpretation (represented particularly in Taitt. Up. 2.1), two more (subtle) elements are interpolated between them and the Being, so that the later elements, five in number, viz. *ākāśa*, *vāyu*, *agni*, *āpas*, *pṛthvī*, were arrived at. Correspondingly, out of the threefold division of the elements which is described below, there arose the later fivefold division (*pañcīkaraṇam*).

3-4. *The threefold division of the Elements* — First, there is made an observation about the division of the living creatures as those born from eggs, as those born from (the womb of) living creatures and those born from sprouting (like plants from the earth); this observation disturbs and interrupts the context and appears to have been interpolated later. — Then there follows the general basic thought underlying Indian philosophy, which had already developed in the hymns of the Ṛgveda; according to that thought, the primaeval Being brings forth out of itself the Ur-matter (the primaeval matter) and originates as the first creation in this itself. (cf. the proofs hereof in my *Allgemeinen Geschichte der Philosophie*). Then the Being resolves to create the primal (Ur -) elements out of itself. In these, the individual souls (*jīva-ātman*) enter and propagate names and forms. With this aim, there ensues the 'threefold division' of the elements i.e. the transplantation into every element, of the ingredients of the two others. (Later this theory is made precise so that, for example, empirical water, consists

of 1/2 water + 1/8 earth + 1/8 fire + 1/8 air + 1/8 ether). The motive behind this doctrine is evident; it is to comprehend all the manifold-empirical things as mixtures of different sorts of the three primal (Ur-) elements. This is explained, for example, in the phenomena of the fire, the sun, the moon and the lightning; they are not purely fire but fire with the admixture of water and food; the same is the case with all empirical things; their difference is only apparent (an appearance) ('clinging to a word, a mere name'), in truth, there is everywhere only fire, water and food; he who knows these three knows all; to him the unknown becomes already the known. (He who knows these three, knows the Being, which has unfolded itself).

5. *Application to man* : Also in the case of man, the threefold division of the elements takes place; it is, however, to be understood in an entirely different sense from the previous one (although described with the same figure of speech). Previously, it dealt with an admixture of every one of the three elements with the two remaining ones; but now in the case of man, on the other hand, the threefold division is understood as a division of every individual element into the grossest, the middling (intermediate) and the finest. Accordingly, the constituents of the body originate according to the following scheme:

	Grossest	*Middling*	*Finest*
Food	Faeces	Flesh	Manas (mind)
Water	Urine	Blood	Prāṇa (Breath)
Fire	Bone	Marrow	Speech

6. *The elucidation of this Process* : As in the case of milk, when it is churned or shaken, the finest part goes up as butter, so also Manas, Prāṇa, and speech are the fine parts emerging in the body from food, water and fire.

7. *The proof that Manas consists of food and Prāṇa of water* : The proof lies in the fact that if one abstains from food and, on the other hand, drinks water, the memory (*manas*) fades away, while on the contrary, Prāṇa remains subsisting. This idea is considerably pushed back into the obscurity or background on account of its amalgamation with another idea (perhaps on account of the utilization of an older text devoted to this idea) according to which man consists of sixteen parts, of which one fades away on each day of fasting, until after the fifteenth day, only one remains, which then through nutrition can again be animated or kindled, like a spark of fire through its being supplied with fuel.

The next following half of the Prapāṭhaka (8-16) is only an elucidation of the idea (presented in the first half) of the sole reality of the Being (the existent) and of that Being's dissemination into the manifold world. Partly through images (9 Bees, 10 Rivers, 11 lumps of salt, 14 an erring or a misled man, 16 ordeal), partly in the phenomena themselves (8 sleep, hunger, thirst, death, 11 a withering tree, 12 seed of corn, 15 a dying man), series of riddles of nature are presented and their solution is found in the roots of the concerned nature-phenomena lying in the one Being (the existent), unperceivable (aṇu) to the senses. These riddles are:

8. Sleep, hunger, thirst, death;
9. Unconsciousness (unawareness) of entry into the Being;
10. Unawareness of the arising forth out of the same;
11. The living man dies but not the soul;
12. The arising forth of the multiform tree out of the uniform content of the germ;
13. The invisible Being (existent) penetrates all things;
14. Return to the Being from the aberration of earthly existence;
15. The vanishing of awareness during the entry into the Being;
16. Untruth brings bondage and sorrow, truth brings deliverance.

At the conclusion of every one of these new sections, there follows then the famous formula : *sa ya eso ṇimā, aitadātmyam idam sarvam, sa ātmā, tat tvam asi Śvetaketo* !"..That which " this unperceivability (literally, 'subtility' in which the concerned mysterious phenomena are rooted, i.e. the Being is, a (mere) consisting of this[1] — this universe (the whole world is only Being, as is shown in the first half of this section), it is the real, (everything else is merely a mere name, clinging to a word), it is the soul (as individual souls, the Being itself entered into the fire, water, and food, see above 3), you are that, O Śvetaketu" (really striking is the directness with which here the whole essence of the mysterious highest Being, the entire fullness of the godhead or divinity has been recognized in the discourse; the words *tat tvam asi* are rightly regarded as valid embodying the sum-total of all Upaniṣadic teaching). This formula, therefore, contains only a summary of the thoughts presented previously (1-7). Now let us deal with the individual sections.

8 (*a*) *The Sleep* — We have here two explanations of this phenomenon which do not properly agree with one another. (i) The sleep is an entering into the Being and as this (Being) stays in man as his soul or self, the sleep is an entering into itself (*svam apīta*, therefore, *svapiti*), (ii) The sleep is an entering of the conscious (aware) Manas (mind) into the unconscious (unaware) Prāṇa.

(*b*) The hunger consists in a carrying away (towards the structure of the organism) of the eaten food through water out of which it (food) has arisen. Its name *aśanāyā* is etymologically explained as pointing to this water 'as one which carries away food'. "This body" (*etad*, whole *Śarīram*) is an effect or an operative apparatus (*Śuṅgam* literally 'a budding point', in further sense 'a sprouting or shooting forth' in general) and has as its prime cause (*mūlam*, literally 'root') the food; the food has its prime

1. *aitadātmyam* is needlessly made to lose its force by reading it as *etadātmakam*; *etad-ātman* (adj.) 'having this as essence or its nature' is far off from the *Substantivum Abstractum aitadātmyam* 'the this-as-essence-having'. The world is not a substance which would carry *etadātman* as attribute but it is thoroughly only this attribute (it does not consist of it but is a mere 'of-it-consisting') and for the rest an essenceless appearance. Thus *aitadātmyam* is the product of a power of abstraction outbidding itself and (taken strictly logically) shooting forth beyond the goal.

cause, the water, this water has as its prime cause the fire, the fire, the Being (as developed in 2 above).

(*c*) So also the thirst consists in the carrying away (towards the building up of the organism) of the drunk water by fire out of which it has arisen. — Again the body (*etad*) is, in accordance with its fluid part, an effect of water, the water of fire and fire of the Being.

(*d*) In death (for the description of which this passage is considered fundamental), first, speech enters into Manas (mind) (i.e. there ensues speechlessness, while the consciousness still continues), then the Manas (mind) into the Prāṇa (i.e. there ensues unconsciousness or unawareness, while the breathing still continues), then the Prāṇa enters the Being (death). This description corresponds to the factual process but is contrary to the scheme given above (5), according to which speech does not originate out of Manas (mind) but out of fire, the Manas (mind) does not originate out of Prāṇa but out of food, the Prāṇa does not directly originate out of fire but out of water.

9-10. The individual beings, when they enter into the Being (in deep sleep and death) have no awareness of entering into the Being (9), and so also, when they (the individual beings) proceed or rise forth again out of the Being (in the states of waking and rebirth), they have no awareness arising again out of Being. (10). Both these processes have been described to have been elucidated through the two images or similies of the juices of flowers becoming one with honey (9) and of the rivers becoming one with the ocean (10). However, these figures of speech do not elucidate as one should expect, the contrast between entering into (a thing) and again arising forth out of it but strangely they elucidate only the commonness in both the processes so that they could be exchanged with one another without disturbing the sense of the passage. A further inconsistency lies in the fact that the similes which should elucidate the un-awareness of entry (into Being) and of re-emergence (out of Being), in fact, however, elucidate not this but the un-awareness of the particular individuality after its merging into the Being.

11. The Being, as the Soul, is indestructible. The proof adduced for it is remarkably like the main proof adduced in Plato's *Phaedo* (chap. 52-54). Plato says that just as cold is inseparable from snow or warmth from fire, so also life is inseparable from the soul. A non-living soul is an inner contradiction just like the non-cold snow, the non-warm fire : "The soul can never assume the opposite of what always accompanies it"...— Our Upaniṣadic passage sets forth the same proof in the example of a withering, dying tree. Only in this case, the procedure is much simpler because the inseparability of the soul and the body is self-evident to the Indian insofar as both in Sanskrit (not accidentally, but on account of the philosophical disposition of the language), have been designated by the same word *jīva*. "That which is forsaken by life (by the soul *jīva*) dies but the life (the soul, (*jīva*) does not die." But then where does it go after death ? Back to that unknowable underground of nature, the Being, which constitutes the whole theme of the book. Both Plato and the Upaniṣad hit the truth as

far as one could hit it before Kant unearthed the foundations. The power, the soul, 'the thing-in-itself' emerges into phenomenon when it seizes the Matter (Space, Time, Causality) and then lets it go. The phenomenon or the appearance originates and disappears but not that which assumes appearance, because causality and all origination that goes along with it are denied to it.

12. *The arising forth of the differentiated out of the undifferentiated one* — Just as out of the apparently homogeneous content of the corn-seed, the great Nyagrodha (Banyan) tree rises forth, so also the whole manifoldness of the world arises out of the undifferentiated Being.

13. *The Being is unperceivable and still is omnipresent* — Just as the lump of salt, dissolved in water, disappears but demonstrates itself as present in all the parts of the water through the salt taste, so also the Being which is itself unperceivable and which still invests everything that is with its presence is the reality.

14. *The certainty of deliverance already during Saṁsāra (while living in this world)* — One who is is fortunate to attain permanent truth through a teacher, is like an erring, confused man from whose eyes the bandage has been taken away and to whom therefore, the way to home has been shown. It is not that he is immediately in his home (of permanent truth) but he knows that he will reach thither (home). He knows (—the following passage is misunderstood by Max Müller and Bohtlingk —) "I belong to this world (*tasya* i.e. *saṁsārasya*) only as long as (*tāvad eva ciram* like tāvaj jyok—Śatap. Br. 11.5.1.2) until I am released; thereafter I shall be in my home."

15. The disappearance of consciousness in death is (just as already explained above in 8d), only the return of speech into Manas (mind), of Manas into Prāna (Breath), of Prāna into fire, of fire into the highest divinity, i.e. into the Being.

16. *The ordeal* — One, suspected of robbery, theft, if he denies it, is required to seize a glowing (red-hot) axe. If he tells a falsehood, he is burnt or scalded by it and is judged (to be the criminal). If, however, he speaks the truth, he is not burnt or scalded by it and is released. In the same way, he, who is caught up in the unreality of this empirical reality, is exposed to the sorrows of Saṁsāra (earthly existence): on the other hand, he, who has known the truth of the one Being, participates in deliverance. — This passage has one common point with the parable of the house-holder (Luk. 16, 1-9) namely, that one need not have before his eyes the whole image or simile but only a third part of the comparison. In the present case, this consists simply in the fact that the untruth brings bondage and sorrow while the truth brings deliverance. That in the comparison, it deals with a confession of untruthfulness or truthfulness and a knowledge of the same, must be left out of consideration.]

First Part (Khaṇḍa)

1. Śvetaketu was the son of (Uddālaka) Āruṇi. His father said to him : "Śvetaketu ! Move and go to study the Brahman (Vedas), because, my dear one, none of our family used to be unlearned (in the Vedas) and remain a (mere) appendage of Brāhmanhood (a Brāhmaṇa only in name)."

2. Then he, while twelve years of age, went as a pupil (to a teacher) and when he was twentyfour years old, had thoroughly studied all the Vedas. He returned back haughtly in mind, conceited and thinking himself wise (learned). Then his father said to him : "O dear one ! Since you are haughty in mind, conceited and consider yourself wise (learned), have you inquired into that instruction whereby what is even unheard of, becomes (already) heard, what is not comprehended becomes comprehended, what is not known becomes known ?"

3. "Venerable Sir, how is that instruction ?" — "Just as O dear one, through one lump of clay everything that consists of clay is known, modification being a clinging to words, (merely verbal) only a name, it is only clay in reality; —

4. Just as, O dear one, through a copper (ornamental) pommel, everything that consists of copper is known, modification being merely a clinging to words, only a name, it is only copper in reality;—

5. Just as, O dear one, through a nail-parer, everything that consists of iron is known, modification being merely a clinging to words, only a name, it is only iron in reality — Thus my, dear, is this instruction."

6. "Certainly my venerable teachers must not have known this teaching; because if they had known it, why would they not have communicated it to me ? But venerable Sir, you will now please explain it to me ! " "So be it, my dear !"

Second Part (Khaṇḍa)

1. "This (world), my dear, was only the Being, in the beginning, the only one without a second. It is true that some say that this (world) was only non-being in the beginning, only one

without a second; (according to them) out of this non-being, the Being was born.

2. "But, O dear one, how could it be so ? How could the Being or the existent be born out of the non-being or the non-existent ? On the contrary, therefore, O dear one, there was this Being in the beginning, only one, without a second.

3. "The same Being intended : 'I will be many (manifold) I will propagate myself'; then it created the fire (*tejas*). This fire intended : 'I will be many, I will propagate myself'; then it created the waters (āpaḥ). That is why when a man feels fiery heat of grief or perspires, then arises out of the fire, water (of tears, of perspiration).

4. "The waters intended : 'We will be many, we will propagate ourselves'. Then they created food (*annam*). That is why when it rains there arises forth plentiful food; because, the food which a man eats, originates out of the waters.

THIRD PART (KHAṆḌA)

1. "Indeed, these beings here have three-fold seeds (i.e. kinds of origin) : Born out of the egg, born out of the living, and born out of the sprouting seed.

2. "That godhead intended : 'Well ! I will enter into these three divinities (Fire, Water and Food) with this living self (the individual soul) and will disseminate names and forms separately.

3. But I will make each one of them threefold'. — Then that god-head entered into these divinities with this living self and spread, out of one another names and forms separately;

4. "But he made each one of them threefold.

Now, how, O dear one, each one of these three divinities became threefold, you should learn it from me.

FOURTH PART (KHAṆḌA)

1. "What in the fire is the red form, is the form of fire, what is the white form, is that of water, what is the dark one, is of food. The fireness has vanished from the fire, the modification being a clinging to a word, a mere name; there are only three forms, in truth.

2. "What in the sun is the red form, is the form of fire, what is the white form, is that of water, what is the dark form, is that of food. The sun-ness has vanished from the sun, the modification being a clinging to a word, a mere name; there are only three forms, in truth.

3. "What in the moon is the red form, is the form of fire, what is the white form is that of water, what is the dark form is that of food. The moon-ness has vanished from the moon, the modification being a clinging to a word, a mere name; there are only three forms, in truth.

4. "What in the lightning is the red form, is the form of fire, what is the white form is that of water, what is the dark form, is that of food. The lightning-ness of the lightning has vanished, the modification being a clinging to a word, a mere name; there are only three forms, in truth.

5. "This, indeed, it was, what the forbears, great in wealth, great in the knowledge of the scriptures, knew when they said : 'Now, none can utter before us what we had not already heard, what we had not already understood, what we had not already known'. This they knew out of those (fire, water and food);

6. "because they knew what was like a red one as the form of fire, what was like a white one they knew as the form of water and what was like a dark one they knew as the form of food;

7. "and they knew what was like an unknown one (— read *iva* —) as a combination just of those divinities (fire, water, food).

"Now, O dear one, you should learn from me how of those three divinities, when they have reached the man, each of these becomes threefold.

Fifth Part (Khaṇḍa)

1. "The food, when it is eaten, is divided into three parts : That which is the grossest constituent becomes the faeces that which is the middling one becomes flesh, that which is the finest becomes Manas (mind).

2. "The water, which is drunk, is divided into three parts; that which is the grossest constituent becomes urine, that which

is the middling one becomes blood, that which is the finest one becomes Prāṇa (vital breath).

3. "Heat, when it is eaten, is divided into three parts; that which is the grossest constituent, becomes the bones, that which is the middling one becomes the marrow, that which is the finest becomes speech.

4. "Therefore, O dear one, the Manas (mind) consists of food, (breath) consists of water, and speech consists of heat or fire."

"Venerable Sir, teach me still further" said he (Śvetaketu) — "So be it" he (Āruṇi) replied.

Sixth Part (Khaṇḍa)

1. "That which in the coagulated milk (curds), O dear one, when it is churned, emerges upward, is the finest (essence); that becomes butter.

2. "So also, dear me, that which in the food, when it is eaten, emerges upward is the finest (essence); that becomes Manas (mind).

3. "And that which in the water, O dear one, when it is drunk emerges upward, is the finest (essence) : that becomes Prāṇa (vital breath).

4. "And that which in the heat, O dear one, when it is consumed, emerges upward, is the finest (essence), that becomes speech.

5. Therefore, O dear one, the Manas (Mind) consists of food, the Prāṇa (breath) consists of water, and heat or fire consists of speech."

— "Venerable Sir, teach me still further" he (Śvetaketu) said: "So be it" replied he (Āruṇi).

Seventh Part (Khaṇḍa)

"O dear one, man comprises sixteen parts; you should not eat just for fifteen days; but you may drink water as much as you like. The Prāṇa (the vital breath), which consists of water, will not escape out of you, if you drink water."

2. And he (Śvetaketu) did not eat throughout fifteen days.

Then he approached him (Āruṇi) and said : "What shall I recite, Sir ?" — "Recite the Ṛgverses, O dear one, (also) the sacrificial formulas (Yajus), the Sāma-chants" he (Āruṇi) said — "Ah ! they do not occur to me, Sir", replied he (Śvetaketu).

3. And the other (Āruṇi) said to him : "Just as, O dear one, of a great fire set up, there finally remains a (glowing) ember of the size of a glow-worm and through it, the fire no longer burns more (brightly), so also, O dear one, of the sixteen parts in you, only one still remains and through this you cannot recollect the Vedas. Now you should eat (food),

4. "after that you will hear from me more." Then he (Śvetaketu) ate and then again stepped towards him. Then he could answer everything which the other one (Āruṇi) asked him: And the father said to him:

5. "Just as, O dear one, of a great fire set up, at last only there remains only a (glowing) ember, of the size of a glow-worm and one again kindles it into a flame through the straw which he lays on it and consequently this (fire) burns again very brightly,

6. "so also, O dear one, one part from among the sixteen parts had remained in you and this was again kindled into a flame, through food with which it was supplied; through this you can again recollect the Vedas; because, O dear one, Manas (mind) consists of food, Prāṇa (breath) consists of water and speech consists of fire (heat)."

Thus he was instructed by him — was instructed by him.

Eighth Part (Khaṇḍa)

1. Uddālaka Āruṇi said to his son Śvetaketu : "Let me, O dear one, explain to you the state of sleep. When it is said that, a man sleeps, then he has attained to the (state of) union with the Being: He has entered into (or is united with) his own self; that is why one says of him : 'he sleeps' (*svapiti*) because he has entered into (— is united with —) himself (*svam apīta*).

2. "Just as a bird, who has been bound with a cord flies to once to this and then to that side and after it has not found, in any other way, a place of support, settles itself down in the place of bondage, so also, O dear one, the Manas (mind) flies

to this and that side and after it has not found, in any way, a point of support, lets itself settle down in the Prāṇa (Breath), because, the Prāṇa, O dear one, is the place to which the Manas is bound.

3. "Let me explain to you, O dear one, the hunger and the thirst. When it is said that a man is hungry, that happens because the water carries away the food eaten by him (*aśitam nayante*). And just as one speaks of a leader of the cows, a leader of the horses, a leader of men, so also one then calls the water as 'the leader which leads on nutrition (aśanāyā-the hunger easily split into aśa-nāyā). Hereby (during the carrying away of food by water for the building up of the body), know this (i.e. the body), O dear one, as the sprout arisen out of it (as the effect); the same cannot be without a root (a cause).

4. "But where else could this root be than in the food ? And in the same way, O dear one, go back tracing from food as the sprout to the water as the root, from the water, O dear one, as the sprout, go back tracing to the fire as the root, from the fire, O dear one, as the sprout, go back tracing to the Being as the root; O dear one, all these creatures have the Being as the root, the Being as the point of support, the Being as the foundation.

5. "Further, when it is said that a man is thirsty, it happens so because the fire (heat) carries away what has been drunk by him. And as one speaks of a leader of cows, a leader of horses, a leader of men, so also one then speaks of the fire (heat) as 'the leader of (who carries away) water' (*Udanyā*, 'the thirst,' divided into uda-nyā). Hereby (during the carrying away of water by fire or heat to the building up of the body) know this (this body), O dear one, as the sprout arisen out of that (as the effect); the same will not be without root (cause);

6. "but where else could this root be than in the water ? From the water, O dear one, as the sprout, go back tracing to the fire as the root, from the fire, O dear one, as the sprout go back tracing to the Being as the root; all these creatures have the Being as root, the Being as the point of support, the Being as the foundation.

"But how, O dear one, of these three divinities, when they have joined to man, does each of them become individually

threefold, as has been previously explained ? (See above 6.5.-1-4).

"In the case of man, O dear one, when he departs from here, speech enters into the Manas (mind), the Manas into the Prāṇa (the breath) and the Prāṇa into the highest divinity. — What that finest or most subtle essence (the unknowable entity) is,

7. it is this universe consisting of this, it is the real, it is the soul, that thou art, O Śvetaketu !"

— "Venerable Sir, teach me still further" said he (Śvetaketu). 'So be it' he replied.

NINTH PART (KHAṆḌA)

1. "When, O dear one, the bees prepare honey, they gather the juice of manifold trees and assemble the juice into a unity.

2. "So also, in that juice of these, no distinction is preserved as that of a particular tree whose juices they are, so also, indeed, O dear one, all these creatures, when they enter into the Being (in deep sleep and death), have no consciousness thereof, that they enter into the Being.

3. "Whatever they may be here — a tiger, a lion, or a wolf, or a boar, or a worm or a bird or a gadfly or a gnat, they are again born in these forms.

4. "This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, Śvetaketu !"

— "Venerable Sir, teach me still further" he (Śvetaketu) said. "So be it" he (Āruṇi) replied.

TENTH PART (KHAṆḌA)

1. "These rivers, O dear one, flow in the east towards the morning[1] and in the west towards evening; from ocean to ocean they flow (uniting themselves) they become purely ocean.[2]

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1. Deussen translates here the original Sanskrit words '*purastāt*' and *paścāt*' as 'towards morning' and 'towards evening'. It would be more appropriate to translate as others, later on, have done — as follows : "The eastern rivers flow east and western rivers flow west".

—Translator.

2. In order to make a difference between this image or simile and the

"Just as these (rivers) do not know that they are this river or that,

2. "so also, O dear one, all these creatures also know not, though they have come forth again out of the Being, that they again go forth out of the Being. Whether they may be here a tiger or a lion or a wolf or a boar or a worm or a bird or a gadfly or a gnat, what they may be, they are again born.

3. "This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !"

— "Venerable Sir, teach me still further" he (Śvetaketu) said — "So be it" he (Āruṇi) replied.

ELEVENTH PART (KHAṆḌA)

1. "When one, O dear one, cuts this big tree here at the root, it trickles sap, because it lives; when one cuts it in the middle, it trickless sap, because it lives; when one cuts it at the top, it, trickles sap, because it lives; thus it stands, penetrated through by the living self, prolific (abundant), and rejoicing.

2. "Now if life departs from one branch, that branch withers; if life departs from the second branch, that also withers; if life departs from the third branch, that also withers; if life departs from the whole tree the whole tree withers or dries up. Therefore, O dear one, you should mark (take notice of) this", he (Āruṇi) said.

3. "This body indeed dies if it is deserted by life; but this life does not die. This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !"

— "Venerable Sir, teach me still further" he (Śvetaketu) said. — "So be it" he (Āruṇi) replied.

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preceding one, I translated, following Śaṅkara, in my '*System des Vedānta*' (p. 285), this passage as follows : Out of the ocean (they come and) into the ocean they enter; in the ocean, therefore, they are born." But the text contains no trace of the return-back of ocean-water in the rivers (through clouds and rain).

TWELFTH PART (KHAṆḌA)

1. "Fetch me a fruit of that Nyagrodha (Banyan) tree there." "Here it is, Venerable Sir."

"Split it". — "It is split, Venerable Sir," "What do you see therein ?" "I see here, Venerable Sir, very fine seeds". "Split one of them." "It is split, Venerable Sir !" "What do you see therein ?" "Nothing at all, Venerable Sir !"

2. Then he (Āruṇi) spoke : "That finest essence which you do not perceive, O dear one — out of this finest essence, indeed, this great Nyagrodha tree has arisen.

3. "Believe, my dear, this universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Svetaketu !"

"Teach me still further, venerable Sir."
"So be it" he (Āruṇi) said.

THIRTEENTH PART (KHAṆḌA)

1. "Put this piece of salt, here, in water and come again tomorrow to me." — He did it. Then he (Āruṇi) said : "Bring me the salt which you had put into the water last evening." He groped, feeling after it and found nothing of it; because it was completely dissolved.

2. "Taste that water from this side ! How does it taste ?" — "Saltish" — "Taste it from the middle ! — How does it taste ?" "Saltish" — "Taste it from that side ! — How does it taste ?" "Saltish". — "Let it (water with salt) be there; seat yourself by my side." He did it (and said): "It (salt in water) is always still present." Then the other one (Āruṇi) said : "Indeed, you do not perceive the Being here in the body but is, nevertheless, therein." —

3. "This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !"

— "Venerable Sir, instruct me still further !" — "So be it" he (Āruṇi) said.

FOURTEENTH PART (KHAṆḌA)

1. "Just as, O dear one, a man who, with eyes bandaged, is led away out of the region of Gandhāra and then is forsaken in a deserted uninhabited place, will grope blowing (breathlessly, heavily) (*pradhmāyīta*) (now) towards the north or towards the south, because he has been led away with bandaged eyes and has been left in an uninhabited place with bandaged eyes,

2. "but thereafter somebody has removed the bandage from him and said to him : 'There lie the Gandhāra regions beyond; go thither from here', he reaches home in the Gandhāra region, inquiring further from village to village, instructed by others and (now quite) sensible; in the same way a man, who has here found a teacher, attains knowledge : 'I would belong to (get involved in) this (drift of worldly existence) until I have been released; thereafter I shall reach my home',

3. "This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !"

— "Venerable Sir, teach me still further" — "So be it" he (Āruṇi) said.

FIFTEENTH PART (KHAṆḌA)

1. "Around a man dangerously ill, his relatives sit and ask him: 'Do you recognize me ? Do you recognize me ?' — As long as his speech has not entered into Manas (mind), his Manas into Prāṇa (vital breath), his Prāṇa into the fire (heat), the fire (heat) into the highest godhead, so long he recognizes them;

2. "but after his speech has entered into the Manas, his Manas into the Prāṇa, his Prāṇa into the fire (heat), his fire into the highest godhead, then he recognizes them no more.

3. "This universe consists of what that finest essence is, it is the real, it is the soul, that thou art, O Śvetaketu !"

— "Venerable Sir, teach me still further". — "So be it" he (Āruṇi) said.

SIXTEENTH PART (KHAṆḌA)

1. "O dear one, they bring a man here with his hands tied and shout : 'He has robbed, he has committed a theft. Make a hatchet glowing redhot for him !' If he is the perpetrator (of the crime), he makes himself untrue. Uttering untruth he covers himself in untruth, seizes the glowing hatchet burns himself and is executed.

2. "But if he is not the perpetrator, he makes himself true; uttering truth, he covers himself in truth, seizes, the glowing hatchet, does not burn himself, and is released. (i.e. From untruth, follows bondage, from truth deliverance — Brahma-sūtra).

3. "This universe consists of that (the truth) on account of which he is not burnt, it is the real, it is the soul, that thou art, O Svetaketu !"

Thus he (Śvetaketu) was taught by him — taught by him.

SEVENTH CHAPTER (PRĀPAṬHAKA)

[After the knowledge had attained a breakthrough as already in the hymns of the Ṛgveda (1.164; 10.129), that all gods, worlds and beings depend upon a unity — one ultimate principle, there was and there still remained the further task to determine this one more closely. Typical of such an inquiry into it is, above all, the Prajāpati-hymn (Ṛgveda 10.121). But this inquiry also continued itself in the period of the *Brāhmaṇas* and after one had made a further advance in the Upaniṣads towards the characterization of that one principle as the Brahman or the Ātman, the question just remained still ventilated (open) what one has to understand and adore as the Brahman, as the Ātman. Usually this inquiry appears in the form of a disputation in which the part open to doubt presents a series of definitions which then are disproved and lead to right knowledge. The examples of this kind are numerous. Thus in Bṛh. 2.1 (Kauṣ. 4) Gārgya Bālāki volunteers to explain to the King Ajātaśatru to explain the Brahman and presents, one after another, twelve (in Kauṣ. sixteen) definitions of the same, which (however) have been found inadequate. In Bṛh. 3, 9, 10-18, 26 Vidagdha, when asked by Yājñavalkya with regard to "the spirit (*puruṣa*) which is the highest summit or acme of personality (*sarvasya ātmanah parāyaṇam*)," sets forth one after another eight definitions of the same but he fails to mention (the spirit which is the essence of the Upaniṣadic teaching (*aupanisadaḥ Puruṣah*), which is superior to all others,for which failure he is required to undergo bodily expiation. In Bṛh. 4.1, six definitions of another teacher are criticized by Yājñavalkya and are rectified through one of a higher comprehension. It is not only the opponents from whose mouth, inade-

quate definitions emerge, In Chānd. 5.11-24, it is mentioned that six Brāhmanas seek explanation about the *Ātman Vaiśvānara.* After they have given a one-sided explanation of it as the heavens, as the sun, as the wind, as the ether, as the waters and as the earth, they are taught by the King Aśvapati about the true nature of the *Ātman* Vaiśvānara. In the Taitt. 3, it is Bhrgu himself, who, led by his father, is raised, through repeated mortifications, to a step-by-step progressive knowledge of comprehending the Brahman as food, as Prāna (vital breath), as Manas (mind), as consciousness (intelligence), and as bliss. In Chānd. 8.7-12, Prajāpti, teaching Indra, offers three elucidations of Ātman or the self, as the physical body, as the individual soul and as the highest soul, which represent the three steps of knowledge deepening itself step by step.

Of this kind, is also the present section in which (as usual, a Brāhmaṇa is taught by a Ksatriya) Nārada, as the highest representative of Brāhmanahood (cf. Bhagavadgītā 10.26 where Krsṇa says : "I am Nārada among the divine sages") has been taught by a war-god *Sanatkumāra* or *Skanda* as the highest representative of the Ksatriyas (cf. Bhagavadgītā 10.24 "Among the generals I am Skanda"). One after another Sanatkumārā sets forth sixteen ways to adore the Brahman, as *nāman, vāc, manas, saṁkalpa, cittam, dhyānam, vijñānam balam, annam, āpaḥ, tejas, ākāśa, smara, aśā, Prāṇa* and the highest of all — *bhūman.* Every following form of adoration is explained as the greater (*bhūyas*) than the preceding one, up to the *Bhūman* itself — positively the 'greatest' or 'the infinite, unlimitedness', which, resting or remaining in its own majesty, has everything in itself, nothing outside itself, which is identical with the 'I' (*aham*) and the Self (*Ātman*), which is present everywhere which comes into manifestation in all the thousands of beings and the knowledge of which alone brings about freedom and dissolution (the untying) of all the knots'. Thus herein lies positively clearly the elevation from all the finite and the restricted to the *bhūman* as the infinite and unlimited. Still the steps, through which this progress to the infinite is described, appear to be now and then rather odd. We will survey them in short:

1. All Vedic and worldly knowledge which Nārada possesses and the inadequacy of which he himself already knows so much that it does not give him the sought-for satisfaction or joy, is a mere name (*nāman*) and is, as such, worthy of adoration. "He who adores the *name* as Brahman" reaps rich rewards; but the Brahman, the Ātman, whatever, it may be, is in every way the greatest of all — and there is still something greater than the name.

2. Greater than the name is the speech (*vāc*) because it makes manifest the name and, along with it, everything in the world.

3. Greater than the speech is the *Manas* (understanding or intellect and at the same time the conscious will, here particularly the latter) because it is occupied with speech and name, just as the hand seizes the two fruits.

4. Greater than the Manas is the resolution (i.e. the idea or conception *saṁkalpa*) because the will is dependent on resolution just as the speech and name are dependent on the will.

5. Greater than the resolution is the thought (*cittam*) because the resolution, the will etc. depend on it.

6. Greater than the thought is the reflection or meditation (*dhyānam*); there is no reason given for this statement; instead of this, there is found only a hint towards the idea that everything great, resting in itself 'meditates as it were'.

7. Greater than thought is knowledge (*vijñānam*) because it (— the proof given is not connected with 6 above but with 2 —) knows (*vijānāti*) everything that the speech makes manifest (according to 2 above) and along with it everything in the world.

8. Greater than knowledge is strength (or vigour) (*balam*) because one with abundant strength is abler than one abounding in knowledge. — This is a very surprising transition of thought particularly for the Indian consciousness which, otherwise, seeks instead the essence of things in the intellectual. Still more strange is the following:

9. Greater than strength is food or nutrition (*annam*) because all physical and mental power depends on it.

10. Greater than the food is water (*āpah*) because all growth, along with nutrition and everything connected with it, depends on it.

11. Greater than the water is the fire or heat (*tejas*) because the rain customarily follows the solar heat and lightning.

12. Greater than the heat is the ether (or space *ākāśa*) because in it are contained the sun, the moon, the stars, the lightning and fire as the carriers of heat and also on account of the dependence of human drives and impulses on it.

Strange as is the transition from the psychical factors 2-7 through the intermediate meditation of *balam* to the elements 9-12, it has its analogue in *Chānd.* 6-5 according to which Manas, Prāna and Speech are dependent on food, water and heat. — But entirely unintelligible is the present following rebound to the psychical in order to reach Prāṇa through memory and hope.

13. Greater still than the ether is memory (the remembrance *smara*) because without it, the human drive or effort, dependent on ether according to 12 above, would not be possible.

14. Greater than the memory is hope (*āśā*) because it kindles the memory (the will spurs the intellect).

15. Greater than the hope is the Prāna (the breath, the life). The reason for this statement is not given; but there well follows a description of Prāṇa which, just as the hub holds together all the spokes, above all likewise holds together all the constituents of the body and, according to this extract, of the body of which only a worthless covering remains. — This comprehension of Prāṇa as Brahman is as surpassing or excelling just as the earlier ones. He, who possesses it, is one who excels other in discussion (*ativādin*) i.e. who conquers all others in the discussion-contest. And still it is not the highest attainable; because it is only this empirical form of phenomena as an individual soul which has

juxtaposed itself as the subject against the object and is, therefore, finite and tiny. It becomes the highest soul encompassing all, when one strips off this empirical form of phenomenon — when one abrogating the distinction between subject and object, elevates himself to full infinitude (*bhūman*). This occurs in the following way:

Only he is really a speaker excelling all; he excels all in controversy through the truth; this truth depends on knowledge, knowledge on thought, thought on faith; faith depends on that which lies at the root of all, that feeling about what lies at the root of depends on creation, creation depends on desire or joy, which last depends on the infinitude. The joy which comes from infinitude—why? it is identical with it (*yo vai bhūmā tat sukham*)—need not be understood as the individual joy but the bliss (mostly named as *ānanda*) as the attribute of the godhead. Correspondingly the creation (kṛti) is not that of the individual but the divine creative activity flowing out of the abundance of the joy of being or becoming; with it is united one who elevates himself on the way of knowledge, thought, and faith (*śraddhā*, which literally means 'uniting by a bond' with the divine) towards '*niḥstha*' ('the development out of'—better, perhaps, '*niṣṭhā*'—i.e. 'being rooted in'—the divine.) Accordingly, the passage appears to describe the step-by-step elevation of the Prāna containing, no doubt, the dlvine but also abundance of multiplicity belonging to it, to the Bhūman, the Infinitude, in which all distinctions vanish, as a consequence of which the knowing one himself becomes one with the object and enters into it.

Then the description of Bhūman, the Infinitude, that follows is magnificent : The infinitude does not see, hear, know anything outside itself and being immortal rests alone in its own supra-mundane majesty and like the 'I' the soul, which is identical with it, is directly fully present in all places. He, who leading his life from this viewpoint, has his joy only in the Ātman and knows that everything is conditional on the Ātman, is free, is raised above death, pain and sorrow and again finds his 'I' in all the thousand appearances of cereation.[1]

How could a thinker, who commanded such elevated views find pleasure in those preceding definitions which tire the reader and lessen the interest on the main points ? As opposing the contrary opinions, they would still rather be tolerated. But they appear as series of attempts to excel (browbeat) others in the definitions of Brahman itself through continually greater and greater (definitions), and under these circumstances everyone is obliged to take an objection to the arbitrariness of the choice (in definitions) and still more to the arbitrariness in the ordering of the elements in the series. Thus it is wholly similar to the case of Plato in the Sophista in which the puerile and

1. On a less elevated plane stands the supplement 26.2 (which may well have been inserted by another hand), which understands the material all-penetration in the sense of a reproduction in the way the Yogin does and makes the purity of the soul dependent on the purity of physical nutrition. This word-play or pun on Skanda is not of much worth.

careless careless definitions of the Sophists been introduced before the profound investigations and we shall be compelled to aquiesce in the fact that both the thinkers, when they introduce an apparently so unsuitable introduction to their own communicative thoughts, they may well have had their own special grounds which can however, no more be known by us— just as I then formerly have put forth a hypothesis for the Diaresen of the Platonic Sophists, which even today after twentyflve years, appears throughout evident (cf. my *Commentis de Platonis Sophistae Compositione de ac doctrina*, Bonnae 1869. p. 69 ff.)

FIRST PART (KHAṆḌA)

1. "Teach me, venerable Sir!" — With these words Nārada approached Sanatkumāra. He (Sanatkumāra) said to him : "Tell me, what you already know; then I will impart to you what lies outside it".

2. And the other (Nārada) said, "I have, O Venerable Sir, learnt the Ṛgveda, Yajurveda, Sāmaveda, the Atharvaveda as the fourth, the epic and mythological poems as the fifth Veda, grammar, the ritual concerning the Manes, arithmetic, *mantik*, counting or reckoning of time, dialectic, politics, divine lore, the lore of the prayer, the lore of the ghosts, the science of warfare, astronomy, spell against serpents, the art of the muse (literally, of demigods 'deva-jana'); — this it is, O venerable Sir, that I have leaant;

3. "And thus I am, O venerable Sir, no doubt learned in scriptures but not in the lore of the Ātman. Because I have heard from such as are like you that he who knows the Ātman, overcomes sorrow; but, Venerable Sir, I am afflicted with sorrow; that is why you will carry me, O Sir, to that yonder beach beyond sorrow!"

And he (Sanatkumāra) said to him : "Everything that you have studied is mere name (*nāman*).

4. "The Ṛgveda, Yajurveda, Sāmaveda, the Atharvaveda as the fourth, the epic and mythological poems as the fifth Veda, grammar the ritual of the manes, arithmetic, mantik, reckoning of time, dialectic, politics, the divine lore, the lore of prayer, the lore of the ghosts, the science of warfare, astronomy, spell against serpents and the art of the muse — all these are a name, —everything of this is a name. You may adore the name!

5. "He who adores the name as Brahman — so far as the name extends itself that far, over that extent, he will be entitled to move about according to his liking, that is why that he adores the name as Brahman."

"Is there, O venerable Sir, anything greater than the name?"

"Well, there is one greater than the name."

"You will explain it to me, Sir!"

SECOND PART (KHAṆḌA)

1. "The speech (*vāc*), indeed is greater than the name. Because it is the speech which utters forth the Ṛgveda, the Yajurveda, the Sāmaveda, the Atharvaveda as the fourth (Veda), grammar, ritual about the names, arithmetic, mantik, reckoning of time, dialectic, politics, divine lore, the lore of prayer, the lore of the ghosts, the science of warfare, astronomy, spell against serpents, and the art of the muse, in addition the heaven and the earth, the wind, the ether, the waters and the fire, the gods and men, the domestic animals and birds, the plants and trees, the wild animals down to the worms, flies and ants, the right and wrong, truth and untruth, good and evil, gratifying and ungratifying; had there been no speech, they could not have uttered right and wrong, nor good nor evil, nor gratifying nor ungratifying; because only the speech utters every one of these, you should adore the speech!

3, "He who adores speech as Brahman, as far as the speech extends itself, that far over that extent, he will be entitled to move about according to as he likes; that is why he adores speech as Brahman."

— "Venerable Sir, is there something greater than the speech?"

"Well, there is one greater than the speech."

—"That you will explain to me, Sir".

THIRD PART (KHAṆḌA)

1. "The *Manas* (mind), indeed, is greater than the speech. Just as a fist holds within itself two acorns or two berries or two (dice —) nuts, so also the *Manas* (mind) encompasses the speech and the name. When one directs his mind (*Manas*) towards

the study of holy psalms or songs and sayings, he studies them; or (if one directs his mind) towards accomplishing the works, he accomplishes them; or if towards desiring sons and cattle, he desires them, or towards desiring this world and that yonder world, he desires them. Because the Manas is the Ātman, the Manas is the world, the Manas is the Brahman, you should adore the Manas!

2. "He who adores the Manas as Brahman so far as the Manas extends itself, that far, over that extent, he will been-titled to move about according as he likes; that is why he adores the Manas as the Brahman."

—"Is there, venerable Sir, anything greater than the Manas?"

"Well, there is one greater than the Manas."

—That Sir, you will please explain to me."

FOURTH PART (KHAṆḌA)

1. "The resolution (*saṁkalpa*) is indeed, greater than the Manas; because when one resolves on something, then he directs his mind to letting his speech utter, again he lets his speech to speak out the name, in the name are included the songs or psalms and sayings, in the songs or psalms and the sayings are included the works or actions.

2. "All these have their point of unity in the resolution (*saṁkalpa*), their self in the resolution and are founded on resolution. Through resolution, are realized (*saṁkalpante*) heaven and earth,[1] through the resolution are realized the wind and the ether, the water and the fire; by their formation (saṁkḷpti), the rain comes about; on the formation of rain food comes into being, on the formation of food, the vital breath comes into being, on the realization of the vital breath, the songs and sayings come into existence; on the realization of songs and sayings, the works or actions come into being,

1. Cf. the usual statement : "That godhead intended or deliberated (*aikṣata*), then it created" etc. In the passage that follows (above in the body of the text), the interplay on the words between *Saṁkalpayati* ('to present in the right order or arrangement' (to resolve)),—and *samkalpate* (to be in right order or arrangement) can only be imperfectly rendered or translated.

on the accomplishment of works, the world comes into existence; on the coming into existence of the world everything comes into existence; this is the resolution; you should adore the resolution.

3. "He, who adores the resolution as Brahman, reaches the worlds brought into being through resolution; as one who stands steadfast, he attains the steadfast worlds; as one who is well-established, he attains the well-established worlds; as one who is unwavering he attains the unwavering worlds, and as far as the resolution extends itself, over that extent, he is entitled to move about according to his liking; that is why he adores resolution (saṁkalpa) as the Brahman."

—"Is there, venerabie Sir, anything greater than the resolution?"

"Well, there is one greater than the resolution."

— "That you will please, Sir, explain to me."

FIFTH PART (KHAṆḌA)

1. "The thought (*cittam*), indeed, is greater than the resolution; because one first conceives a thought, then he conceives a resolution; then he directs his Manas (mind) on it; then he lets the speech utter, consequently lets his speech utter the name; in the name are included the songs and sayings; in the songs and sayings are included works or deeds.

2. "All these have their point of unity in thought, their self in the thought, they are based on thought. That is why, when a man knows much and has no thought, one says of him: 'He is not (of importance), what he also knows (is not important); because had he been really wise, he would not have been devoid of thought': but even if he knew only a little and has thought regarding it, the people for that reason listen to him. Therefore, thought is the point of unity of all that, the thought is the self, the thought is the supporting ground; you should adore the thought!

3. "He who adores the thought as Brahman, attains the worlds thought by him; as one who stands steadfast, he attains the steadfast worlds; as one who is well-established attains the well-established worlds; as one, who is unwavering, attains the

unwavering; so far as thought extends itself, that far, over that extent, he is entitled to move about according to his liking; that is why he adores the thought as the Brahman."

—"Is there, venerable Sir, anything greater than the thought?"

"Well, there is one greater than the thought."

—"That you, Sir, will please explain to me."

Sixth Part (Khaṇḍa)

1. "Meditation (dhyānam), indeed, is greater than thought. The earth meditates, as it were; the aerial space meditates, as it were; the heavens meditate as it were; the water meditates, as it were; the mountains meditate, as it were; the gods and men meditate, as it were. That is why those, who attain greatness among men, have got the gift of meditation, as it were, as their share. But those, who are petty, are quarrelsome, informants (tale-bearers) and spread evil slander; whereas the superior or the great ones have got the gift of meditation, as it were, as their share; you should adore the meditation!

2. "He who adores the meditation, as far as meditation extends itself, so far, over that extent, he is entitled to move about according to his liking; that is why he adores the meditation as the Brahman."

—"Is there, venerable Sir, anything greater than the meditation?"

"Well, there is one greater than meditation."

—"That you, Sir, will please explain to me!"

Seventh Part (Khaṇḍa)

1. "The knowledge (*vijñānam*), indeed, is greater than the meditation; because it is through the knowledge that one knows the Ṛgveda, the Yajurveda, the Sāmaveda, the Atharvaveda as the fourth one, the epic and mythological poems as the fifth Veda, grammar, ritual about the manes, arithmetic, mantik, reckoning of time, dialectic, politics, divine lore, the lore of prayer, the lore of (the spell against) ghosts, the science of warfare, astronomy, the spell against the serpents and the art of the muse, in addition the heaven and the earth, wind, ether, water and fire, the gods and men, the domestic animals and the

birds, the plants and the trees, the wild animals down to the worms, flies and ants, right and wrong, truth and untruth, good and evil, the gratifying and the ungratifying, food and drink, this world and the yonder world. One knows all this through the knowledge; you must, therefore, adore knowledge!

2. "He, who adores as the Brahman the knowledge, attains the worlds abounding in understanding and knowledge and as far as knowledge extends itself, that far, over that extent, he is entitled to move about according to his liking; that is why he adores the knowledge as the Brahman."

— "Is there, venerable Sir, anything greater than the knowledge?"

"Well, there is one greater than the knowledge."

— "That, Sir, you will please explain to me."

EIGHTH PART (KHAṆḌA)

1. "The strength (*balam*), indeed, is greater than the knowledge; because one abounding in strength makes even a hundred men, abounding in knowledge, tremble. But if one is strong, he is vigorous (active); if one is vigorous, he goes about, he comes to the people; when he comes to the people, he gets something to see, to hear, to think, to learn, to create and to know. Through strength, the earth continues to exist, through strength the aerial space, through strength the heavens, through strength the mountains, through strength gods and men; through strength the domestic animals, and birds, the plants and the trees, the wild animals, down to the worms, flies and the ants continue to exist; through strength the world continues to exist; you should adore the strength!

2. "He who adores the strength as Brahman, — so far as the strength extends itself, that far, over that extent, he is entitled to move about according to his liking; that is why he adores the strength as the Brahman."

—"Is there, venerable Sir, anything greater than the strength ?"

"Well, there is one greater than the strength."

"That, Sir, you will please explain it to me !"

NINTH PART (KHAṆḌA)

1. "The food (*annam*), indeed, is greater than the strength. That is why if one does not eat for ten (days and) nights, well he, no doubt, continues to remain alive, but he becomes such a one that he does not see, does not hear any one, does not think, does not learn, does not create, does not know; but after the inflowing of food (into his body) he again becomes such a one that he sees one, hears one, thinks, learns, creates, knows; you should adore food as the Brahman!

2. "He, who adores the food as the Brahman, he attains the world abounding in food and drink; and as far as the food extends itself, so far, over that extent, he is entitled to move about according to his liking; that is why he adores the food as the Brahman."

— "Is there, venerable Sir, anything greater than the food ?"

"Well, there is one greater than the food."

"That, Sir, you will please explain to me!"

TENTH PART (KHAṆḌA)

1. "The water, (āpaḥ), indeed, are greater than the food. That is why when it does not rain copiously, the living creatures become haggard (sickly) because one thinks that the food will become scarce; but when it rains copiously, the living creatures become glad, because one thinks that there will be much food. Only these waters, in a solidified condition, are this earth the aerial space, the heavens, the mountains, the gods and men, the domestic animals and birds, the plants and the trees, the wild animals down to the worms, flies and ants; they are only the waters in a solidified condition; you should adore the water!

2. "He who adores the waters as the Brahman, attains all his desires and he will participate in the saturation (the satisfaction) of his desires; and as far as the waters extend themselves, that far, over that extent, he is entitled to move about according to his liking; that is why that he adores the waters as the Brahman."

"Is there, venerable Sir, anything greater than the waters?"

"Well, there is one greater than the waters."

"That, Sir, you will please explain to me."

ELEVENTH PART (KHAṆḌA)

1. The fiery heat (*tejas*) is, indeed, greater than the waters. Because, it is this (*tejas*) which, when it holds back the wind, heats the world-space; then they say: It is oppressively hot, scorchingly hot, certainly there will be rain. It is heat which announces this first and lets the waters stream down. Then it happens that while the lightnings quiver upwards and sidewards the thunder rolls. That is why they say, 'it lightens, it thunders, certainly there will be rain.' It is, therefore, the heat which first announces it and then lets the water stream down; you should adore the heat!

2. "He who adores the heat as the Brahman, he becomes full of splendour and attains the world which has overcome darkness, which is abounding in heat and splendour. As far as heat extends itself, that far, over that extent, he is entitled to move about according to his liking; that is why he adores the heat as the Brahman."

—"Is there, venerable Sir, anything greater than the heat ?"

"Well, there is one greater than heat."

"That, Sir, you will please explain to me!"

TWELFTH PART (KHAṆḌA)

1. "The world-space (ether, ākāśa) is greater than the heat; because in the world-space are both, the sun and the moon, in it are lightning, stars, and fire; it is on account of space that one calls out, one hears, one replies. In the world-space, one rejoices and one does not rejoice; one is born in the space, one is born into the world-space; you should adore the world-space!

2. "He, who adores the world-space as the Brahman, attains the world abounding in space, the world which is uncramped and widely extending; and so far as the world-space extends

itself so far, over that extent, he is entitled to move about according to his liking; that is why he adores the world-space as the Brahman."

—"Is there, venerable Sir, anything greater than the world-space?"

"Well, there is one greater than space".

—"That, Sir, you will please explain to me!"

THIRTEENTH PART (KHAṆḌA)

1. "The memory (*smara*) is, indeed, greater than the world-space; that is why when many sit together, if they would be without memory, they would not be able to hear any one, nor they would be able to think or know (recognize); but if they had memory, they would hear, would think, would recognize; because only through memory, one recognizes even his own child, through memory, his cattle; you should adore memory!

2. "He who adores the memory as the Brahman—so far the memory extends itself, that far over that extent, he is entitled to move about according to his liking; that is why he adores the memory as the Brahman."

—"Is there, venerable Sir, anything greater than the memory?"

"Well, there is one greater than memory."

"That, Sir, you will explain to me!"

FOURTEENTH PART (KHAṆḌA)

1. "The hope is, indeed, greater than memory; because through hope, the memory is kindled, it learns the sacred hymns and the sayings; one then accomplishes holy deeds, cherishes a desire for sons and cattle, for this world and the yonder world; you should adore hope!

2. "He, who adores the hope as the Brahman, brings through the hope all his wishes to fulfillment, his prayers will never become fruitless; and so far as the hope extends itself, that far, over that extent, he is entitled to move about according to his liking; that is why he adores the hope as the Brahman."

—"Is there, venerable Sir, anything greater than hope?"
"Well, there is one greater than hope."
"That, Sir, you will please explain to me!"

FIFTEENTH PART (KHAṆḌA)

1. "The life (the Breath *Prāṇa*) is, indeed, greater than hope; because just as the spokes are inserted in (fixed to) the hub, so also everything is attached to this life. The life proceeds through the life (the breath), the life (the breath) gives the life; it bestows life (on a living creature). The life is the father and is the mother, the life is the brother and sister, the life is the teacher and the Brāhmaṇa.

2. That is why when anybody snubs harshly his father or mother or brother or sister or teacher or a Brāhmaṇa, one says: "fie on you! You are a murderer of the father, a murderer of the mother, a murderer of the brother, a murderer of the sister, a murderer of the teacher, a murderer of a Brāhmaṇa;[1]

3. "but, after life has departed from them, when one knocks into them with a spear, (while they are lying on the funeral fire,) and burns them with their hair and skin, one does *not* say of him (who does so): "You are a murderer of the father, a murderer of the mother, a murderer of the brother, a murderer of the sister, the murderer of the teacher, the murderer of the Brāhmaṇa";

4. "because it is life only what all this is. Indeed, he who sees, thinks and knows, is one who excels all others in speech; and if one says to him: 'You are an all-surpassing speaker' he should admit it and not deny it."

SIXTEENTH PART (KHAṆḌA)

1. "But he who surpasses others in speech through truth, he is the right all-surpassing speaker!"

—"Venerable Sir, I would like to surpass in speech through truth!"

"One must, therefore, seek to know the truth (*satyam*)."

"Sir, I would like to know the truth."

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1. cf. 1 John. 3.15.

SEVENTEENTH PART (KHAṆḌA)

1. "When one knows something, he speaks the truth; he does not speak the truth if he does not know; only one who knows, speaks the truth. One must, therefore, seek (to know) to get the knowledge (vijñānam)."

—"Sir, I would like to know this knowledge."

EIGHTEENTH PART (KHAṆḌA)

1. "One knows, when one thinks; without thinking there is no knowledge; knowledge comes only through thinking. One must, therefore, seek to know the thinking (*mati*).

—"Sir, I would like to know the thinking!"

NINETEENTH PART (KHAṆḌA)

1. "One thinks, if he believes; there is no thinking without belief or faith (cf. credo, ut intelligam); only one who has faith, has thinking. One must, therefore, seek to know faith (*śraddhā*).

—"Sir. I would like to know faith!"

TWENTIETH PART (KHAṆḌA)

1. "One believes, when one grows forth out of (*nistiṣṭhati* or *nitiṣṭhati*, is rooted in or has moorings in) something. Without growing forth (without being rooted in it) there is no faith. He has faith or believes in that out of which he has grown forth (or in which he is rooted in). One must, therefore, seek to know the growing forth (niḥsṭhā) or (*niṣṭhā*) being rooted in.

—"Sir, I would like to know the growing forth (the moorings)!"

TWENTYFIRST PART (KHAṆḌA)

1. "One grows forth out of something (or is rooted therein) when he creates; without creation, there is no growing forth

(being rooted in). One must, therefore, seek to know the creative activity (*kṛti*)."

—"Sir, I would like to know the creative activity!"

TWENTYSECOND PART (KHAṆḌA)

1. "One creates, when one experiences joy; without the experience of joy, there is no creation; only he who has experienced joy, creates. One must, therefore, seek to know joy (*sukham*)."

—"Sir, I would like to know joy!"

TWENTYTHIRD PART (KHAṆḌA)

1. "The joy consists in unlimitedness (greatness *bhūman*); in the limitedness (smallness) there is no joy; only unlimitedness is joy. One must, therefore, seek the unlimitedness (*bhūman*).

—"Sir, I would like to know the unlimitedness or infinity!"

TWENTYFOURTH PART (KHAṆḌA)

1· "When any one does not see any other thing, hear any other thing, does not know any other thing (outside himself), it is the unlimitedness; when he sees any other thing, hears any other thing, sees any other thing, it is the limited one. The unlimited one is the immortal one, the limited one is the mortal one.[1]

—"But on what is it (the unlimited one) based, Sir?"

"It is based on its own greatness or, if one could like, not on greatness at all.

2. "Because in this world, one understands, as greatness, many cows and horses, elephants and gold, slaves and women, fields and territory.[2] But I do not mean that, do not mean

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1. "For, that which is not everlasting is effected. What is not (effected) is everything" (Translated from the Greek original"—(Melissus ap. Simplic. in Aristotle's Phys. f. 23 b).

2. The original Sanskrit word is 'āyatanāni', which really means 'houses, abodes'. —Translator

that, "he (Sanatkumāra) said, "because it is always dependent or based on another (outside itself)."

TWENTYFIFTH PART (KHAṆḌA)

1. "But it (the unlimited one) is below and above, in the west and in the east, in the south and in the north; it is the whole world.

"Out of it follows the instruction about the I-consciousness (*ahaṁkāra*): I (*aham*) am below and above, in the west and in the east, in the south and in the north; I am the whole world.

2. "Out of this follows the instruction about the soul (Ātman); the soul is below and above, in the west and in the east, in the south and in the north; the soul (Ātman) is this great world.

"He who thus sees, thinks and knows, rejoicing in the soul playing (joyfully) with it, copulating and enjoying with it such a one is autonomous (sva-rāj) and there is freedom (to go anywhere) for him in all the worlds; but those who regard or think otherwise, are heteronomous (*anya-rājānaḥ*), their blessedness[1] is perishable, and there is no freedom for them (to move at will). in all the worlds (*akāmacāraḥ*).

TWENTYSIXTH PART (KHAṆḌA)

1. "Indeed, for him who thus sees, thinks and knows, the life (vital breath) arises out of his soul, the hope arises out of his soul, the memory arises out of his soul, the world-space out of his soul, the heat (fire) out of his soul, the water out of his soul, the creation and dissolution out of his soul, the food out of his soul, the strength out of his soul, the intelligent knowledge out of his soul, the meditation out of his soul, the thought out of his soul, the resolution out of his soul, the Manas out of his soul, the speech out of his soul, the name out of his soul, the holy hymns and sayings out of his soul, the

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1. The original Sanskrit word is 'Kṣayyalokāḥ' which should be translated as 'their heavenly worlds are perishable".

—Translator

holy deeds out of his soul—the whole world arises out of his soul.

2. "About this is the following verse :

The seeing (knowing) one sees not death nor sickness nor distress;
The seeing one sees only the All
He penetrates the all everywhere
He (the soul) is one-fold (∪), is theerfold
He is fivefold, is sevenfold,
And he is even ninefold,
He is, as it is taught, also elevenfold,
He is also one hundered thousandfold
Yea, he is twenty thousandfold.

He takes pure food and he is pure; while he is pure, his teaching remains true; while he remains true or faithful in recollection or memory he is entitled to the loosening of all the knots (of his personality). After the impurity is removed away from him (through the above-mentioned purity of nutrition or food), the holy Sanatkumāra shows to him (as he once showed to Nārada) the yonder bank beyond darkness (through the present section of the Upaniṣad) ; (that is why) they call him *Skanda* (the surmounter) — they call him *Skanda.*

EIGHTH CHAPTER (PRAPĀṬHAKA)

[This last section of the Upaniṣad, apart from the two short concluding prayers of the outgoing pupil (13, 14) and one concluding exhortation to the same (15), consists of two closely related subsections; the first (1-6) of these deals with the way to the Ātman, in the form of instruction of the future teacher, while the second subsection (7-12) elucidates the distinction between the true and the false Ātman, in the form of the teaching imparted to god Indra by Prajāpati.

A. The Way to Ātman
Parts 1-6

1. In the Brahman city of the body and particularly in the blossoming lotus of the heart, there is a small space (*dahara ākāśaḥ*) which in reality, is as big as the infinite world-space and like the latter resolves in itself all the worlds and all gods, everything that one possesses or does not possess. The Ātman living in it is not affected by death, decay and evil; and

whereas all who strive after rewards, this world and the yonder world, pursue the perishable and remain fettered in all the worlds, one, on the other hand, who has realized the Ātman is free (—no more a servant of unrealized wishes—) and in complete possession of all true wishes (which are not directed towards the illusion of worldly life).

2. These 'true wishes' are here delineated in a rather odd, clumsy manner. He who possesses them, can, through a mere idea, conjure up everything possible and enjoy the worlds of the father, the mother, the brother, the sister, the friends, also the worlds of fine fragrance and of garlands, of food and drink, of song and music and of (beautiful) women. This subsection from its spirit and tone, stands off so much from the whole and interrupts and disturbs the whole context which is directly connected with 3.1 and the conclusion of 1, that we conjecture in it a perceptible delineation of ideas 3.2 by another hand (*atha ye ca asya iha jīvā, ye ca pretā, yac ca anyad icchan na labhate, sarvam tad atra gatvā vindate*) —perhaps by the same hand which, at the conclusion of the previous chapter (*Prapāṭhaka*), explained the fulfillment of all things in the sense of a magical unfoldment of one person into many manifold individuals (cf. note on page 175).

3. In the ordinary man, these true wishes are covered with untruth and an ordinary man does not find the world of Brahman, though he daily enters into it in deep sleep, and therefore, he thinks, when his family members die, that he has lost them; the man of knowledge, on the other hand, finds the world of Brahman and all his true wishes in it 'when he enters here (namely in the heart) (*atra gatvā*)' (not 'when he goes thither' as Bohtlingk has translated); in the heart (*hṛdayam*) is the Ātman, as is shown by the etymology of *hṛdayam*; in deep sleep, he, solely in the body, becomes united with the highest light and therethrough participates in his own true essence. As the Brahman, as *satyam* (truth) he is (as the etymological play on the word shows) the controller (yam) of the indestructible existent (*sat*) and of the destructible (*ti*; according to Śaṅkara on Bṛh. 5.5.1; where there is a similar play on the word *satyam*, because *ti*, *t* in the words *anṛtam*, untruth, and *mṛtyu*, death, occurs).

4. As such a sustainer of the imperishable and the perishable the Ātman is the dam (*setur vidhṛtiḥ*) extending between the different worlds and at the same time the connecting bridge (*setu* implies both) between this worldly existence and the yonder world (the world of Brahman). No wickedness, no evil, no incompleteness can cross this bridge. The way to attain the Brahman-world, is *Brahmacaryam* (not 'the Brāhmanic learning or teaching', as Bohtlingk interprets it but) the life of a Brahmacārin, a student studying Brahman, devoted to study and renunciation.

5. This *Brahmacaryam* is the only thing that is necessary because it embraces (as demonstrated through a series of elaborate laboured etymologies) all the requirements of religion; it is yajña (sacrifice) *iṣṭam* (what has been offered into the sacrifice i.e. oblations), *sattrāyaṇam* (a great Soma-festival), *maunam*, (penitence and penance), *anāśakāyanam* (fasting)

and *āraṇyāyanam* (a life of solitude in the forest); the true (*araṇyam*) forest, to which one should betake himself to is particularly found in the world of Brahman to be attained through *Brahmacaryam* in which *ara* and *ṇya* (i.e. *araṇya*) are two lakes. Here a later hand has interpolated still other things to be found in the world of Brahman, (namely, *airammadīyam saraḥ, aśvatthaḥ somasavanaḥ, aparājitā pūr brahmaṇaḥ, prabhuvimitam hiraṇmayam*) which no doubt like the analogous description in Kauṣ. 1.3 , has provided much food to the phantasy of the later Indians; here (in the Chānd.), however, the way in which the context of the discussion of *ara* and *ṇya* is interrupted is certainly not original.

6. The abovementioned doctrine of the identity of the space in the heart with the world of Brahman becomes, in adaptation with force of the conception of the many, here a union of both by means of the brown, white, blue, yellow and red arteries of the heart and of the like-coloured rays coming out of the sun. (In Brh. 4.4.9, this idea appears to have been dealt with rather irrelevantly.) In deep sleep, the soul slips in those arteries and becomes one with heat (tejas) (—this is different in Chānd. 8.3.4—): during death the soul of the man of knowledge rises up through the artery of the head, while those who have no knowledge go out through the remaining hundred arteries. This section, on account of its manner of a more sensuous view, and also on account of the deep sleep having been understood differently from what is in Chānd. 8.3.4, rouses the suspicion that it may have been a later supplement.]

FIRST PART (KHAṆḌA)

1. (The teacher shall say :) "Here in this Brahman-city (the body) is an abode, a small blooming lotus (the heart); inside it is a small space; one should investigate into what in it is, he should try to know the true."

2. Then they (the pupils) will say to him : "Here in this city of Brahman is an abode, a small blooming lotus; inside it there is a small space; then what is there that one should investigate, that one should try to know ?

3. Then he shall reply : "Truly, this space inside the heart is as great as this world-space; in it are resolved both, the heaven and the earth — both, the fire and the wind, both the sun and the moon, the lightning and the stars and what one below here possesses and does not possess, everything is resolved therein."

4. Then they shall say to him : "When all this in the city of Brahman is resolved, as also all beings and all wishes — when old age or putrefaction overtakes them, what then remains of them ?"

5. Then he shall say : "This (Ātman) in man does not age with age; nor is it killed by murder; this (the soul and not the body, as the empirical knowledge assumes) is the time city of Brahman, therein are resolved the wishes; it is the self (the soul), the sinless one free from aging, free from death, and free from sorrow, without hunger and without thirst, true is his wish, true is his resolution." Then just as here below, the men, as it happens under the command of somebody, follow their aim, according to which everybody strives after something, be it a kingly realm, be it a rich field; and only for that they live (just like those who are also the slaves of their wishes) while striving after heavenly rewards.

6. "And just as here below the position which man has gained through the work, vanishes away, so also disappears the place which has been gained in the world beyond through good deeds.

"That is why when one departs (from this world) without having known the soul and those true wishes, he shares a life of bondage in all the worlds; but he, who departs from here, after having known the soul and those true wishes, he shares a life of freedom in all worlds."

Second Part (Khaṇḍa)

1. "When such a one cherishes a desire for the world of the Manes, the fathers arise before him on (in response to) his wish; and he partakes in this world of the fathers on account of which he is happy.

2. "And when he cherishes a desire for the world of the mothers, the mothers arise before him on (in response to) his wish and he partakes in this world of the mothers on account of which he is happy.

3. "And when he cherishes a desire for the world of the brothers, the brothers arise before him on (in response to) his wish; and he partakes in this world of the brothers on account of which he is happy.

4. "And when he cherishes a desire for the world of sisters, the sisters arise before him on (in response to) his wish; and he

partakes in this world of sisters, on account of which he is happy.

5. "And when he cherishes a desire for the world of friends, the friends arise before him on (in response to) his wish; and he partakes in this world of friends, on account of which he is happy.

6. "And when he cherishes a desire for the world of fragrance and garlands, the fragrance and garlands arise before him on (in response to) his wish; and he partakes in this world of fragrance and garlands, on account of which he is happy.

7. "And when he cherishes a desire for the world of food and drink, food and drink arise before him on (in response to) his wish: and he partakes in this world of food and drink, on account of which he is happy.

8. "And when he cherishes a desire for the world of song and string-music, songs and string-music arise before him on (in response to) his wish; and he partakes in this world of song and string-music, on account of which he is happy.

9. "And when he cherishes a desire for the world of women, women arise before him on (in response to) his wish; and he partakes in the world of women, on account of which he is happy.

10. "Whatever objective he may ever desire, whatever he may wish that arises before him on (in response to) his wish; and he partakes in it on account of which he is happy.

THIRD PART (KHAṆḌA)

1. "These true wishes are (in the case of one who has no knowledge) covered up with untruth. They are, in truth, there, but the untruth is a covering over them; when any one belonging to him departs (from this life), the man sees him no more.

2. "But (in truth it is so that) all those, belonging to him, some of whom live here and some others of whom have departed from here and whatever he longs for and does not get — all these, he finds, when he goes hither (into his own heart); because here are these true desires of his which are covered by untruth. But just as one who does not know the spot, does not

find the gold-treasure concealed under it, although he again and again goes over that spot, so also all these creatures do not find the world of Brahman, although they enter into it every day (in deep sleep); because they have been forced away by untruth.

3. "Truly, this Ātman is in the heart ! And this is its interpretation : *hṛdi ayam* (he is in the heart —); that is why it is called *hṛdayam* (the heart). Truly, he who has such knowledge enters every day into the heavenly world.

4. "What is now this complete composure (serenity) (is the soul in deep sleep); it raises itself above the body, enters into the highest light and arises forth in his own form — that is the Ātman", thus spoke the master (the teacher), "it is the indestructible one, the fearless one, it is the Brahman !"

"Indeed the name of this Brahman is *satyam* (the truth).

5. "(According to the old Vedic pronunciation) they are three syllables, namely, *sat-ti-ayam*. Of these, *sat* (the existing one) is the indestructible one, *ti* (because it is contained in *mṛitiu* 'death') is the destructible one and both are enclosed with *yam* (Ātman), because he encloses these both (*yam*, *yacchati*), that is why it is called *yam*.— Truly, he who knows this, enters every day into the heavenly world.

FOURTH PART (KHAṆḌA)

1. "The Ātman is the bridge (or the dam) which holds these worlds apart from one another, so that they should not break away. Neither day or night, nor old age, nor death nor sorrow nor good works nor bad works cross this bridge; all sins turn away from it because the world of Brahman is sinless.

2. "That is why, indeed, one who crosses this bridge, if he is blind, gets his eyesight, if he is wounded, gets cured of wounds, if he is ill, becomes hale and sound. That is also why, the night also, when it crosses the bridge, is changed into the day because once (and for all time) this world of Brahman remains shining with light.

3. "That is why those find this world of Brahman through *Brahmacaryam* (i.e. the way of life to which the student of Brahman takes in study and renunciation (abstinence). Of such

ones is the world of Brahman and these (who attain the world of Brahman) will share a life of freedom in all the worlds.

FIFTH PART (KHAṆḌA)

1. "Particularly, Brahmacaryam is that what one calls sacrifice (*yajña*), because one finds (the teacher) who is knowing (*yo jñātā*) — and Brahmacaryam is that what one calls offering (*iṣṭa* — offered into the sacrifice) because through Brahmacaryam, one finds the Ātman who strives after the sacrifice) (*iṣṭvā*):

2. "and Brahmacaryam is that what one calls *sattrāyaṇam* (the great Soma festival), because through Brahmacaryam one finds deliverance (trāṇam) for the (*sat*) self; — and Brahmacaryam is what one calls *Maunam* (the silent meditation of the ascetic), because through Brahmacaryam, one finds the Ātman and meditates (manute) over him; —

3. "and Brahmacaryam is what one calls *anāśakāyanam* (the rules of fasting; it could perhaps be called 'an entry into the indestructible'), because the Ātman whom one finds through Brahmacaryam, is not destroyed (na naśyati); — and Brahmacaryam is what one calls *araṇyāyanam* ('going into the forest 'araṇyam') because *ara* and ṇya are two lakes or seas in the world of Brahman, in the third world from here, — where there are the waters *Airaṁmadīyam* (something like 'what contributes to refreshment and enthusiasm'), the fig-tree *Somasavana* (dripping Soma), the stronghold (pūḥ) of Brahman *aparājitā* (the unvanquishable) and the golden *Prabhuvimitam* (the palace of the sovereign); —

4. "That is why for those who find both these lakes or seas *ara* and *ṇya* there is the world of Brahman, through Brahmacaryam, such is the world of Brahman and such ones will partake in the life of freedom in all worlds.

SIXTH PART (KHAṆḌA)

1. "Now what are called these, arteries of the heart — they, it is said, consist of a fine essence, red-brown and white and

dark-blue and yellow and red. But, indeed that sun there — it is red-brown, it is white, it is dark-blue, It is yellow, it is red.

2. "And just as a great highway extends itself far and joins the two villages — this here, that there — so also those rays of the sun join both worlds, this here and that there; from that sun they (rays) extend themselves and slip here into these arteries and from these arteries they extend themselves and slip here in that sun.

3. "Now when one is entirely in deep sleep and has completely attained serenity, (quietness), so that he sees no dreams, then he has slipped into these arteries; that is why ('*ataḥ*' inserted as in Śaṅkara on Brahmasūtra —) he is touched by no evil because he has then become one with the heat (tejas) (as the next manifestation of the divinity, Chānd. 6.2.3: 6.8.6).

4. "Further, when he lapses into weakness, they sit around him and say "Do you still know me ? Do you still know me ?; then so long as he has not left this body, that long he still knows or recognizes them;

5. ' but when he departs out of this body he just goes, rising upwards on the rays of the sun; then he ascends either (the one, however, who does not know, does not —) into the height above with the thought on *Om* (read : *Sa Om iti vā ha ūrdhvam īyate*) and attains quickly to the sun, when he directs his mind on it; this, truly, is the door of the (heavenly) world for the man who knows; for the man who does not know, it is locked.

6. About this, is the following verse:
Hundred and one are the arteries of the heart,
Of these, one leads towards the head;
He who ascends it up, attains to immortality,
The others (arteries) are for going out on all sides.

B. The false and the true Ātman

Parts 7-12

[This section stands in close connection to the previous one, as already demonstrated by the words in the beginning of 8.7.1 (*ya ātmā apahatapāpmā*) in conjunction with 8.1.5 and 8 1.1 and with the word-to-word repetition of the main passage (*evam eva eṣa samprasādaḥ*). Its aim is to supplement the statements of the previous sections, because on the one hand it teaches

the exact distinction between the true self and false self for the purpose of the knowledge of the Ātman which is there discovered and, on the other hand, seeks to meet the objection that during the union with Brahman in deep sleep, the consciousness is lost (the fourth answer of Prajāpati)—The Ātman, the self, is (as stated in my *Geschichte der Philosophie*, I p. 324 ff.) an idea of manifold significance, so far as one can particularly find the self (i) materialistic in the body, (ii) realistic in the individual soul and (iii) idealistic in the sole highest self. These three step-by-step deepening comprehensions (of the soul) appear as three answers which Prajāpati communicates to Indra on the question : "What is the self ?" Through this wording, Śaṅkara was led to understand the individual soul in the first answer (of Prajāpati), because otherwise Prajāpati 'would be a deceiver'. But Prajāpati is here the mythological representative of nature who never tells a lie and who as a matter of fact, communicates the three above-mentioned answers to the thought penetrating deeper and deeper into the question in which our Ātman, our own being is to be sought.

1. The first answer to the question 'what is the self ?' runs as follows: "ya eṣo 'kṣiṇi puruṣo dṛśyate" i.e. here "the person who is seen in the eye (of the other, when we see ourself reflected therein) is seen." That this interpretation is right is demonstrated by the following in which the reflected image in the mirror and in water is explained as wholly like that particular reflected image in the eye. It is all the more striking that otherwise, by "the Puruṣa (Person or spirit) in the eye" is always understood the (individual) soul; thus in Bṛh. 2.3.5, 5.52, Chānd. 1.7.5 and particularly in 4.15.1 this '*puruṣo* 'akṣiṇi' is explained as *Ātmā, amṛtam, abhayam, brahma* exactly with the same words. Perhaps, our narration in the present passage contains a polemic against all these passages; perhaps the materialists rely on that passage Chānd. 4.15.1 ('the devil can cite the scripture for his own purpose') and our author seeks to refute it in this way. In any case, there can be no doubt that the reflected image in the eye, in the mirror, in water, must be understood as the image of the material body.

2. So also it is certain that what Prajāpati explains as *Ātmā, amṛtam, abhayam, brahma*, particularly: *ya eṣa svapne mahīyamānaś carati*—is the individual soul, as it, no doubt, freed from the corporeality and its infirmities, roves joyfully in dreams; but it, as the subject, has opposite to it the world as the object, as another, as foreign, as something fearful. This is very beautifully illustrated by the state of dream as the only state in which we can observe empirically the soul released from corporeality but not from individuality.

3. In contrast to it is the deep sleep on which the third answer of Prajāpati is directed—the only empirically known condition in which the repeal or annulment of the distinction between the subject and the object and therewith the complete union of the individual with the highest soul comes into existence. Herewith is reached the highest standpoint and the fourth answer of Prajāpati which, still, follows, does not go beyond the

foregoing answer but it is only intended to refute an objection. It is the same objection which in the Bṛh. 2.4.13 (=4.5.14), Maitreyī raises against the statement of Yājñavalkya that, 'there is no consciousness after death'. But whereas there in the Bṛh. is clearly and beautifully shown how consciousness is only possible in the multitudinous world and how after its abrogation, not the knowledge but only the unknowable knower continues to exist, in our present passage in the Chānd., on the other hand, the same idea appears in a considerably indistinct form. First, Prajāpati gives instruction about the incorporeality of the soul (which is equally suitable for the individual soul previously dealt with) and shows in a suitable, though obscure, simile of the wind, the cloud, thunder and lightning, how the complete freedom for individuality which takes place in deep sleep, is not an annihilation but a return to the primaevally pure nature as *Uttamapuruṣaḥ* i.e. the pure objectless subject of knowledge.— Then the sensuous description, which follows, describing that the highest soul entertains himseif with women, chariots, friends must well be a later supplement; because, it is so much concerned with the objection of Indra to the second answer and it so much contradicts the assertion directly preceding, namely that joy and sorrow do not touch the (bodiless) incorporeal (Ātman) that we cannot include it in the original conception. The passage 8.12.4 *Sa cākṣusaḥ puruṣaḥ* cannot be referred back to the foregoing *prāṇa* (the physical vital principle) but on the contrary, to the *uttama-puruṣaḥ*. He and not the prāṇa, as set forth in the description that follows, is the subject of seeing (Cāksusaḥ puruṣaḥ), of smelling, speaking, hearing, thinking; all others are only its organs. Also the gods who are, in the concluding part, pointed out as the prototype of the knowledge of the Ātman and of the attainment of the Absolute (aloneness) are, in this context, strange or out of place, not only to receive instruction only from Prajāpati but also because in the Upaniṣads, throughout, it is not customary to regard the gods as beings being in full possession of the lore of the Ātman. (cf. Bṛh. 1.4.10, 4.3.33; 5.2.1; Taitt. 2.8; Kauṣ. 4.20)]

Seventh Part (Khaṇḍa)

1. "The self (Ātman), the sinless one, free from aging, free from death, and free from sorrow, without hunger and without thirst, whose wishes are true, whose resolutions are true — one should search that (Ātman), one should seek to know him; he who has found this self and has known him, attains all the worlds and all the wishes !" Thus spoke Prajāpati.

2. Both, the gods and the demons, came to know this. And they said : "Well ! Let us search for this self — the self, through the exploration of whom one attains all the worlds and all wishes !" — Then Indra from among the gods and Virocana

from among the demons set out, and both, without knowing from each other, came to Prajāpati, with fuel-sticks in hand (i.e. as pupils).

3. And they stayed as students of Brahman for thirtytwo years. Then Prajāpati said to them : "What do you desire, for what purpose have you stayed here ?" — And they replied : "The self (which is) the sinless one, free from ageing, free from death, free from sorrow, without hunger, without thirst, its wishes are true, its resolution is true — that self one should search for, one should seek to know; he who has found and known this self attains all the worlds and all the wishes. Venerable Sir, people declare this as your utterance. We desire it; that is why we have lived here as students."

4. And Prajāpati said to both of them : "The man (puruṣa) who is seen in the eye is the self." Then he said : "He is the indestructible one, fearless one, he is the Brahman" — "But, venerable Sir, the one who is seen in the water and the mirror— what is he ?"— "It is one and the same, he is seen in all these" he (Prajāpati) replied.

EIGHTH PART (KHAṆḌA)

1. "Look at yourself" he (Prajāpati) continued, "in a vessel full of water and tell me about what of yourself you do not perceive !" — They looked at themselves in a vessel full of water, and Prajāpati said to them : "What do you see ?" — But they said : "We see, venerable Sir, in the image this our whole self down to the hair, down to the nails." —

2. And Prajāpati said to them : "Now bedeck yourself beautifully, put on beautiful clothes and get yourself well-trimmed; and then see again yourself in the vessel full of water." — Then they bedecked themselves beautifully, put on beautiful clothes and got themselves well-trimmed; then they again looked into the vessel full of water. And Prajāpati said to them : "What do you see ?"—

4. They, however, replied : "Just as, venerable Sir, we stand here beautifully bedecked, clothed in beautiful clothes and well-trimmed, in the same entire way, we are there (in the

vessel of water), O venerable Sir, beautifully bedecked, clothed in beautiful clothes and well-trimmed." — And he said : "That is the Self, the indestructible, fearless one; it is the Brahman." —Then they went away, satisfied in their hearts.

4. But Prajāpati gazed after them (as they left), and said (to himself) : "There they are going away, without having perceived and found the self ! Whoever of these both (*yatare*) will, adhere to this doctrine (Upaniṣad), be they gods or demons, they will succumb (to death)."

And one of the two, Virocana, came satisfied in his heart to the demons and proclaimed to them this doctrine : "In his body ('ātman' self, here the body) one here below (in this world) must rejoice, one must take care of his body; thus, he attains both the worlds — this world and the world beyond (i.e. he enjoys the heavenly joys here below in this world). —

5. That is why now, when one here in this world is not liberal, has no faith, and does not rejoice in performing sacrifice then one says (about him) : "O, what a demoniacal man !" Because this is the teaching or the doctrine of the demons. When one is dead, they trim his corpse with trash (*bhikṣā*) of all kinds, with clothes and ornaments. They quite believe that by doing so they would gain the yonder world ! —

Ninth Part (Khaṇḍa)

1. Indra, on the other hand, before he arrived in the presence of gods, had this misgiving : "Just as, when this body is beautifully bedecked, clothed in beautiful clothes and is well trimmed, so also this self is blind, when the body is blind, it is lame, when the body is lame, it is mutilated, when the body is mutilated, it also perishes, together with the decay of the body. In this I can see nothing consoling." —

2. And he once again came back hither (to Prajāpati) with a fuel-stick in his hand. But Prajāpati said to him : "Since, O Maghavan, you had departed from here with Virocana, satisfied in heart, what do you desire now that you come here once again !" — And he (Indra) said : "O venerable Sir, just as, when this body is beautifully bedecked, is clothed with beautiful clothes, and is well-trimmed, so also this self is blind, when

the body is blind, is lame when the body is lame, is mutilated when the body is mutilated, it perishes with the decay of the body. Herein I can see nothing consoling."

3. "Indeed, thus it is, O Maghavan" he (Prajāpati) said : 'Still, nevertheless, I will not explain to you the same. Stay here another thirtytwo years as a student." — And he stayed another thirtytwo years as a student. Then he (Prajāpati) said to him :

TENTH PART (KHAṆḌA)

1. "That (spirit), who joyously roves in the dream-state, is the Ātman" he said, "He is the indestructible one, the fearless one; it is the Brahman." — Then he (Indra) went away, satisfied in his heart. But before he arrived in the presence of gods, he had this misgiving : "Indeed this self is not blind when the body is blind, is not lame, when the body is lame; indeed, he is not affected by the infirmities of the body,

2. "he is not killed, when that (body) is murdered, he does not become lame when that (body) is lamed — but still, he becomes such a one who is as it were, he is killed, he, as it were, becomes such a one whom they (others) have oppressed or afflicted (*vicchāyayanti*, as in Bṛh. 4.3.20), he, as it were, suffers discomfort, and he as it were, weeps. —In this I can see nothing consoling or enjoyable." —

3. And once again he came back to Prajāpati, with a fuel-stick in his hand. But Prajāpati said to him : "While, O Maghavan, you had gone away from here, satisfied in your heart, what do you desire now that you have once again come back ?" — And he (Indra) replied :" Indeed, venerable Sir, this (self) is not blind when the body is blind, is not lame, when the body is lame; verily he is not affected by the infirmities of the body;

4. he is not killed, when that body is murdered, he does not become lame when that body is lamed,—but still, he becomes such, as if he were murdered, he becomes such a one whom, as it were, they (people) have oppressed or afflicted, he, as it were, suffers discomfort, and he, as it were, weeps,— in this I can see nothing consoling or enjoyable." "Indeed, it is so, O Maghavan," he (Prajāpati) said, "but I will explain the

same to you still further; stay on here as a student, for thirty-two years !"—And he stayed on further for thirtytwo years as a student. Then he (Prajāpati) said to him:

ELEVENTH PART (KHAṆḌA)

1. "When one is in deep sound sleep and has attained full serenity and composure, so that he experiences no dream, he is the self" he said, "he is the indestructible one, the fearless one; he is the Brahman." - Then he (Indra) went away from there satisfied in his heart. But before he arrived in the presence of the gods, he had this misgiving : "Ah, in this condition (of deep sleep) one does not know himself, he does not know that he is this self, nor does he know other beings ! He has gone into destruction; in this I can see nothing consoling or enjoyable."—

2. And he came back once again with a fuel-stick in his hand. Prajāpati, however, said to him : While you had gone away, O Maghavan, satisfied in your heart, what do you desire, now that you have once again come back ?"—And he (Indra) said : "Ah ! venerable Sir, in this condition (of deep sleep) he does not know himself nor he knows that he is this self, nor does he know other beings ! He goes into destruction. In this I can see nothing consoling or enjoyable."

3. "Indeed, it is so, O Maghavan !" he (Prajāpati) said, "but I will explain to you about this (self) further; nevertheless, he will not be found elsewhere than in this. Stay further for five years as a student !"—And he stayed for further five years as a student. Together it made one hundred one years. That is why it is said : "Maghavan stayed as a student with Prajāpati for one hundred one years."—And he (Prajāpati) said to him :

TWELFTH PART (KHAṆḌA)

1. "O Maghavan, this body is indeed destructible, possessed by Death; it is the dwelling place for that indestructible, incorporeal self, the embodied (soul) is possessed by joy and sorrow; because as long as he (the self) is embodied, no averting or

warding off of joy and sorrow is possible. Joy and sorrow do not, however, touch or affect the incorporeal self.—

2. "The wind is incorporeal; the clouds, the lightning, the thunder are incorporeal. Now, just as these raise themselves (rise) out of the world-space (in which they are bound, as the soul in the body), enter into the highest light and therethrough emerge forth in their own form,

3. "so also this perfect serenity (*saṁprasāda*) (i.e. the soul in deep sound sleep) arises forth out of the body, enters into the highest light and rises forth in his own form : He is the highest spirit,—he there roves about, while he sports, plays and enjoys himself, may be with women, with chariots, or with friends, and never remembers this appendage of the body in which the Prāṇa is yoked as a draft-animal is yoked to the car.—

4. "When the eye directs itself on the world-space (ākāśa), it is then the Spirit in the eye; the eye itself serves only for seeing; and he who wishes to smell, is that Ātman, the nose serves only for smelling; and he who wishes to speak is that Ātman, the voice serves only for speaking; and he who wishes to hear is that Ātman, the ear serves only for hearing;

5. "and he who wishes to understand, he is that Ātman, the understanding is his divine eye (encompassing the past and the future); with this divine eye, with this understanding, he sees those yonder delights or pleasures and rejoices in them.—

6. "Those gods in the world of Brahman (who have received the instruction from Indra) adore him as the self; that is why they possess all the worlds and all wishes.—He who has found this self and known him, attains all the worlds and all the wishes."

Thus spoke Prajāpati—thus spoke Prajāpati.

(The Supplement containing the three concluding subsections)

THIRTEENTH PART (KHAṆḌA)

[1. This consecratory speech (*pāvana mantra*) joins itself directly with the first part of the Prapāṭhaka (1-6), with which it is originally quite coherent and from which it was separated by the later interpolation of the

Prajāpati legend (7-12). There (in 1-6), the Brahman in the heart and the world of Brahman and the interconnection of both through arteries and solar rays are spoken of. Here the speaker expresses his belonging to both the dwelling places of the Brahman and the continual transition of one to the other, whereby, in a mystical way, the Brahman in the heart is characterized as the dark and the world of Brahman as the multicoloured.]

From the dark I pass to the multicoloured, from the multicoloured I pass to the dark. Shaking off evil, like a horse shaking off the dead hair of its mane —liberating myself like the moon out of the jaws of Rāhu, casting off the body, I the perfected soul, enter into the uncreated world of Brahman, into the world of Brahman.

FOURTEENTH PART (KHAṆḌA)

[2. A short avowal of faith, in connection with the place of the Brahman as the space in the heart, (Chānd. 8.1.3) embracing in itself the earth and heaven and all things, for the departing student who, according to what he was a Brāhmaṇa, a Kṣatriya or Vaiśya, chose one of the three expressions appearing here beside one another. The concluding statement is understood by the commentator as the desire, not to be required to enter again into the mother's womb for a new birth; but it could also be a prayer for being preserved or saved in the face of the troubles of old age or from premature death. We have no occasion or necessity to correct *lindu* not occurring elsewhere into *lingam* as Bohtlingk has done. (cf. *Klid, viklindu*, Atharvaveda 12.4.5).]

It is the ether (space, ākāśa) which extends the names and forms separate; wherein both these are (or what is in these both), it is the Brahman, it is indestructible one, it is the Ātman. I go forth to the assembly hall of the Lord of creation, to His house (I step into the world) : I am

the ornament of the Brāhmaṇas
the ornament of the warriors
the ornament of the settlers or colonizers on land (viśaḥ);
Succeeding I have attained the position of ornament.
May I, the ornament of ornaments, not enter the grey
grizzled (old age) without teeth;—the toothless,
grey old age, the slimy phlegm (of old age) (*Lindu*) !

FIFTEENTH PART (KHAṆḌA)

[3. These are the concluding words of the Upaniṣad with regard to the prospect of the future way of life of the departing student to whom, an exhortation is imparted at the end of the period of his studenthood, (similar to the concluding chapter of Bṛh. 6.4). If, in this (exhortation), the duties of the Gṛhastha (householder) alone are intended, and if for the faithful practice of these duties, 'throughout the whole duration of life' (*yāvadāyuṣam*), the world of Brahman is promised, this again demonstrates, just as in Chānd. 2.23.1, that the theory of the four stages of life to be gone through (as *Brahmacārin, Gṛhastha, Vānaprastha, Saṁnyāsin*) was only comprehended in the stage of its formation.]

Brahmā proclaimed this teaching to Prajāpati, Prajāpati to Manu, Manu to the created beings.

He, who returns back to his home, from the family of the teacher, after the Vedic studies (carried out according to rules) in the period left remaining after having done work for the teacher, he who pursues the study, by himself, of the Vedas in his own householder's place in a pure region allowed to the Brāhmaṇas for abode,—he who educates pious (sons and students), who brings all his organs to a state of stillness, in the Ātman,—he who commits no violence to beings, excluding the holy places (i.e. during sacrifice)—he, indeed, when he has observed this conduct throughout the duration of his life, enters into the world of the Brahman and never again comes back—never again comes back.

THE KENA UPANIṢAD OF THE SĀMAVEDA

INTRODUCTION

[The small but substantial Kena Upanisad belongs originally to the Brāhmaṇa-contents of the Talava-kāras (also called Talvakāras in Vācaspatya) or the Jaiminīyas, a school of the Sāmaveda. Its older name, according to Śaṅkara, is the Talavakāra Upanisad.[1] Only when it was separated from the literary contents of their school, and had been raised to general importance, the designation according to the word *Kena*, in the commencement of the Upanisad must have come into usage (first according to our knowledge, in the Muktika Upanisad, verse 29). Among these names, they found also, without considerable changes (*Indische Studien* II 182), acceptance in different collections (Anquetil, Colebrooke) of the Atharva-Upanisads.

According to its form and content, the *Kena Upanisad* is divided into two well-separated parts 1-13 and 14-28; the first part consists entirely of verses, with the exception of the paragraph 9 which is, perhaps, corrupt, whereas the second part is in prose and narrates a parable to which an epilogue (29-34) is likewise, joined, composed in prose.

The first part (1-13) points out to the student who worships the Brahman of attributes, as it forms the object of adoration (*idam yad idam upāsate*), the Brahman without attributes which, as the subject of knowledge

1. About the *Talavakāra (Jaiminīya) brāhmanam* and the five-books of which it consists, see above, in the Introduction to the Chāndogyopaniṣad of the Sāmaveda (p.61 *supra*). Besides the fifth book *Ārseyabrāhmaṇam*, there lies also the fourth book with text and translation by Hanns Ortel (*Journal of the American Oriental Society*, vol. XVI 1894). The same book carries the special title ('Upaniṣadbrāhmanam i e. the Brāhmaṇam of mystic significance'), and is more comprehensive than what its notice by Burnell (in Max Müller, Up. I. p. xc) conjectures. Quite in the manner of the Āraṇyakas of the Ṛgveda and the Yajurveda there appear here contemplations through lively legends on the mystic significance (*Upanisad*) of *Om*, *Udgītha*, gāyatri etc., about the *Sāman* and its different parts and varieties, about the origin of Prāṇa and its entry into man (4.22ff.). Herein, the matter and its presentation dealt with are closely similar to the first books of the Chāndogya Upanisad, to which they are related in close similarity, just as the Aitareya-Āranyakam is to the Kausītaki Upanisad. Just as the small but significant Aitareya Upanisad is contained, embedded in the allegorical contemplations of the Ait. Āraṇyaka, so also, the no less precious Kena Upanisad is contained in the Talavak. Up. Br.

is the pre-supposition of all knowledge and the activity of the organs but which itself is positively unknowable and is only comprehensible to him, in whom it remains awake as the Ātman (*pratibodha*, verse 12). The doctrine of the unattainability of Brahman by the way of knowledge finds its most vivid expression in the oft-quoted verse 11.—This part stems out of the period of the perfect Vedānta-view, as it meets us in the Kāṭhaka, Īśa, and the verses 4.4 in the Brhadāraṇyaka Upanisad, with which contacts are repeatedly seen.

The second part (14-28) must have belonged to a much older period, as it represents, through a transparent allegory, the relation of the Brahman to the Vedic gods. All gods, i e. all forces of nature have their efficiency for life from Brahman and have no power in the least against the will of Brahman.—Here the Brahman appears as something new, as a thing of wonder (*yakṣam*, as in the *Skambha-hymns* of the Atharvaveda 10.7-8) which needs to demonstrate only its superiority over the other gods.

The epilogue (29-34), as it symbolizes, as it appears, the timelessness of Brahman through the momentariness of lightning and of thought (29-30), characterizes the same as the goal of intense longing of all creatures (31), and assures that whatever that is needed to know has been taught (32). The oft-recurring thought that all service by means of work etc. is a preliminary to the knowledge of Brahman, and the usual promises form the conclusion (33-34).]

KENA UPANIṢAD

FIRST PART (KHAṆḌA)

1. "Sent by whom, flies out thither the Manas ?
Harnessed by whom first, roves thither the Breath ?
Who sends out the speech which we speak ?
Who is the god that harnesses the ears and the eyes ?"

2. "The ear[1] of the ear and the thought of thought
The speech of speech—it only is the breath of breath.
The (seeing) eye of the eye,—the wise man lets them go,
And, departing from this body, becomes immortal.

3(a). "That, upto which the eye does not advance,
neither the speech nor thought
It remains unknown and we know it not
how one may teach it to us !"

3(b). "Different it is from the knowable
And still, for that reason, is not, unconscious !—
Thus from the forbears,
The doctrine has been transmitted to us."[2]

4. "What is unutterable through speech
Through which the speech becomes capable of utterance
That you should know as Brahman
Not that which one worships there.

5. "What is unthinkable through thought
Through which the thought becomes thought
That you should know as Brahman
Not that what one worships there.

6. "What is not capable of being seen through the eyes,
Through which one sees the eyes,
That you should know as Brahman
Not that which one worships there.

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1. Parallel is Bṛh. 4.4.18. The best clarification of both the passages, perhaps the prototype of these, is found in Chānd. 8.12.4.
2. cf. Īśa 10, 13.

7. "What is inaudible through the ears,
through which one hears the ears,
That you should know as Brahman
Not that which one worships there.

8. "What one through the smelling[1] organ does not perceive,
through which the smell is effected
That you should know as Brahman
Not that which one worships there.

SECOND PART (KHAṆḌA)

9. If you (worshipping the Brahman in the abovementioned way) think that you know it well, it is deceiving (oneself); because you know only the phenomenal form of Brahman, that you are with regard to it (as the worshipping subject) and it is (as the object of worship) among the gods, you must still further search.

10. "I mean, still, to know it !
Still also I do not know that I do not know it
One who knows something from us, knows it
he does not know that he does not know it.[2]

11. Only he who does not know it, knows it
He who knows it, knows it not,—
Not known by the knowing—
Known by the non-knowing !

12. He, in whom it awakes, knows it
and finds immortality
That he is itself, gives him strength
That he knows it (gives) immortality.

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1. The Sanskrit word for the 'smelling organ' or 'smell' is 'ghrāṇa'. This passage in the original Sanskrit text is read by all the subsequent editors as '*yat prāṇena na prāṇiti, yena prāṇaḥ pranīyate tadeva Brahma tvam viddhi*'. It appears from Deussen's above translation that he reads 'ghrāṇena' instead of 'prānena'. He does not give any reason why he reads 'ghrāṇena'. The passage with 'prānena' etc. can be translated as follows : "That which breathes not with breath, that with which breathing is conducted, that you should know as Brahman etc."—Translator

2. From the point of the student, it will not occur to him that the knowledge of the Brahman consists therein that one does not know it.

13. He, who found it here below, possesses the truth,
For him who has not found it here, it is great destruction[1]
In every being, the wise one perceives it
and, departing out of this world, becomes immortal.

THIRD PART (KHAṆḌA)

14. It happened that the Brahman fought to victory (over the demons Bṛh. 1.3) for the gods. But the gods plumed themselves on the victory of Brahman; because they thought : "Ours is this victory, ours is the glory".

15. When the Brahman observed that they did so, it revealed itself before them; but they did not recognize it; they said (among themselves) "What is this wonderful being ?"

16. And they spoke to Agni : "Search, O knower of beings, what this wonderful being is." "So be it" he replied.

17. And he rushed towards the same. The Brahman addressed him and said "Who are you ?"—"I am Agni" he said, "I am the Knower of beings."

18. "If you are that, what is your power ?"—"I am able to burn whatever is on this earth."

19. Then the Brahman laid before him a blade of straw and said : "Then burn this !"—He (Agni) rushed towards it with all impetuosity but he was not able to burn it. Then he turned back and said : "I have not been able to explore what this wonderful being is."

20. Then they (the gods) spoke to Vāyu (the god of the wind). "Explore, O Vāyu, what this wonder being is !" "So be it" he replied.

21. And he rushed towards the same. Then the Brahman addressed him and said : "Who are you ?" "I am Vāyu", he said, "I am the Mātariśvan ('the one swelling in the mother i.e. the aerial space'—Śaṅkara)."—

22. "If you are that, what is your power ?"—"I am able to carry off or pull away whatever here is on the earth."

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1. cf Bṛh. 4.4.14

23. Then the Brahman laid before him a blade of straw and said : "Carry it away !" He (Vāyu) rushed towards it with all impetuosity but he was not able to carry it away. Then he came back and said : "I have not been able to explore what that wonderful being is."

24. Then they (gods) spoke to Indra : "Explore, O mighty one, what this wonderful being is !" "So be it !" he replied.

25. But he met in that same place a woman who was very beautiful—Umā, the daughter of Himavat (the consort of Śiva, here, according to Śaṅkara, as the personification of knowledge) He said to her : "What is this wonderful being ?"—

FOURTH PART (KHAṆḌA)

26. "That is the Brahman" she said, "the Brahman which fought to victory, though you plume yourself on it !" Then first he knew that it was the Brahman.

27. That is why that these gods, namely, Agni, Vāyu and Indra are, as it were, elevated above other gods. Because, they had touched the Brahman the nearest, they had known it first (and among them again, Indra had known) that it was the Brahman.

28. That is why, indeed, that Indra is, as it were, elevated above the other gods, because he had touched the Brahman the nearest, he had known it first that it was the Brahman.

29. About the same, this is the instruction. What in that lightning is, that it lightens (flashes) and one exclaims 'ah!' and closes the eyes,—this, that one exclaims 'ah !' (is the instruction) with reference to the divinity.

30. Now with reference to the soul. When something, as it were, comes into the mind, so that one therethrough, remembers something in the moment, this idea (is its instruction).[1]

31. The same is to be called by the name : "the-longing-for-it (*vanam*); one should adore it as 'the-longing-for-it'. He who knows the same as such—all beings quite long for him.

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1. The timeless Brahman has its symbol in nature, in the momentary lightning, in the soul, in the momentary thought-image.

32. When you still say : "Teach me the Upaniṣad"; we then reply : The Upaniṣad is taught to you, because we have proclaimed to you the mystical doctrine of the Brahman.

33. The penance, the restraint, the work—they are its foundation (which it presupposes), the Vedas form all the limbs (Taitt. 2.3) of the same, the truth—it is its fulcrum.

34. Truly, he who thus knows this same, he wards off the evil and in the boundless heavenly world, in the invincible (*ajyeye*; as Max Müller reads) he is established — he is established.

C

THE UPANIṢADS OF THE KṚṢṆA (BLACK) YAJURVEDA

TAITTIRĪYA UPANIṢAD

MAHĀ-NĀRĀYAṆA UPANIṢAD

KĀṬHAKA UPANIṢAD

ŚVETĀŚVATARA UPANIṢAD

MAITRĀYAṆA UPANIṢAD

THE TAITTIRĪYA UPANIṢAD OF THE KṚṢNA (BLACK) YAJURVEDA

INTRODUCTION

Just as the Ṛgveda is the handbook of the Hotṛ (the invoker), the Sāmaveda of the Udgātṛ (the singer), so also the Yajurveda is of the Adhvaryu or the practising priest and is used, according to his functions, in two ways, just like the Hotr and the Udgātr : (1) *Mantras* i.e. a collection of songs and maxims consisting in sacrificial sayings (*Yajus*) for the Adhvaryu, partly in verse and partly in rhythmical prose; (2) a *Brāhmaṇam* i.e. instructions for the right use of the *Mantra*-material and, besides, containing the necessary explanations of the same. But while for the Ṛgveda and the Sāmaveda, the *Mantras* and the *Brāhmaṇam*, form two different works connected with one another, this case only holds good for both the later forms of the Yajurveda, particularly, the *white* (*Śukla*) (well-arranged) Yajurveda. e.g. in the school of the Vājasaneyins; on the other hand, the *black* (un-arranged) Yajurveda (represented by the school of the *Taittirīyakas*, *Kāṭhakas* and *Maitrāyaṇīyas*) has not still carried out this separation or division, but, as it is also the natural thing for the Adhvaryu, it contains the *mantras* and the *Brāhmaṇam*, sacrificial maxims and instructions for their employment, in a united form in one and the same work—the Saṁhitā. Thus the *Kāthakas* and the *Maitrāyaṇīyas* possess only one Saṁhitā, with no special *Brāhmaṇam* beside it; so also the Taittirīyasaṁhitā contains, in its seven books alternate passages of the *mantra*-type and the *Brāhmaṇa*-type, although already a division or separation appears to be contemplated, because e.g. book 6 contains *inter alia* the directives about the *mantra*-collection in book 1 and so also book 5 contains the directives about the mantra-collection in book 4. With this Saṁhitā of the Taittirīyakas is joined as a supplement a *Brāhmaṇam* in three books, and to this again is joined as a supplement an Āraṇyaka in ten sections. Both works, however, apart from the four last sections and one passage of the Āraṇyaka, are not what the name signifies, but a mere continuation of this Saṁhitā, containing partly as supplements and partly, closely connected statements of the same; both offer, just as the Saṁhitā, the *mantra*-type and *brāhmaṇa*-type material in a motley mixture and the designation of both these supplements as *Brāhmaṇam* and *Āraṇyakam* is evidently later and is taken over in artificial imitation of other Vedas and has no intrinsic reason for the diversity of the contents. Apart from isolated passages, only the Taittirīya Āraṇyaka 7-9 and 10, which form a real Āraṇyakam, form an exception, so far as they contain both the Upaniṣads of this school. A complete analysis of the three textual scripts belonging to the Taittirīyakas with the material interspersed

in them in their inter-connections with one another and with reference to the other schools of the Yajurveda, offers for the critic a rich and interesting stuff. It should here suffice for us to signify the chief contents of some books in brief :

A. Taittirīya-Saṁhitā

I. 1. Sacrificial maxims for new and full moon sacrifices.
2. Sacrificial maxims for the purchase of Soma.
3. Sacrificial maxims for the animal sacrifice in the Soma-sacrifice.
4. Sacrificial maxims for the Soma-gift and for the concluding festival.
5. Laying and re-laying of the holy fire.
6. Formulae and instructions, concerning the *Yajamāna.*
7. Continuation, Vājapeya.
8. Rājasūya.

II. Sacrifice for a special end in view and for special occasions.
III. Supplementary to the Soma-sacrifice etc.
IV. Maxims for the arrangement of the altar etc.
V. The arrangement of the altar—the horse-sacrifice.
VI. Instructions about the use of the maxims in Book 1.
VII. The Soma-festival lasting for many days and the horse-sacrifice.

B. Taittirīya-Brāhmaṇam

I. 1. Laying of the holy fire.
2. *Gavām-ayanam.*
3. *Vājapeya.*
4. Supplementary to the Soma-sacrifice.
5. About favourable and unfavourable days, etc.
6-7 *Brāhmanam* of the *Rājasūya.*
8. Continuation of the Rājasūya and other sundry things.

II. 1. *Agnihotram.*
2-3. Daśa-hotṛ-sacrifice (a form of Agnihotram).
4-5. Upahoma, a supplementary sacrifice to ten gods.
6. *Kaukili-Sautrāmaṇi*, a *Sautrāmaṇi* (animal-sacrifice with milk and surā-offerings at the conclusion of the Soma sacrifice) with Sāman-accompaniment.
7. Different *savas* (one-day inauguration of the sacrifice).
8. Animal-sacrifice with a special aim in view.

III. 1. *Nakṣatra-iṣṭi*—sacrifice to the positions of the moon.
2. *Darśayāga-vidhi*, new-moon sacrifice.
3. *Paurṇamāsa-iṣṭi*, full-moon sacrifice.
4. *Naramedhapaśukathanam*, human sacrifice.
5. *Mantras* for particular occasions in the course of the sacrifice.
6. *Paśukahotraniruktiḥ*, animal sacrifice.

7. *Acchidra-kāṇḍakathanam*, expiation for mistakes during the sacrifice.
8. *Aśvamedha*, horse-sacrifice, first day.
9. *Aśvamedha*, second and third day.
10. *Sāvitracayanam*, a special form of arranging the altar.
11. *Nāciketacayanam*, a special form of arrangement of the altar.
12. i-ii *Divaḥ-śyena-iṣṭis* } Sacrifice in connection with the
    iii-iv *Apādyā-iṣṭis* } Cāturhotra-cayanam
    v-*Caturhotracayanam*, a special form of the arrangement of the altar.
    vi-ix *Vaiśvaṣrja-cayanam*, a special form of the arrangement of the altar.

aṣṭau kāṭhakāni, eight sections belonging originally to the school of the kaṭhas but no more preserved among these

C. *Taittirīya-Āraṇyakam*

1. *Āruṇa-Ketuka Agni*, a special form of the arrangement of the altar.
2. *Svādhyāya-brāhmaṇam*, about Brāhmanical education and Vedic study.
3. *Mantras* for *Cāturhotracayanam*
4. *Mantras* for *Pravargya*-ceremony
5. Employment of the same in *Pravargya*
6. *Pitṛmedha*, burial ceremony
7. *Śikṣā-vallī* } Taittirīya Upaniṣad
8. *Ānanda-vallī* } Taittirīya Upaniṣad
9. *Bhṛgu-vallī* } Taittirīya Upaniṣad
10. Mahā-Nārāyaṇa-Upaniṣad (Yājñikī Upaniṣad)

As this review shows, the Taittirīyakas have at the end of their Veda (Taitt. Ār. 7.8.9.10) four Upaniṣad-like sections, in which the appellation, the collection and arrangement repeatedly find diversities, particularly so far as the closely connected sections Taitt. Ār. 8 and 9 of this Ātreyī *Śākhā* (a branch-school of the Taittirīyas) are summarized as Vāruṇī Upaniṣad and are placed at the end of Veda so that Ait. Ār. 10 comes after them under the name of Yājñikī Upanisad. We hold to the arrangement of Śaṅkara which comprehends Ait. Ār. 7.8.9 as Taittirīya Upanisad and differentiates them as *Śikṣā-vallī*, *Ānanda-vallī* and *Bhṛguvallī* (though this name is not warranted by *Śaṅkara* himself). When the different schools are called the *Śākhās* or branches of Vedic tree, the *vallī* 'the creeper' can be designated as the term of the most appropriate kind, as the Upaniṣad, clinging to the *Brāhmaṇam* has been preserving vis-à-vis the branches full independence of growth down to the roots.

THE TAITTIRĪYA UPANIṢAD

I. THE ŚIKṢĀVALLĪ

[The name *Śikṣā* (1 Instruction in general, 2 the first instruction i.e. that about the pronunciation and accentuation of the sounds) is well taken from the first section (*Anuvāka* 2) which, by way of explanation, deals with the instruction in phonetics but, according to its further sense, is suitable for the whole *Vallī*, so far as the different sections of the same show prevailingly a connection to the School-praxis; partly they are prayers or benedictions as they were to be uttered during instruction by the students and the teacher, partly as exhortations of the teacher to the departing student and, at intervals, allegorical interpretations of the *Saṁhitās* (joining of the letters), of the *vyāhṛtis* (the sounds or syllables *bhūr*, *bhuvaḥ*, *svar*) and of the *praṇava* (the holy syllable *Om*), just as in other Vedic schools, it used to form a transition from the ritual to the philosophical instruction. A closer connection of the individual parts is not discernible although the repetition of the prayer at the commencement (among other corresponding changes) appears to point to such a one as the concluding prayer. We separate the individual sections because we seek to ascertain their provisions or regulations, as we suppose them to be.]

FIRST ANUVĀKA (LESSON)

[The prayer and vow of the pupil on entrance, may be for the whole course of instruction or for individual separate hours of instruction or lessons.]

Hail to Mitra, Varuṇa, Salvation
Hail to Indra, Bṛhaspati
and to Viṣṇu the wide-stepping (Ṛgveda 1.90.9)
Adoration to Brahman! Adoration to you, Vāyu!
Because you are the visible Brahman, I will know you as the visible Brahman!
I will speak what is right,
I will speak what is true.
May that protect me, may that protect the teacher!
May it protect me! May it protect the teacher!
Om! Peace! Peace! Peace!

SECOND ANUVĀKA (LESSON)

[Though not in the praxis, still the principal first instruction concerns the *Śikṣā* or phonetics, the teaching about the sounds, their pronunciation, their accentuation, and their connections. But this teaching is not here developed but only signified, as if recognized in its own right and is recollected as a presupposition for the following allegories.]

Om! We will explain the *Śikṣā*.

Sounds and accentuation

Quantity (of the vowels) and the expression (particularly of the consonants).

Balancing (Sāman)[1] and connection (of sounds)

So much about the study of the Śikṣā.

THIRD ANUVĀKA (LESSON)

[The last mentioned point gives the junction of the letters (*Samtānam, Saṁhitā, Saṁdhi*), similar to that in Ait. Ār. 3.1-2 where there is the Saṁhitā Upanisad i.e. the doctrine about the secret significance of the joining of the letters. Just as particularly the Brahman i.e. the Vedic word is the creative principle of the world, so also junctions of the word after the final sound and the beginning sound occurring in the Veda are the prototype of all harmonious connections in the entire world. This is made applicable in the world-spaces, in the world-lights, in the instruction, in the begetting, and in one's own person, because

between earth and heavens, the space is the joining or connecting link

between the fire and the sun, the cloud-water carrying the lightning is the joining link

between the teacher and the student, knowledge is the joining link

between the father and the mother, the child is the joining link

between the upper and the lower jaws, the speech is the joining link.

Resulting from the connecting link (*Saṁdhi*), then still further, the linking (*Saṁdhāna*) is distinguished from the activity leading to it, not without arbitrariness of all kinds in the individual examples.]

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1. Cf. Ait. Ār. 3,1,5,6. "Every momentary stop (*mātrā*) between the prior sound and posterior sound (a connection of the letters), which the connection or junction shows, it is the Sāman" (e.g. *na+iti* is neither separated nor joined as *neti* but is to be uttered with a small mora in between, which mediates a transition from *a* to *i* and therefore the Sāman which forms the balancing of both.

1. Renown be with us ! Brāhmanic splendour be with us ! Further we will explain the mysic significance (Upaniṣad) of the joining (*Saṃhitā*) of the letters and that in respect of five points concerning the world-space, the world-lighters, the knowledge, the begetting and one's own self. This is what they call the great joining links.

With regard to the world-space—the foregoing letter is the earth, the letter coming after is the sun; the joining link is the space.

2. The wind is the bond.—Thus in regard to the world-space.

Now with regards to the world-lights—The foregoing letter is the fire, the letter coming after is the sun, the joining link is the (cloud-) water. The lightning fire (Vaidyutaḥ Agniḥ) is the bond. Thus, in regard to the world-lights.

Now with regard to the knowledge—The foregoing letter is the teacher.

3. The letter coming after is the pupil, the connecting link is knowledge. The teaching is the bond.—Thus in regard to the knowledge.

Now with regard to the begetting.—The foregoing letter is the mother, the letter coming after is the father; the connecting link is the child, the begetting is the bond.—Thus in regard to the begetting.

4. Now with regard to one's own self.—The foregoing letter is the lower jaw, the letter coming after is the upper jaw, the connecting link is speech; the tongue is bond.—Thus with regard to one's own self.

These are the great connecting links. He who gets these great connectings explained and knows them becomes connected or endowed with descendants, with cattle, with Brāhmanic splendour, with the nutritive food, with the heavenly world.

FOURTH ANUVĀKA (LESSON)

[This section (without any visible connection with the passages coming before and after) contains the prayer of Brāhmaṇa pupil praying with sacrificial offerings, for wisdom and happiness. The prayer of such a pupil who prepares himself for the vocation of teaching is directed to God Indra, whom Śaṅkara understands here needlessly, the syllable *Om*, because Indra otherwise also appears as the personality of the Ātman. cf. Ait. Ār. 23.7.1,

Ait. Up. 1 3.14, Kaus. 2.6 and particularly Kaus. 3.1. The whole piece runs in verses which imperceptibly pass on into rhythmic prose. The translation in many places, is uncertain, on account of want of clarity in construction and due to other reasons.]

1. The all-formed stud-bull of songs born out of songs, out of immortality,
   May Indra through wisdom deliver,
   May I, O God, be immortal,
   May my body be strong, my tongue rich with honey,
   May I hear much with my ears!
   Thou art the shrine which encloses the Brahman
   With wisdom completely covered
   Preserve in me what I have learnt
   When it goes forth, spreading itself out;

2. preparing itself for a long while—their garments and cattle drink and food will continually fall to my share
   Therefore bring to me the goddess of Luck rich in wool and cattle, here, *svāhā*! (hail)
   May the pupils inquire after me! *svāhā* (hail)
   May the pupils come to me! svāhā (hail)
   Pupils venture forth on the way of research or inquiry! *svāhā* (hail)
   From self-restraint they should not spare themselves! *svāhā* ! (hail)
   And they should find peace in renunciation! (*svāhā*) (hail)

3. May I be the renown of my family! *svāhā* (hail)
   May I be better than the opulent ! *svāhā* ! (hail)
   Allow me, O God, to enter into you! *svāhā* (hail)
   Enter, O God, yourself into me! *svāhā* (hail)
   In thee, the Being ramified thousandfold
   I wash myself pure, cleansed of guilt, O God! *svāhā* (*hail*)
   As waters rush towards the abyss
   As the moon wanes towards time devouring up the day
   So allow, O Creator, to hurry towards me the students from all sides! *svāhā* (hail)
   Thou art my refuge
   Enlighten me, enter into me.

FIFTH ANUVĀKA (LESSON)

[This is one of the attempts to set forth a new symbol for the new doctrine. Just as the cult of sacrifice serves the Brāhmanic teaching, here are set forth the usually customary three *Vyāhṛtis* or holy exclamations : *bhūr*, *bhuvaḥ*, *svar*. (According to the assumption, these are the earth, aerial space, heavens which symbolically signify the three world-spaces, their regents, the three Vedas and the three vital breaths; besides these three, on the authority of one sage Māhācamasya, there is the symbol of Brahman viz. the exclamation *mahas* (power, abundance, prosperity) comparable to the *bhūman* (Chānd. 7) and to the *Ānanda* (Taitt. 2) to which the world-spaces owe (*mahīyante*) their prosperity as the sun, the lights as the moon, the Vedas as the Brahman (i.e. the Upanisads), the vital breaths as nutrition or food and which (*mahas*) is related to them all (to all other gods), just as the body (the self-Ātman) is related to all the limbs. All other gods render homage to him, just as they do to Brahman, who possess this knowledge.]

1. *Bhūr*! *Bhuvaḥ*! *Svar*! Such are the three holy exclamations. As the fourth in addition to the same, Māhācamasya proclaims: *mahas*! it is the Brahman, that is the Ātman (the self or the body); the other divinities are only its limbs.

Bhūr is this world, *bhuvaḥ* the aerial space, *svar* that yonder world,

2. *Mahas* the sun because through the sun all the worlds prosper (*mahīyante*): *Bhūr* is the fire, *bhuvaḥ* the wind, *svar* the sun, *mahas* the moon, because through the moon all the lights of the world prosper. *Bhūr* is the Ṛg-verses, *bhuvaḥ* the Sāman-songs, *suvar* the Yajus-maxims.

3. *Mahas* the Brahman because through the Brahman all the Vedas prosper.—Bhūr is the breathing out, *bhuvaḥ* the breathing in, the *svar* the intermediate breath, *mahas* the food, because through food all the vital breaths prosper.

There are four times four, every time four holy exclamations. He who knows them, knows the Brahman, to him all gods bring offerings.

SIXTH ANUVĀKA (LESSON)

[Associated with the idea of the previous section, *bhūr*, *bhuvaḥ*, *svar*, *mahas*, there is the description (as a counterpart) of the entry of the Ātman in man through *vidṛti*, the seam of the head (Ait. Up. 1.3.12), the exit of the same through the artery of the head (later, since Maitr, 6.21, named as *Suṣumnā*) and the part of the head where there is the parting of the hair.

This description occurs in such a way that it holds a middle or transitional position between the undeveloped ideas of the verses in Chānd 8.6.6=Kāṭh. 6.16 and the undeveloped Maitr. 6.21 and thus further on. Also here again as in the referred to passage of the Ait. Up. 1.3.14, the soul appears under the name Indra.]

1. There is the space which is there inside in the heart (Chānd. 8.1.1), in which that immortal golden Puruṣa consisting of spirit or mind, tarries.—And that which hangs like a nipple between both the sides of the palate—the uvula (pendent fleshy part of the soft palate), it is the place of exit of Indra (the soul on the way to Brahman). And where here the seam of the hair (i.e. the hair arising out of the seam) separates asunder (in the place of the parting of the hair), there (the soul) shoves apart the halves of the skull, and enters the fire with the word *bhūr*, the wind with the word *bhuvar*,

2. the sun with the word *svar*, the Brahman with the word *mahas*. There it (the soul) attains self-sovereignty, becomes the lord of the mind; it becomes the lord of speech, the lord of the eyes, the lord of the ears, the lord of knowledge; then it becomes these and becomes Brahman; its body is the boundless space, its essential nature is the reality or truth, its playground the vital breath, its consciousness or spirit bliss, its perfect serenity or calmness (Śānti) is immortality. O Prācīnayogya, you should adore it as such![1]

SEVENTH ANUVĀKA (LESSON)

[Depending on an old saying of the Ṛsi (sage) ('everything according to which '*pāṅktam idam sarvam*' everything exists in number five), there are posited here five world-spaces, nature-gods and nature-entities, and five vital breaths, sense-organs and parts of the body parallel to them. The concluding words signify the idea that he who understands the parallelism between man and the world, microcosm and macrocosm, becomes therethrough the macrocosm itself.]

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1. The word 'adore', as also the mention of the name of the pupil brings, to our mind the fact that we have here to do with the *saguṇa Brahman* (Brahman with attributes, which is the object of adoration and not of knowledge.)

Earth	Aerial space	Heavens	Poles	Intermediate poles
Fire	Wind	Sun	Moon	Stars
Water	Herbs or plants	Trees	Space	Self[1]

So far with reference to beings—Now with reference to the self:

exhalation or breathing out	*inhalation breathing in*	*intermediate breath*	*up-breath*	*all-breath*
eyes	*ears*	*manas* (mind)	*speech*	*sense of touch*
skin	*flash*	*sinews*	*bones*	*marrow*

Placing these in reference to one another the Ṛsi has said: "Fivefold, indeed, is this whole world". Through the five, one precisely gets the five.

EIGHTH ANUVĀKA (LESSON)

[The syllable *Om*, so much used in the sacrificial cult, signifies the Brahman, through which all ritual efforts appear as a preparation towards Brahman and a striving towards it.]

The syllable *Om* is the Brahman, the syllable *Om* is this whole world. When one says '*Om*', it implies a compliant act and when also the Adhvaryu says: 'O, let us hear the call or invocation',[2] the Āgnīdhra lets him hear it. With *Om*, they sing the Sāmans, with *Om*, *Śom* they recite the *Śastras* (the prayers), with *Om*, the Adhvaryu responds in reply to the invocation, with *Om*, the *Brahman* requests, with *Om*, the *Yajamāna* (the sacrificer) gives his assent during the Agnihotram. The Brāhmaṇa also utters *Om*, when he wants to recite the Veda: "May I attain the (Vedic word) Brahman", and he attains the Brahman.

1. Ātman, here the world-body, the matter, *virāj*, as Śaṅkara rightly explains.

2. *O Śrāvaya*, cf. Āpastamba in Vidyāraṇya on I. p. 55: *ākāra-ādim, om-kāra-ādim ca tam mantram vikalpena udājahāra.*

NINTH ANUVĀKA (LESSON)

[All the remaining religious duties as also professional or occupational duties of civic (social) life should be accompanied by *svādhyāya* 'the perusal by oneself' (of the memorized lessons or later of a book) and *pravacanam* 'imparting in structure (of the Veda) to another'.[1] Through learning and the teaching of the Veda, all the enumerated ways of behaviour or conduct and actions only preserve their true worth and their higher dedication and none of these, as the repetition in the text impressively suggests, shall occur without being illuminated by the study of the divine word.—The one-sided interpretations of some extreme (extravagant) teachers are mentioned at the end. The disapproval of their eccentric citations, in a delicate manner, lies in what our author himself has previously laid down.]

Righteousness and learning and teaching of the Veda
Truthfulness and learning and teaching of the Veda
Penance and learning and teaching of the Veda
Restraint and learning and teaching of the Veda
Quietude and learning and teaching of the Veda
Laying the fires and learning and teaching of the Veda
Agnihotram (offerings into the fire) and learning and teaching of the Veda
Hospitality and learning and teaching of the Veda
Affability and learning and teaching of the Veda
Children and learning and teaching of the Veda
Matrimonial duty and learning and teaching of the Veda
Progeny or descendants and learning and teaching of the Veda
'Only truthfulness'—opines Satyavacas Rāthītara
'Only penance'—opines Taponitya Pauruśiṣṭi
'Only learning and teaching of the Veda'—opines Nāka Maudgalya,
because that be the penance—that be the penance.

TENTH ANUVĀKA (LESSON)

[Then is here a somewhat obscure, perhaps also a corrupt verse of Triśaṅku (here occurring for the first time) in which, as it appears, recitation of Vedic Study is introduced and its peculiar enlivening and purifying power is extolled. The metre is *Mahābṛhatī Yavamadhyā* of 8+8+12+8+8 syllables

1. Max Müller in his interpretation of *pravacanam* as 'repeating' has, as it appears, allowed himself to be led by a wrong reading in the Bibl. Ind. p. 32.7 (*adhyayanam* instead of *adhyāpanam*).

in which *asmi* is to be taken in the following line and *draviṇam* is to be uttered as having two syllables (if, on the contrary, *Sudravinam* instead of *asmi draviṇam* is not to be read). Peculiarly remarkable is here the tendency towards rhyme, just as the one appearing above in the fourth *Anuvāka*. *Rerivā* in verse ! 1 (formed from *ri*, like *rarāvā* in Ṛgveda 10.40.7, *cikitvanā* in Ṛgveda 8.49 (60) (18) means here according to Śaṅkara, *prerayitā*, *antaryāmī*, (animating); it possibly here means 'chopping off'. By *vājini iva su-amṛtam*, one is well reminded of 'the honey of gods in the sun' in Chānd. 3.1 ff. The reading is possibly *vājinīvasu*.]

I, animating the tree of life,
raising my renown as high as the mountain,
participating in the highest purification
as in the sweet drink of the sun
(in) a treasure of the vital power
(in) perfect wisdom, sprinkled with divine drink—this is the speech of praise by
Triśaṅku, about the Vedic study.

ELEVENTH ANUVĀKA (LESSON)

[Here are golden rules which the teacher imparts to the departing scholar with regard to the way of life; moralising sections like this are rarely to be found in the Upaniṣads as they are contrary to the proper spirit of the Upaniṣads; therefore, Śaṅkara also finds it necessary to justify the occurrence of this (moralising) by pointing out its mere preparatory purifying effect. And indeed, for him, in whom the Upaniṣadic teaching has become really animating and lively, there is neither good nor evil, because there is left no attachment to work for him. And though he continues to live physically and to work, his spirit or mind still belongs to a realm where there is no I or Thou, no goal and no will; on that account, there is in him no spur to practical life but there is also in the same man a complete sense of guarantee or security against immoral actions.—On the other hand, for the youth who enters life, the moral rules are very useful. He, as Brahmacārin (as pupil) has already received the whole Upaniṣadic teaching (by memorizing Upaniṣad of his school) but the living practice of the same can only come in later life. Our children learn the catechism but the 'awakening' (*prabodha*) remains reserved for a later period. According to the contents, the rules organize themselves as follows :

I. Three basic regulations (a)
II. The duties of the father of the house in his behaviour with reference to himself (b), and with reference to the fellow-creatures (c); — rules of conduct for work and behaviour as a whole (d),
III. Special cases : Behaviour towards the poor (f), in doubtful cases (g) and against doubtful persons (h).]

1. After the pupil has studied the Veda, the teacher exhorts him:

I. (a) speak the truth.
practise duties,
do not neglect the Vedic studies.

II. After you have presented the gifts favourite to the teacher, take care that the thread of your lineage (family) does not break.

(b) Do not neglect truthfulness,
do not neglect duties,
do not neglect your well-being or health
do not neglect prosperity,
do not neglect the study and the teaching of the Veda.

2.(c) Do not neglect the obligations towards
the gods and the manes,
revere the mother as god
revere the father as god
revere the teacher as god
revere the guest as god.

(d) You should do actions that are uncensurable
not others (that are censurable),
you should observe or practise those
from the actions prevalent among us, that
are considered to be good,

3. not those others (that are not considered to be good).

III.(e) we meet with Brāhmaṇas who stand higher than even ourselves, before these, you should not breathe freely (i.e. you should not feel at ease) until they have seated themselves.

(f) You should give with faith,
You should not give without faith,
You should give with cheerfulness,
You should give with bashfulness (modesty)
You should give with a sense of fear or awe (cf. Ṛgveda 10.117-5)
You should give with sympathy.

(g) Further, if (even) once a doubt assails you with regard to the action of some one or a doubt assails you with regard to the conduct of some one,

4. see (assure yourself) whether or not the Brāhmaṇas before you are of right judgement, are fit and such as will stand the test, not harsh but true in their duties; you should behave with them, just as they would behave with those (of their ilk).

(h) Finally, if you come in contact with such as are rebuked (for their conduct), see whether or not the Brāhmaṇas before you are of right judgement, are fit and such as will stand the test, not harsh but conscientious in their duties; therefore, you should behave with them just as they would behave with those (of their ilk.)

This[1] is the direction (in the *Vidhi*), this is the instruction (in the *arthavāda*), this is the secret teaching of the Veda (of the *Vedānta*), this is the commandment (of the Ācāra).

Therefore you should observe or bring this into practice—yes, you should, therefore, observe all this.

TWELFTH ANUVĀKA (LESSON)

[After the teacher has given his last exhortation, the pupil utters, here doubtlessly at the conclusion of the whole period of instruction, the concluding prayer which we have already met with as the prayer at the commencement in Anuv. I, with corresponding changes.]

May Mitra, Varuṇa be our salvation
May Aryaman be our salvation
May Indra, Bṛhaspati be our salvation
and Viṣṇu, the far-striding one.

Adoration to Brahman! Adoration to you, Vāyu! Because you are the visible Brahman, I have acknowledged you as Brahman. I have spoken what is right, I have spoken what is true. It has gratified me, it has gratified the teacher. It satisfied me, it satisfied the teacher. Om! Peace! Peace! Peace!

1. These last words of the teacher refer back to the whole course of instruction.

II. The Ānandavallī

[Upon the *Śikṣāvallī* (which, with its manifold material and in its finalized form, perhaps constituted originally the whole Upanisad of the Taittirīya, up to a period when man in a childlike play, still found satisfaction with symbols), there is raised, just like a second storey, the Ānandavallī incomparably more developed and stemming forth out of the most ripe period of Upaniṣadic thought; it (the Ānandavallī) from the point of its composition and thought, is a completely homogeneous work and is one of the most beautiful evidences of the ancient Indian's deep absorption in the mystery of nature and of the inmost part of the human being, though it is not such as is most easily intelligible. Because like the notes in a great composed symphony, here also in this work surge forth, in consonance with one another, the manifold elements of thought, interlacing and again separating themselves, appearing forth and again disappearing as they are interrupted through apparently far-lying thoughts, to be clearly perceived again through these very elements so that they emerge forth again and are finally harmonized in the great harmony of a great all-embracing basic idea. But the basic idea is that the Ātman, the innermost kernel of man as of the whole creation, is not attainable through the cultic worship of the gods burdened with egoistic thoughts (*manomaya*), not even attainable by the way of knowledge (*vijñānamaya*) confronting its object as something different, but only attainable through the way of complete, whole knowledge of a reality in the form of communion (becoming one) with it, after stripping off outer layers as shells (which cover it) and with its unknowable, inexpressible super-essence and bliss (*ānandamaya*).

A short review of its contents will confirm what has been said above.

The theme of the whole is very clearly signified in the words at the commencement: He who knows Brahman as *satyam, jñānam, anantam,* psychically in the hollow of the heart, as well as physically in the highest space, attains thereby all peace and satisfaction which the spiritual Brahman itself possesses. Brahman is, therefore, (1) *Satyam* = the true reality, which, however, is not the empirical, one (2) *Jñānam* = Knowledge which however, is not split into the subject and the object, and (3) *anantam*= boundless or infinite; Brahman is indeed, infinite, but it did not depend on that but on something else; and when I think of *sat-cit-ānanda* repeatedly occurring in certain later Upaniṣads, to which I also add *vijñānam ānandam brahma* (Bṛh. 3.9.28), I finally come to the considered conclusion that in our present passage at the beginning of the *Ānandavallī* which culminates in the idea of *ānanda*, the word *ānanda* can be more indispensable here than in other passages. Therefore, it appears to me very probable that *anantam* is here a very old reading which has been sanctified as a hallowed mistake through tradition and the original reading is *satyam, jñānam, ānandam,* the first emergence of the three later attributes of Brahman viz. *sat-cit-ānanda*= 'existence, thought and bliss'! The mistake might have been occasioned through the fact that one did no more understand the construction and held

the three epithets as being in the nominative, in which *ānandam* is very unusual.

Then follows the oft-quoted passage of creation which describes the features in the genealogy of the Ātman, through the elements—through earth, plants, food, semen—down to the creation of man, who is no doubt the material man (*annarasamaya puruṣa*); through this the essential nature of this Ātman is ascertained but together with this the problem has been raised viz. to investigate the true essence and the deepest nature of the Ātman in the physical man as well as that covered in a sheath (*kośa*). And here the deeper and still deeper penetrating thought draws off from man one sheath after another—the *annarasamaya, prāṇamaya, manomaya,* and *vijñānamaya puruṣa*, until finally by peeling off other sheaths it arrives at the *ānandamaya* as the innermost core of man and the deepest and the ultimate nature of the Ātman. This peeling off (of the sheaths) of the Ātman out of man is, however, at the same time, such as holds good in the case of the whole Nature; the *annarasamaya, prāṇamaya* and *vijñānamaya puruṣas* are as well realized in the whole world of creation as in man, as it arleady becomes evident that at the conclusion of *Anuvāka* 8, the promise is held out to the man of knowledge to the effect that after death he would attain (*upasaṁkrāmati*), in gradual steps, to the *annamaya, prāṇamaya, manomaya, vijñānamaya, ānandamaya* stages. There are also many other signs which point out that these five *puruṣas* or Ātmans or sheaths veiling one after another, are to be sought as much in the whole of nature as in the case of individual man and one must, therefore, always hold this significance being present in the cosmic as well as the psychical sphere.

1. The *annarasamaya* i.e. the Ātman consisting of food-sap or food-juice, is the material man and the material nature; both stem from Brahman, both are Brahman; and already he who adores it as Brahman, earns rich reward. But both are Brahman in the form of its thickest sheath, in its being furthermost away externally from its original essence. If we peel off the sheath in the form of the food-sap, we attain

2. to the *prāṇamaya* Ātman i.e. the Ātman of the nature of vital breath —the vital principle in man as well as in nature. In the latter case, it is to be understood that the whole space or ether (ākāśa) is called its body, the whole earth is its frame and foundation. In it there is the further sheath :

3. The *manomaya* Ātman, the self i.e. the man consisting of *manas* (thought, will, wish) and the nature personified in the gods Agni, Vāyu, Indra etc. so far as they (the gods) are animated by the will, by the egotistic striving after prosperity which finds its expression in the cult of the Vedic gods depending on a kind of bargaining business transaction. Therefore, the four Vedas together with the *Brāhmaṇas* form the physical[1] part of this

1. cf. Ait. Br. 6-27.5 *ātmasaṁskṛtir vāva Śilpāṁ; chandomayair vā etair yajamāna ātmānam saṁskurute* ('consecrates his self in this way, so that it only consists only of hymns !) Śatap. Br. 10.5.1.5 *ṛṅmayam yajurmayam sāmamayam ātmānam saṁskurute*. ('he consecrates self in this way, so that it consists only of Ṛc, Yajus, Sāman.)

Puruṣa. The inadequacy of this standpoint is signified in a sensitive manner only secretively through the concluding verse which finds its full significance only in a later context and, therefore, recurs there again; but here it stands only to express that neither speech,—here the Vedic word—, nor *manas* (thought), here the wishful thoughts arising forth in it—is able to comprehend the highest. Then one step again raises us higher : It is

4. the *vijñānmaya* Ātman i.e. the Brahman realized in man as well as it is an object of (necessarily inadequate) knowledge and of adoration and is juxtaposed as the object against the knowing and adoring subject. Therefore, the faith is its head, resignation or devotion its body, the magnificence (*mahas*) its frame and foundation; the annexed verse, rightly translated, means as follows: "He offers up knowledge as sacrificial offering and deeds or actions, instead. He who thus knows Brahman as the object of knowledge, attains, after his death, the fulfillment of the wishes in the world of Brahman." But still he has not reached the highest; however, penetrating still deeper he finds

5. the *ānandamaya* Ātman which with its constituents entirely consists of bliss; for him, however, when the *vijñānamaya* as the last sheath has been stripped off, there is no object of knowledge, no empirical real object, and therefore, as the verse means, for him who remains caught up in the unreality of the phenomenal world, there is mere non-existence, but in reality and in the higher sense there is the existence alone.

The following, most important part of the whole, serves to clear up this contradiction. It begins with the double questioning : Is it an ignorant one or the knowing one who, after death, attains to the yonder world i.e. Brahman? The answer to this, as gathered from what follows, runs as follows : Neither the one nor the other but one who has here already become one with Brahman; this does not ensue through the way of knowledge because the Brahman, only so far as it has become this world, is, however, according to its true original nature, not a reality, not an object of knowledge; that is how it has been profoundly developed in the sequel. Resting on the conventional formula developed in the Brāhmaṇa (*so 'kāmayata, bahu syām* etc.), the Brahman has created out of itself this world through self-abnegation (*tapas*), has entered into it but not according to its whole nature; on the other hand, the true and the deepest nature of Brahman, vis-à-vis the existent, expressible, knowable reality of this world, is the opposite one, inexpressible, unknowable, the empirical unreality (*anṛtam*). Because, "as real, it became whatever exists in this world, because, as one says, it is the real." Brahman, on the other hand, is, as the verse signifies, a nonexistent (*asat*) such as had the power to make 'itself as the existent world' (*tat ātmānam svayam akuruta*) because, as has been said by a play on the word which is difficult to convey in translation, it is one which has been created in a good condition (*su-kṛtam*), it is, as Plato would say, the idea of the good. This 'being created in a good condition' (*sukṛtam*) of the primal being indwells all beings as essence (*rasa*) and is the source of all bliss. Yea! Who could live and breathe, if in the nothingness or emptiness

(ākāśa) i.e. in the transcendental Brahman there were no joy or bliss ? But only he experiences the full and perfect joy—he who finds the peace and (rock-bottom) foundation in that invisible, characterless, inexpressible, bottomless Brahman, because he entirely becomes one with it. On the other hand, he who assumes a separating thing between himself and Brahman (*udaram antaram*= "a cavity, an intermediate space"), or another reading almost conveying the same : *ud aram antaram* "an interspace, though small") i.e. he, who holds fast to the idea that Brahman is still an object of knowledge, reaps discord and sorrow on account of illusory knowledge; there is discord and sorrow wherever there is duality; therefore, as the verse signifies, all gods also share in this sphere of sorrow and discord and of fright.

Then there follows as *ānandasya mīmāṁsā* that hymn of praise (which similarly recurs in Bṛh. 4.3.33) on the bliss of Brahman which, like Indian music, may not be as agreeable to us but which is perhaps all the more pleasing to the Indians. The sense of the same is that the bliss of Brahman is infinitely superior to all kinds of human and divine bliss and that he who, on the basis of scriptures, knows himself one with Brahman and therefore with all his wishes, rooted in doubt, eliminated. He who knows that everything is Brahman, that the Ātman in the man and that in the sun are one, becomes after death, one with the *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya*, and with the *Ānanda-maya* Ātman, the highest of them all "before whom the words (finding themselves inadequate) return and whom thought does not find"; with this attainment, all sense of fright vanishes, just as all agony or sorrow about the real perishability of things which may be good or evil.]

1. *Om*

One who knows Brahman reaches the highest. About that there is this verse:

As reality, as knowledge as bliss (vulgate: as inflnite)
He who knows such Brahman concealed in the cavity of the heart and in the highest space, attains all wishes.

Out of this Ātman, indeed, is the ether (space) created, out of the ether the wind, out of the wind the fire, out of fire the water, out of water the earth, out of earth the plants, out of plants the food, out of food the sperm, out of the sperm man.

This man, indeed, consists of the food-sap (*annarasamaya*); in him this is (demonstrably) the head, this is the right side, this the left side, this the trunk, this the lower part, this the bottom on which it rests: About it is this verse (free Ślokas or verses):

2. Out of food are born creatures,
All these, that are on earth,
through food they have their life
In this food they enter at last
Food is the oldest being
That is why it is called all-healing;
One attains all food
He who adores the Brahman as the food
That is why it is called all-healing;
Out of food originate the beings
Through food, they further grow
The beings through itself, itself through the beings
it feeds, that is why it is called food.

Different from this consisting of the food-sap, is this inner Ātman (self) which consists of vital breath (prāṇamaya). With it is that one filled, ('like a tube with wind'-Śaṅkara); That now is the human form and according to its human formation, it is the human form. In it, the in-breath is the head, the intermediate breath (*vyāna*) the right side, the out-breath the left side, the space (ether) the trunk, the earth the lower part, the bottom. About it there is also this verse:

3. After this vital breath, breathe the gods,
also the men and all animals
Breath is indeed, the life of beings
That is why he is named the all-life (all-animating)
He comes to the full duration of life
he who adores Brahman as the breath
Breath is, indeed, the life of beings
That is why he is named the all-life (all-animating)
Thus is he (as body) embodied self[1]
the one as before (described).

Different from this consisting of life-breath there is this inner Ātman (self) consisting of Manas (thought, will, wish) (manomaya); with it that one is filled. That now is the human form

1. For the confirmation of our interpretation cf. Śaṅkara on Brahmasūtra. The *annamaya, prāṇamaya, manomaya, vijñānamaya, ānandamaya* are all embodied in the same body.

and according to its human formation, this is also the human form. In it, *Yajus* is the head, the Ṛc the right side, the directive (i.e. the Brāhmaṇam) the trunk, the Atharva—and the Āṅgirasa chants the lower side and the bottom. About that there is the following verse:

4. Before him (who has the knowledge of Brahman), the words turn back,
   and the thought, not finding him, (also turns back)
   He, who knows the bliss of this Brahman,
   dreads nothing, now and never.

During all this, there is (as body) his embodied self, just as before.

Different from this (Ātman) consisting of *manas* (thought), there is the inner Ātman (self) consisting of knowledge (*vijñāna-maya*); with it that one is filled; that now is the human form and acccording to the human formation, this also is the human form. In it the faith is the head, justice or justness right side, the truth left side, resignation or devotion (*yoga*) the trunk, the power or might (*mahas*) the lower part and the bottom. About it there is the following verse:

5. He offers knowledge as sacrificial offering
   he offers knowledge as the work
   The gods adore as knowledge
   Brahman, the oldest of all.
   He who knows the Brahman as knowledge
   and does not deviate from it,
   he leaves the evil in his body
   and attains all that he wishes.

During all this, it is (as body) the embodied self, just as before.

Different from this (Ātman) consisting of knowledge, there is the inner Ātman (self) consisting of bliss (*ānandamaya*), with it that one is filled; now that is a human form and according to its human formation, this is a human form. In it what is dear (agreeable) is the head, joy the right side, cheerfulness the left side, bliss the trunk, Brahman the lower side and the bottom. About it also, there is the following verse:

6. He becomes nonexistent as it were,
   he who knows Brahman as non-existent,
   He, who knows Brahman as existent,
   is, on that account, existent himself.

During all this, this is (as body) his embodied self, just as before.

Then the questions like these arise:
Whether at all, one, who has no knowledge
when he departs from this world, goes to the yonder world?
or whether one, who has knowledge,
when he departs from this world, attains the yonder world.

He desired: "I will be many, I will propagate myself". Then he practised self-mortification (penance). After he had practised penance, he created the whole world, whatever there is. After he had created it, he entered into the same. After he had entered into it, he was

existent (in this world) and also in the yonder world
utterable and non-utterable
founded and unfounded
consciousness and un-consciousness
the Real and the non-real.
As the Reality, he became all that which exists,
because they call this as reality.
About that there is the following verse:

7. It was nonexistent in the beginning;
   Out of it arose the existent.
   He created himself out of himself
   Because this is called "well-constituted"(*sukṛta*).

What this 'well-constituted' is, indeed the essence. Then. when one receives this essence, he becomes full of bliss. Because, who could breathe, who could live, if in the empty space (ākāśa, in the 'nothing' or 'emptiness' out of which this world is created) there would not have been that bliss! Because, it is he who creates the joy. When one finds peace and location in that which is invisible, (empirically) un-real, unutterable, bottomless, then he attains peace. But when one assumes in that an interspace, a separateness (or 'though a little separateness' between himself as the subject and the Ātman as the object),

then his discord or fright (want of peace) continues; but it is the fright or discord of one who thinks himself wise (when he makes Brahman the object of knowledge). About that, there is the following verse :

8. Out of fright, the wind runs before him
out of fright, the sun shines before him
out of fright, the fire runs away before him
and Indra and the (god of) death, the fifth.
This is the contemplation about the bliss.
A youth,—he should be steady, stout young man,
eager to learn, one who is the most agile, most
vigorous and the strongest, and to him would belong
this whole earth with all its riches; this is the one human
joy.

But hundred human joys constitute one single joy of the men-Gandharvas (Gandharvas who have become men or men who have become Gandharvas—and of one who is learned in scriptures and is free from desire.

And a hundred joys of men-Gandharvas constitute one single joy of divine-Gandharvas—and of one who is learned in scriptures and is free from desire.

And a hundred joys of divine-Gandharvas constitute one single joy of the manes who dwell in the long-enduring heavenly world—and of one who is learned in scriptures and is free from desire.

And a hundred joys of the manes who dwell in the long-enduring heavenly world constitute one single joy of the born gods [i.e. "of gods who have become men" (Dvivedagaṅga?) or simply : of *devāḥ pratyakṣam* i.e. the Brāhmaṇas(?)]—and of one who is learned in scriptures and is free from desire.

And a hundred joys of the born gods constitute a single joy of work-gods (*karmadevāḥ*) (who have entered into godhood through their work)—and of one who is learned in scriptures and is free from desire.

And a hundred joys of Indra constitute a single joy of Bṛhaspati—and of one who is learned in scriptures and free from desire.

And a hundred joys of Bṛhaspati constitute a single joy of Prajāpati—and of one who is learned in scriptures and is free from desire.

And a hundred joys of Prajāpati constitute a single joy of Brahman—and of one who is learned in scriptures and is free from desire.

He, who dwells in man here and there yonder in the sun—they are one.

He, who has such knowledge, when he departs from this world, attains to that Ātman consisting of food-sap, attains to that Ātman consisting of vital breath, and attains to that Ātman consisting of Manas (thought), and attains to that Ātman consisting of knowledge and attains to that Ātman consisting of bliss.

About this there is the following verse :

9. Before it, the words turn back
and the thought (turns back) not finding it,
He, who knows this bliss of Brahman,
is not afraid of anything any more.

The questions, indeed, torment him no more : "Which good thing have I omitted to do?"—"Which base or evil thing have I committed?"

He, who has such knowledge, saves himself from this and becomes Ātman; he saves himself from both (good and evil) together, to become Ātman,[1]—he who knows this,—Thus reads the Upaniṣad.

1. The idea that "one who gives up the evil, gives up the evil and the good at the same time" is clear; but the construction *spṛṇute* (he saves himself *Ātmānam* etc. from these, overcoming these) (to become Ātman) is unusual and is explicable only if we construe that the idea of *spruṇute* is of two kinds : that a man overcomes the one (accusative) and through that attains to the other (accusative).

III. BHṚGUVALLĪ

[This last section of the Taittirīya Upanisad is, like the previous one (Taitt. 2), an inseparable whole; still it is a whole which is made up in a wonderful way, of very heterogeneous constituents.

First there follows (Anuv. 1-6) the *bhārgavī vāruṇī vidyā* i.e. the teaching got by Bhrgu on the instruction of his father Varuṇa. This section repeats, in the form of a legend, the thoughts of the Ānandavallī (Taitt. 2) and is therefore related to Kauṣ. 3 or just as Chānd. 8.7-12 to Chānd. 8 1-6. It is remarkable and splendid that Varuṇa does not himself impart the doctrine of Brahman but that he gives only a critique in which the Brahman is recognizable in the famous and oft-repeated words: "Indeed that from which these beings originate and through which when once they originate they live, in which, after having departed or separated, they again enter: explore that, that is Brahman!"; whereupon Bhrgu himself, by the way of continued austerities (*tapas*), comprehends the Brahman in an increasing inwardization, as food, as vital breath, as *manas* (mind), as knowledge and finally as bliss. Herein there lies evidently the acknowledgement that those foregoing definitions of Brahman as food etc., are not sufficient but (just as in Taitt. 2) are peeled off like shells or husks in order to reach at the kernel.

It is all the more astonishing that this teaching has been made to stretch itself from the point of commencement upto its close in such a way that falling down from the high standpoint that has been attained, it glorifies Brahman as food, just as in the song of the Taitt. 2.2.

Already the transition (Anuv. 6) shows that we have reached a quite different channel: "This is the doctrine of Bhrgu, the son of Varuṇa, which is grounded or founded in the highest heavenly space (not 'the space of the heart' Śaṅkara—cf. Taitt. 2.1); he who knows this becomes well established, he becomes rich in food, an eater of food, becomes great in progeny, cattle and Brāhmanic splendour and also great in renown. His guiding maxim is "not to censure or blame food". This promise and the accompanying maxims (this part belongs to the foregoing and not to the succeeding part); the distribution or order of the Anuvāka is, as also Taitt. 2, completely reversed—) are, just as they are repeated similarly in the following parts, a copy of Chānd. 2.11-21 (or of a similar section no more extant) and are to be well kept there during the symbolic interpretation. just as if they can, as usual, form the beginning of the Upaniṣads, but in this case not at the end of the Upaniṣad, when such great and magnificent thoughts have preceded them.

The following section appears to depend, according to its form, on the Chānd. 2.11-21 and, according to its contents on a section like Bṛh. 2.5; according to it the different phenomena of nature are correlated with one another: the earth is the honey of beings and the beings are the honey of the earth etc. In a similar way (with the difference that here the aim of pointing towards the higher, as found in Bṛh. 2.5, is absent), in our passage

(Anuv. 7-9) (a) life and body, (b) water and light, (c) are glorified, alternately, as food and the eater of food, so that in all the three times (in the three passages) a promise and the maxims (as in Chānd. 2.11-21) form the conclusion. But all these three promises given in (i) the beginning, (ii) the middle and (iii) the end unite or reconcile themselves in him who knows such a doctrine as is recited in the present passage. This must be the sense of the concluding passage which is hardly intelligible and which is not yet understood. After the food has been dealt with as a whole, as life and body, water and light, earth and space, there now follows in an isolated manner, the recognition (*samājñā*) of the same in the activity of the sense-organs and beings in nature, together with the succeeding adoration of food as the basis, power etc.—Śaṅkara, it is true, understands, *tad* ('that') glorified here, as Brahman; but the only foregoing topic to which we can refer by *tad*, is *annam* (food); Brahman also occurs (indeed, in the sense of a 'magic formula') among things which one should adore as the *tad*; finally the whole context recommends the assumption that it is, again, only the food which is glorified or extolled here in an exuberant manner though not as exuberantly as it is done in the concluding part (Anuv. 10), where in an ignominious manner, the splendid conclusion of Taitt 2.8 in which there is, after death, an upward ascent gradually to *annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya* and the last goal of *ānandamaya*, has been used merely as a means to enable oneself to feel, after all this height has been attained in description, as food and the eater of food; then it concludes according to the thought contained in it, with a verse reminiscent of the play in puzzles or enigmas in Chānd. 4,3,5-7.

The thought to extol the Brahman as the essence of food and of the eater of food i.e. as the object and the subject (in later terminology *bhogyam* and *bhoktr*) is by itself, not unworthy of the *Upaniṣads*; but the use of *ānandamaya* (the Ātman full of bliss) who is no more conscious of duality, as a means to this aim, can be explained only as arising out of a deficiency in piety to which the epigone (one of a later generation) otherwise manifests itself vis-à-vis the heirloom or inheritance of a great past or understood no more.]

1. It once happened that Bhṛgu Vāruṇi approached his father Varuṇa and said: "Teach me, O Venerable one, Brahman!" And he[1] recounted before this what he had learnt: the food, the breath, the eyes, the ears and the Manas (mind). He (Varuṇa) however, said to him: "That, indeed, out of which these beings originate, live, into which, they, departing from here, enter seek to know that; that is the Brahman."

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1. By 'he', we understand here not Varuṇa but Bhṛgu. This interpretation, no doubt completely contrary to that of the commentators (Śaṅkara, Roer, Weber, Müller), has however, for its analogue the Chand. 7.1.

Then he practised Tapas (austerities). After having practised the austerities.

2. he came to know: "The Brahman is food. Because out of food, indeed, the beings originate, through food, they, having originated, live, and into the food, they, departing from here, again enter."

Although he knew this, he, again, went to his father Varuṇa and said: "Teach me, O Venerable one, the Brahman." He, (Varuṇa) however, said to him: "Seek to know the Brahman through Tapas (austerities). The Brahman is Tapas."

— Then he (Bhṛgu) practised Tapas. After he had practised Tapas,

3. he came to know: "The Brahman is the life-breath. Because out of the life-breath, indeed, these beings originate, through life-breath, they, having originated, live, and into the life-breath, they, departing from here, enter again."

Although he knew this, he again approached his father Varuṇa and said: "Teach me, O Venerable One, the Brahman!" He (Varuṇa), however, said to him: "Seek to know the Brahman through Tapas (austerities); the Brahman is Tapas." — Then he practised Tapas. After he had practised Tapas,

4. he came to know: "The Brahman is Manas (Mind). Because, out of the Manas, indeed, these beings originate, through the Manas, they having originated live, and into the Manas, they, departing from here, enter again."

Although he knew this, he again approached his father Varuṇa and said: "Teach me, O Venerable One, the Brahman!" He (Varuṇa), however, said to him: "Seek to know the Brahman through Tapas (austerities); the Brahman is Tapas." — Then he (Bhṛgu) practised Tapas. After having practised Tapas,

5. he came to know: "The Brahman is knowledge. Because, out of knowledge, indeed, these beings originate, through the knowledge, they, having originated, live, and into the knowledge they, departing from here, enter again."

Although he knew this, he again approached his father Varuṇa and said: "Teach me O Venerable One, the Brahman!"

He (Varuṇa), however, said to him: "Seek to know the Brahman through Tapas (the austerities); the Brahman is Tapas."—Then he practised Tapas. After he had practised Tapas,

6. he came to know : "The Brahman is bliss. Because out of bliss, indeed, these beings originate, through bliss, they, having originated, live and into the bliss, they, departing from here, enter again.

This is the doctrine of Bhṛgu, the son of Varuṇa, which (doctrine) is founded in the highest space of the heavens. He, who knows this, gets well-established, he becomes rich in food, he becomes an eater of food, becomes great in his progeny, cattle and Brāhmanic splendour and great in renown.

7. His maxim (vow) is not to censure food.

(a) The food, indeed, is the life and the eater of food is the body. The body is founded on the life and the life is founded on the body. In this way food is founded on food. Therefore, he, who knows the food founded on the food, gets well-established, he becomes rich in food, he becomes an eater of food, becomes great in progeny, cattle and Brāhmaṇic splendour and great in renown.

8. His maxim (vow) is not to scorn food.

(b) The food, indeed, is water and the eater of food is the light. The light is founded on the water and the water is founded on the light. In this way, the food is founded on food. He, who knows the food founded on food, gets well-established, he becomes rich in food, he becomes great in progeny, cattle and Brāhmanic splendour and great in renown.

9. His maxim (vow) is to increase food.

(c) The food, indeed, is the earth, and the eater of food is the space (ether). The space is founded on the earth and the earth is founded on the space. In this way, food is founded on food. He who knows that food is founded on food, gets well-established, he becomes rich in food, he becomes the eater of food, he becomes great in progeny, cattle and in Brāhmanic splendour and great in renown.

10. His maxim (vow) is to refuse no guest in his house.

That is why he should earn rich food in all ways; therefore the people say about him: "For him, the food has increased or become plentiful." (a) Truly, even, food which in the beginning, is to become plentiful for the above-mentioned one, will also become plentiful for him in the beginning; (b) And the food which, in the middle interval is to become plentiful for the above-mentioned one, will become plentiful for him in the middle interval; and (c) the food which, in the end, is to become plentiful for the above-mentioned one, will, in the end, become plentiful for him who has this knowledge.

It (the food, according to Śaṅkara, Brahman) resides as well-being in speech, as an additional advantage and well-being in the out-breathing and in-breathing, as work in the hands, as walking in the feet, as evacuation in the organ of evacuation — that is the recognition in man. Now with regard to that (recognition) in gods: as satiation it resides in the rain, as power in the lightning, as abundance (pomp) in the cattle, as light in the stars or constellations, as continued implantation, as the immortal one, as joy or bliss in the organ of generation,[1] as the whole universe in the space. One should adore it (food) as the basic thing and one will get well-established; one should adore it as power and he will become powerful; one should adore it as honour (read *māna* instead of *manas*) and he will be honoured; one should adore it as an inclination and all desires will be inclined (will bow) towards him; one should adore it as *brahman* i.e. the magic formula and he will become rich with magic power; one should adore it as the death around concerning the magic formula and the rivals around, who hate him will die and also the malevolent relatives around him will die (this passage occurs almost word for word in Ait. Br. 8. 28.1).

He, who dwells here in man and that one there in the sun — they are one. He, who knows this, after departing from this world, attains thereafter to that Ātman consisting of the food-

1. This part of the sentence from the psychical series to which it belongs, appears to have strayed (by error) into the cosmic series. By the way, the use of Ānanda, after what has been said about it in the Ānandavallī and Bhṛguvallī, is truly perplexing and annoying in the sense to be understood here in this passage.

juice, then thereafter attains to that Ātman consisting of vital breath, thence attains to that Ātman consisting of *manas* (mind), thereafter attains to that Ātman consisting of knowledge and thence, attains to that consisting of joy or bliss; then he roves through these worlds, feeding himself with nourishing food, according to his desire and assuming forms according to his desire, and remains sitting there and sings this song or chant:

O wonderful! O wonderful! O wonderful!
I am food, I am food, I am food!
I am the eater of food, I am the eater of food
I am the eater of food!
I am the maker of renown, I am the maker of renown,
I am the maker of renown!
The first-born of the world-order I am,
already prior to the gods, in the source-point of
the eternal;
I am one who distributes myself, who refreshes myself
therewith
Because I am food, eating the eater of food,
I am elevated over this whole world!
He, who knows this, is like shining gold. —
Thus reads the Upaniṣad.

THE MAHĀNĀRĀYAṆA UPANIṢAD OF THE KṚṢṆA (BLACK) YAJURVEDA

(Bṛhan-Nārāyaṇa-Upaniṣad, Yājñikī Upaniṣad) (Taittirīya-Āraṇyakam, Book X)

INTRODUCTION

This last book in the long series of the Brāhmaṇa-works of the Taittirīya school contains, intermixed with another, the old and entirely later rituals and dogmatics and bears distinctly the signs of a gleaning. The name 'Mahā (great)—Nārāyaṇa Upaniṣad' (in order to distinguish it from the short Nārāyaṇa Upaniṣad of the Atharvaveda), concerns itself with the glorification of Nārāyaṇa in Anuvāka 11 in which the manner of thinking of the Atharva-Upaniṣad entirely asserts itself in the description of the fire and the pointed flame in the heart. A second name of the whole work is *Yājñikī Upaniṣad*, not according to its many ritualistic sections, as Sāyaṇa suggests (*Karmaṇām bāhulyāt*), because very few of them are concerned with the sacrifice but, on the other hand, on account of the famous concluding section which contemplates man under the allegory of the sacrifice. (cf. Chānd. 3.16-17). It is noteworthy that Śaṅkara who mentions this section (on Brahmasūtra 3.3.24) as belonging to the Taittirīyas, discusses, for the rest, parallel passages, not from our Upaniṣad but cites them according to Śvetāśvatara etc.—Though as the citations show, many old maxims, particularly the parallel passages belonging to the Vājasaneyi-Saṁhitā are repeated, different is the case with the levels of strata of the Kāṭhaka-, Muṇḍaka-, Śvetāśvatara-Kaivalya-Upaniṣad and in a few passages, Chāndogya-Upaniṣad is found clearly copied (cf. Anuvāka, 10, verse 23 and Anuvāka perhaps also Anuvāka 63, 16, in which one is directly reminded of Chānd. 7 and Taitt. 2.). This carries us to a later period, as the way in which the Om-syllable is mentioned, further on, still, the description of the heart 11, 6-12, the name *Vedānta* 10,22 (—Muṇḍ. 3,2,6), sporadically not a few grammatical incorrections handed down on the reckoning of tradition (cf. e. g. 1.5) and the Prākṛta citation in Anuvāka 9. On the whole, and apart from the ancient citations, our Upaniṣad is to be considered as a transitional link between the Upaniṣads of the three Vedas and that of the Atharvaveda.

According to the arrangement of the text by (the editor of) the *Oupnekhat*, we have confined our translation to the Upaniṣadic parts thereof, but we have not followed the Āndhra-recension of 80 Anuvākas (which is not available to us) which the editor of the *Oupnekhat* and Weber (*Indische Studien* II. 78 ff) have followed; but we have followed the recension of the

Draviḍas consisting of 64 Anuvākas, which is commented upon by Sāyaṇa and is edited in the *Bibliotheca Indica*. The correspondence between both the recensions (according to Weber *Ind. Stud.* II. 79 and according to Rājendralal Mitra's edition pp. 911-913) is as follows :

D.1 =Ā.1-2
D.2 =Ā.4
D.3 =Ā.3
D.4 =Ā.5
D.5=Ā.6
D.6-11=Ā.8-13
D.12=Ā.23
D.13=Ā.14
D.14=Ā.15
D.15=Ā.37
D.16=Ā.24
D.17=Ā.25
D.18=Ā.22
D.19-25=Ā.26-32
D.26-28=Ā.34-35
D.29=Ā.68
D.30=Ā.36
D.31=Ā.68
D.32-35=Ā.69
D.36=Ā.70
D.37=Ā.74
D.38=Ā.71
D.39=Ā.41
D.40-41=Ā.42
D.42-47=Ā.43.17-21
D.48-50=Ā.38 40
D.51-61=Ā.65-66
D.62-64=Ā.78-80

Āndhra-Draviḍa

Ā.1-2=D.1
Ā.3 =D.3
Ā.4 =D.2
Ā.5 =D.4
Ā.6 =D.5
Ā.7 missing
Ā.8-13=D.6-11
Ā.14=D.13
Ā.15=D.14
Ā.16 missing
Ā.17-21=D.43-47
Ā.22=D.18
Ā.23=D.12
Ā.24=D.16
Ā.25=D.17
Ā.26-32=D.19-25
Ā.23 missing
Ā.34-35=D.26-28
Ā.36=D.30
Ā.37=D.15
Ā.38-40=D.48-50
Ā.41=D.39
Ā.42=D.40-41
Ā.43=D.42
Ā.44-64 missing
Ā 65-66=D.51-61
Ā.67 missing
Ā.68=D.29-31
Ā.69=D.32-38
Ā.70=D.36
Ā.71=D.38
Ā.72-73 missing
Ā.74=D.37
Ā.75-77 missing
Ā.78-80=D.62-64

Besides, our Upaniṣad is available in the Atharva-recension in 25 *Khaṇḍas* (sections), edited by Col. Jacob (Bombay 1888). The deviations of the same from the sections translated by us are not relevant. We shall note the most important among them in the footnotes.

THE MAHĀNĀRĀYAṆA UPANIṢAD

*First Anuvāka** (verses 1-22 = Atharva recension 1-2)

1. In the ocean without shores, in the midst of the Universe,
   On the ridge (top) of the heavens, greater than the great
   With his splendour penetrating the world lights (the stars)
   He tarries as Prajāpati in the mother's womb,
2. Into him the world disintegrates and then unfolds[1] itself
   Upon him all the gods are founded,[2]
   It is that, what was already there and what will be
   It is in the syllable in the highest space[2]
3. In it, the space with earth and heaven is enveloped,
   The sun out-shines with splendour and sparks,[3]
   In the ocean itself, the poets weave (their poems)
   And in that highest syllable (*Om*), there are all the creatures
4. It procreated the creatures of the world
   It, through water, created forth the living creatures on the earth
   and itself entered into plants, animals and human beings,
   into the mobile and the immobile beings,—
5. There is nothing higher than it, nothing smaller,
   the highest of the highest and the greatest of the great
   It is the boundless pattern enveloped from view,
   It is the Universe, ancient, removed beyond darkness—
6. They solemnize it as the law, as the truth
   The wise poets solemnize it as the highest Brahman;
   Sacrifice and work, which have become manifold and still will be
   It carries (supports) everything, like the navel (knob) of the Universe[4]

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*This first Anuvāka is the same as the first Anuvāka to Taittirīya Āraṇyaka 10th Prapāṭhaka with the commentary of Sāyaṇa (*Ānandāśram Sanskrit Series*—Translator

1. Śvet. 4-11
2. cf. Ṛgveda 1.164.39
3. cf. Taitt. Br. 3.12.9.7
4. cf. Ṛgveda 1.164.13

7. Indeed,[1] it is Agni, is Vāyu.
It is Sūrya (the sun), Candramas (the moon),
it is pure, immortal, it is Brahman
it is the water and Prajāpati.
8. All parts of time sprang
out of the lightning, out of Puruṣa,[2]
minutes, hours, seconds
Days and nights, all of them.
9. Half-months (fortnights), months, seasons
and year—may[3] they be contained in it (disposed)
It milks the water out of both—
out of the aerial space and the heavens there.
10. Not in height nor in breadth
nor in the middle, it can be encompassed[4]
There is no overlord over it
It is called the great glory.[5]
11. The form of that one is not to be seen[6]
Nobody sees it with his eyes
Only one who is (spiritually) ready in the heart,
the mind and the spirit (sees it);—
They who know it become immortal.
12. Out of the waters and the earth etc.[7]
as the golden germ (Hiraṇyagarbhaḥ)[8] etc.[9]

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1. Vāj. Saṁh. 32.1
2. Vāj. Saṁh. 32.2a.
3. The unexpected Imperative (*Kalpantām*) comes out of Vāj. Saṁh. 27.45
4. Vāj. Saṁh. 32.2b
5. cf. Vāj. Saṁh. 32.3
6. Kāṭh. 6.9, Śvet. 4.20; cf, Śvet. 4.17, 3.13.
7. The *uttara Nārāyaṇam* is not repeated here, because it already occurs in Taitt. Āraṇy. 3.13 (=Vāj. Saṁh. 31-17-22). See the translation in *Gesch. d. Phil.* I. 132.
8. The first eight verses of the Hiraṇyagarbha-hymn (Ṛgveda 10.1 121.1-8) are not repeated because they occur in Taitt. Saṁh. 4.1.8. For the translation, see *Gesch. d. Phil.* I. 132.
9. This verse and the eight following verses, which describe that the Primaeval Being (Puruṣa) arose out of the waters and earth etc. as the golden egg, occur in the Taitt. Āraṇy. (Prapāṭhaka 10, anuvāka 1) with the commentary of Sāyaṇa (*Ānandāśram* edition pp. 789-790)—Translator

13. [1]He is the God in all worldspaces
Formerly born and in the womb
He was born, will be born
turned inwards and omnipresent

14. [2]With eyes on all sides, and with faces on all sides
with hands on all sides and with feet (read 'Viśvataspād') on all sides
He, while creating, bends together, with arms, bends with wings
the earth and heavens—He in one God.

15. [3]The Vena[4] sees it, knowing all beings,
in whom the whole world has its sole nest,
the world's point of unity and the point of exit,
The omnipresent one in whom all beings are woven as warp and woof

16. The knowing skilful Gandharva
now makes known what is eternal,
his mysterious concealed essence,
Three parts of that remain from us concealed
He who knows this would be the father of the sun[5](son)(?)

17. He, who is akin to us, our father and protector
knows the dwelling places and all beings
There where the gods attaining immortality,
swing themselves above upwards to the third worldspace

18. Instantly they pervade the heaven and the earth
they pervade the worlds, the poles and the realm of light;
He uncovered the texture of the world-order
He saw it and became that one in the beings

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1. Vāj. Saṁ. 32.4 where it is *pratyañ janās* (read *janāṅs*) instead of the easy *pratyaṅmukha* (which is also the reading of the Atharva-recension).

2. Ṛgveda 10.81.3 (*Gesch. d. Phil.* I. 136) with a few bad variants.

3. Verses 15-19 are Vāj. Saṁh. 32, verses 8-10.12.11 more or less corrupt (see translation *Gesch. d. Phil.* p. 294).

4. 'Vena, the name of Gandharva' Sāyaṇa.—Translator

5. Deussen 'der Sonne (?) Vater'.

It should be rather 'der sohne Vater'. According to Sāyaṇa this line means—"One who has got the knowledge of Brahman becomes the highest soul or being who creates the whole world and even his own father when he is born in this mortal world".—Translator

19. Pervading all beings, all worlds
pervading all regions and the poles
Prajāpati, the firstborn from the established order
has developed himself as the self to the self
20. [1]From the wonderful lord of the throne
from the lovable friend of Indra
I solicited wisdom as a present.
21. O knower of beings,[2] flame forth
Ward off Nirṛti[3] from me
Bring cattle hither for me
Give life to me and create space around !
22. The knower of beings should not harm us,
our cattle, horses, men and what here lives
come to me, bearing nothing against me
O Agni, surround me, urgently with prosperity !

[Verses 23-24: Prayers to different gods
Verses 25-62: Prayers during bathing
Verses[4] 63-68 six *mantras* (spells) for the warding off of evil.]

From *Anuvāka*[5] *second up to sixth Anuvāka*

2. The Mahāvyāhṛtis (bhūr, bhuvaḥ, svar)
to be employed during the sacrifice
3. The same Mahāvyāhṛtis in another form for the
attainment of food.
4. The same Mahāvyāhṛtis to be employed during Pūjā
(worship)
5. Mantras (chants) for warding off interruptions in the
course of study.
6. Mantras (chants) during study.

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1. Ṛgveda 1.18.16
2. *Jātavedas*—'the internal digestive fire' Sāyaṇa.—Translator
3. Nirṛti—'the goddess of evil' Sāyaṇa—Translator
4. These verses correspond with verses beginning from Anuvāka 1.23 to the end of Anuvāka 2 in the Taitt. Āraṇ. (Ānandāśrama edition)
—Translator.
5. These roughly correspond with verses beginning from Anuvāka 3 to the end of Anuvāka 8 in the Taitt. Āraṇ. (Ānandāśrama edition)
—Translator

[1]*Seventh Anuvāka* (Atharva-Recension 7.6)

[The request that what has been learnt should not be forgotten]

Adoration to the Brahman !

May the retention (of what has been learnt) be granted to me, such as will be imperishable or as is or never can be forgotten. May I remain retaining what has been heard with the ears. Do not take away from me ! Om !

[2]*Eighth Anuvāka* (Atharva-Recension 8.1)

[Every virtue is, according to its nature, Tapas (Penance). Justice or justness is *Tapas*, (penance).]

Truth is Tapas, study is *Tapas*, quiet nature is Tapas, restraint is *Tapas*, Gift or charity is *Tapas*, Sacrifice is *Tapas*, and when it is said : "*bhūr, bhuvaḥ, svar, brahman*—adore this"; it is also Tapas.

[3]*Ninth Anuvāka* (Atharva-recension 8.2)

[Two parenthetic parables: "Do the good and shun evil".]

As from a tree covered with blossoms, the fragrance wafts far off, so also in the same way, the fragrance of a good deed blows its fragrance far off.

Just as a juggler, when he steps upon an edge of a sword laid over a pit, speaks (in his dialect) : "Softly ! Softly ! Or I shall come to harm and fall in the pit",[1] so also one should keep himself away from an untruth !

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1. This corresponds with Anuvāka 9 in the Taitt. Āraṇ. (Ānandāśrama edition).—Translator

2. This corresponds with Anuvāka 10 in the Taitt., Āraṇ. (Ānandāśrama edition).—Translator

3. This is eleventh Anuvāka according to Taitt. Āraṇ. (Ānandāśrama edition).—Translator

4. Sāyaṇa's elucidation, with the necessary improvements, runs thus: "*Yad*" *yadi*, "*huve* (thus instead of *yuve*) *huve*",—*hakāro vyatyayena ya-kāra-sthāne paṭhitaḥ, ata'eva kecid "yuve yuve" iti pathanti,—yaumi yaumi, punaḥ punaḥ pādam asidhārayā micrāmi, iti arthaḥ, tadānīṃ na aham* (instead of *tadānīm aham*) "*vihvadiṣāmi*", *gartam vā patiṣyāmi,—aham, iti, etam artham*

[1]*Tenth Anuvāka* (Atharva Recension 8.3-10.8)

1. [2]The subtlest of the subtle and the greatest of the great
he dwells as the self in the heart of the creation here;
one sees him free of will, and remote from sorrow,
as the lord, as the great one through God's mercy.

2. [3]Seven organs arise out of him,
with seven flames as tongues and seven pieces
of sacred fuel.
And these are the seven worlds in which they ramble out of
the hollow, where the seven lay concealed.

3. [4]Out of him arise the oceans and all mountains
out of him run the streams of all forms,
Out of him arise all plants, all juices,
while he arose as the indwelling self.

4. [5]Brahman among the gods, genius among the poets
Ṛṣi (seer) among the priests, buffalo among the animals,

"*ha*" *śabdo brūte; la-kārasthāne vyatyayena, dakāraḥ,—asidhārāyām pādasya dṛḍhasparśe pādachede* (*it* is thus to be separated), *na aham vihvalito, vivaśo bhavisyāmi; dṛḍhasparśa-abhāve tu adhovartini agādhe garte patisyāmi.* "If I walk only with a sure step, walk surely i.e. if I put my feet again and again on the edge of the sword, then I shall not stumble (or come to harm) or fall into the pit. i.e. if I walk with sure feet on the edge of the sword, without letting my feet slide off, I shall not reel, shall not lose control over myself. But if the sure step fails I shall tilt into the deep pit below". (The Atharva Veda recension has omitted the passage.)

1. This corresponds with the 12th *anuvāka* of the Taittirīya Āraṇyaka (*Daśama Prapāṭhaka*) (Ānandāśrama edition).—Translator

2. This description was in circulation in a more theological sense (*akratum, dhātuḥ, prasādāt, mahimānam Īśam*) and in a more philosophical sense (with *akratuḥ, dhātu-prasādāt, mahimānam ātmanaḥ.*). Our passage offers the first and Śvet. 3.20 (according to Śaṅkara's reading) Kaṭh. 2.20 the latter where one can see for himself).

3. Muṇḍ. 2.1.8 offers the verse with better reading. The seven organs (eyes, ears, nostrils, mouth) are the seven tongues of fire against which the corresponding objects as fuel or as their worlds are juxtaposed.

4. Muṇḍ. 2.1.9 (where instead of *bhūtas,* there is the better reading *bhūtais,* just as in the Atharva recension.)

5. Ṛgveda 9.96.6 with a changed sense. Perhaps the prototype of Bhagavadgītā 10.21. ff.

Eagle among the vultures, axe among the forest-trees,
he goes forth rushing as Soma through the strainer.

5. [1]The one she-goat, red and white and dark,
She brings forth many young ones, which are similar in form with her;
The one ram sprinkles (inseminates) her in physical rut
The other ram leaves her, having enjoyed her

6. [2]In ether he is the sun-swan, Vasu in the aerial space,
Hotṛ (sacrificial priest) in the sacrificial sanctuary, the guest at the threshold of the house
he dwells in man and wide space, in law and space
he arises out of waters, cattle, justness, mountains as the greatest justice.

7. [3-4]Higher than which there is no created being nor there was any,
he has entered in all the worlds
The lord of beings (Prajāpati), becomes one with the beings
he penetrates the three world-lights sixteenfold or in sixteen parts.

[The following verses 8-18 omitted also in *Oupnekhat*, are to be found in the Ṛgveda with some variants :

Verse 8	= Ṛgveda	1.22.7
Verses 9-10	= ,,	5.82. 4-5
,, 11-13	= ,,	1.90. 6-8
verses 14	= ,,	2.3.11
verses 15-18	= ,,	4.58.1-4]

1. This verse in which the basic elements of the Sāṁkhya doctrine (*prakṛti*, the three *guṇas*, *puruṣa*) distinctly stand forth, is cited by Śaṅkara (on *Brahmasūtra* 1.4.8-10) not according to this passage, but according to Śvet. 4.5.

2. Ṛgveda 4.40.5. with the tag *bṛhat* cf. first Vāj. Saṁh. 10.34, 10.24, 12, 14; besides this passage and Taitt. Āraṇ. 10.50.1; Kāṭh 5.2; Nrsiṁha 3.1. According to the sense as in ¡c 4 "Brahman is the most precious of all."

3. This verse is not found in the Taitt. Āraṇ. (10 Prapāthaka) (Ānandāśram edition).—Translator

4. Vāj. Saṁh. 8.36 (in a changed form). For the explanation see *Gesch der Philosophie* I. 191.

19. [1]Before the gods, he was already there in the beginning
The lord of all, Rudra, the great wise one
He himself saw Hiraṇyagarbha being born,
May that God unite us with a true memory.[2]

20. [3]Higher than he nothing exists,
always neither smaller and nor greater,
That one stands like a tree rooted in heaven
The Puruṣa, who fills the whole world

21. [4]Not through work, children, riches, — but through renunciation (*tyāga*)
Immortality was attained by a few.
Beyond the heavens and in the depth of the heart
That which shines there, into that the recluses enter

22. [5]Those who have comprehended the meaning of the Vedānta-doctrine,
The recluses, full of (the spirit of) renunciation, pure beings
all of them, are in the final time,
released from the indestructible[6]

23. [7]The small, sinless home of the highest one
The lotus-flower (blooming) in the centre of the body (which is like a city)
There in a small space which is sorrowless
That which is in it, one should adore,

24. The holy syllable,
with it the Veda begins, with it the Veda ends
Maheśvara,[8] when he merges in Prakṛti,
surpasses (that syllable).

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1. This and the following 5 verses occur in Taitt. Āraṇ.(10th Prāpāthaka) (Ānandāśrama edition, pp. 827-830)—Translator
2. This verse is Śvet. 3, 4; 4.12 (in a modified form).
3. It occurs Śvet. 3.9, word for word.
4. Cf. Kaivalya Up. 2-3.
5. Muṇḍaka 3.2.6; Kaivalya 3-4.
6. i.e. from Prakṛti—*parāmṛtāt*. The Atharva-recension as well as the parallel passages read '*parāmṛtāḥ*'.
7. There is a clear, undoubted harking back of this verse to Chānd. 8.1.
8. In meditation, the syllable *Om* also dissolves, just as the rest of the whole world: *a* (virāṭ) dissolves in *u* (*Hiraṇyagarbha*), *u* in *m* (*Mūlaprakṛti*), *m* is the imaginary fourth mora (syllable) of the syllable Om which is Maheśvara (Śiva)—Sāyana.

Eleventh Anuvāka[1]
(Atharva-recension 11)

[This section which has lent the name to the whole Upaniṣad, solemnizes, repeatedly reminding us of the *Puruṣa* hymn—Ṛgveda 10.90, the Ātman as Nārāyaṇa, according to which the Puruṣa is to be understood "not as Ur-principle" but as the first-born of the creation (see *Gesch. d. Phil* I. 153); one might explain Nārāyaṇa, following Manu 1.10 (as well as the Taitt. Āraṇ. 3.13.1—Vāj. Saṁh. 31.17). as the one "resting on the primeval (ur-) waters" or more correctly as 'the son of the primaeval (ur-) man (*nara*, purusa). Besides the Puruṣa-hymn Ṛgveda 10.90 and its continuation in *Uttara-Nārāyaṇam* (Taitt.Āran. 3.13=Vāj. Saṁ. 31.17-22), our section forms the third chief land-mark in the history of Nārāyaṇa (more and more identified with Viṣṇu); and just as *Uttara-Nārāyaṇam* stands on the borderland between the philosophy of the hymns and that of the Upaniṣads (cf. our review of the same in *Gesch. d. Phil.* I. 289 ff.), just in the same manner, the present *Anuvāka* again forms the transition from the *Upaniṣads* of the three Vedas (*trayī*), to which (i.e. Upanisads) unmistakable references are repeatedly found, to the Atharva-Upaniṣads; the description of Nārāyana as the pointed flame in the heart appears to be entirely in the manner of the *Yogaśikhā*—and *Yogatattva-Upaniṣads*, whereas the *Mahā-Nārāyaṇa* has entirely verses and parts of verses from our section.]

1. The thousand-headed God (I praise),
   All-eyed,[2] full of universal wellbeing
   Nārāyaṇa, the all one, the God, the Lord
   The highest Imperishable one,
2. (I praise) the highest of all, the self of all,
   the permanent one, Nārāyaṇa, Hari,
   Yea! Puruṣa is the Universe[3]
   From him, everything has its life
3. The sovereign of all, the lord of Ātman,
   the blessed eternal (*Śiva*), the immutable,
   Nārāyaṇa, the great knowable[4]

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1. This is the thirteenth Anuvāka of Taitt. Āraṇ. (10th Prapāṭhaka) (Anandasrama edition. p. 831 ff.) —Translator

2. Ṛgveda 10.90.1; *viśvākṣa* instead of *sahasrākṣa*, because to thousand heads there would be two thousand eyes. Out of the same consideration, Atharvaveda 19.6.1 changes *sahasraśīrṣa* into *sahasrabāhu*.

3. cf. Ṛgveda 10.90.2 *puruṣa eva idam sarvam*.

4. Nārāyaṇa is not the unknowable ur-cause (prime cause) but here he is as the highest object of knowledge, i.e. the firstborn of the creation, *Hiraṇyagarbha*. Compare with *mahājñeya* the *buddhi-mahat* of the *Sāṁkhyas*.

the all-animating, the highest goal.

4. Nārāyaṇa is the light beyond[1]
Nārāyaṇa the highest self,
Nārāyaṇa the highest Brahman,
The essence, he is the highest,
Nārāyaṇa the highest thinker
he is also the highest one as the object[2] of thought.

5. Everything that exists, the whole world,
whatever is visible and whatever is audible
Everything, external and internal
Nārāyaṇa encompasses[3] and penetrates.[3]

6. Endless, eternal, full of wisdom
By his vastness the end of the sea,[4] bringing all round wellbeing;
As heart, similar to the lotus cup[5]
becoming pointed towards below —

7. He lives in a short space below the neck
a few spaces above the navel,[6]
where he shines in a wreath of rays,[7]
he is the great fulcrum of the universe.

8. He lies suspended downwards, encompassed by arteries,
almost like a flower-cup
Inside him, there is a small cavity,[8]
in which the whole universe rests.

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1. Allusion to the *paro divo jyotis*, Chānd. 3.13.7.

2. The distinction between *dhyātṛ* and *dhyānam* (subject and object) does not still take place in the primaeval essence but only in Nārāyaṇa as the first-born.

3. *vyāpya* is both.

4. According to Sāyana, the sea of worldly existence (saṁsāra) is meant. Thus Atharva-recension as well as the Mahā-Up. 3 read *samudra-itam.*

5. cf. Chānd. 8.1.1; the Atharva-recension reads: "a cavity similar to the lotus cup"

6. Interpretation of *daśāṅgulam* (Ṛgveda 10.90.1 cf. *Gesch. d. Phil.* I. 151). Vitasti is more precisely equal to *dvādasāṅgulam* (Anara. 2.6.84).

7. Depicted after the fashion of Bṛh. 4.3.7. *hṛdi antarjyotiḥ puruṣaḥ; Kaṭh.* 4.1 13 *jyotir iva adhūmakaḥ.*

8. *tasya ante suṣiram.* cf. Chānd. 8.1 *daharo' smin antar ākāśaḥ.*

9. And in him flames forth a great fire[1]
blazing forth on all sides
He eats first and then distributes food,
he, the wise and ageless one.—
His rays spread out
sidewards, above and below.
10. He warms the body in which he dwells
from the soles of the feet to the head.
In the centre a pointed flame,
fine as an atom, goes aspiring upwards.
11. Full of splendour, like a streak of lightning
out of the midst of dark clouds,
fine like the hairlike fibre from the ear of rice-corn
with yellow splendour, similar to an atom.
12. In the midst of this pointed flame
is enthroned[2] the highest world-soul
He is Brahmā, Śiva, Hari,[3] Indra.
The eternal, the highest Lord.[4]

Twelfth[5] *Anuvāka*

(Atharva-Veda recension 12.1)

[This is an invocation to Śiva as the All-God. The first three lines are quoted in *Nṛsiṁha-pūrvatāpanīya Upaniṣad* 1.6, with the express additional remark that they are taken from the *Yajurveda*.]

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1. The present following description of the inward fire in the heart rests on a combination of Bṛh. 5.9.1 and Chānd. 3 13. 7.8. Out of the first passage is taken the characteristic of the assimilation of food, out of the latter, the characteristic of keeping the body warm.

2. The last eight lines are cited in Vāsudeva Upanisad 3 1-2.

3. The words *sa Hariḥ* are metrically, excessive; they are not found in the Atharva-recension and are not commented upon by Sāyaṇa who comments on the rest. (In the Taitt. Āraṇ. of the Anandasrama edition, it is, found that Sāyaṇa explains *Hari* as Indirā-pati (the lord of the goddess of wealth and beauty)—Translator). It should be supposed that we have, here, perhaps the oldest passage in which the Indian *trimūrti* i.e. the God of three forms (Brahmā, Viṣṇu, Śiva) occurs.

4. The Atharva recension has the following addition in prose: "Now the Yoga: my tongue is talking sweet; I am not in Time but I am Time itself."

5. This corresponds with the twentythird *anuvāka* of Taitt. Āraṇ. (10th Prapāṭhaka) (the (Anandasrama edition p. 843)—Translator

As right or justness, truth, the highest Brahman,
the dark and yellow Puruṣa,
the chaste one and one with strange eyes
(I invoke him)
Honour be to him having all forms!

Thirteenth[1] *Anuvāka*
(Atharva-recension 12.2)

[Probably, in imitation of Chānd. 3.1-11, according to which the essence (sap) of the different Vedas forms the honey in the sun, here the Ṛcs are equated with the orb of the sun, the Sāman with the flame (splendour) in the orb of the sun and Yajus with Purusa found in this solar orb. These together form the whole *trayī vidyā*, the essence of the Veda. The order of the series is Ṛc, Sāman, Yajus, in order to lend to the particular Veda the highest place. While, in the Atharva-recension, the usual customary order Ṛc, Yajus, Sāman is reproduced, the Purusa comes to stand in the middle, on account of which the intended ascending order in the passage gets lost.]

Indeed, Āditya there shines as that solar orb in which there are these Ṛcs; he (the sun) is the collection of songs of the Ṛcs (*read ṛcām maṇḍalam*), he is the abode of the Ṛcs.

But the flame which blazes forth in the solar orb — they are the Sāmans; it is the abode of Sāmans.

But the Purusa who is in the blazing flame of that solar orb, he is the Yajus; he is the collection of songs of the Yajus, he is the abode of Yajus.

He (the sun) shines as the threefold knowledge or lore; he is there in the sun as the golden Puruṣa.

Fourteenth[2] *Anuvāka*
(Atharva-recension 12.3)

[The sun, who according to the previous sections, consists of Brahman (Ṛc, Sāman, Yajus) is consistently the essence of all the highest and the greatest in the world; and is the Puruṣa contained in it, he is the overlord of beings.]

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1. This corresponds with the fourteenth Anuvāka of Taitt. Āraṇ. (Anandasrama edition p. 835.)—Translator

2. This corresponds with the 15th Anuvāka of the Taitt. Āraṇ (Anandasrama edition p. 836)—Translator

The sun, indeed, is splendour, power, might, renown —the eyes, the ears, the self, the mind (or reason), ardour or passion, — Manu (the name of the primaeval sage), Mṛtyu (Death), Satya, (Truth), Mitra (the friendly aspect of the sun), Vāyu (the wind), Ākāśa (ether), Prāṇa (vital Breath), — the world-guardian, *ka* (the unknown god), *kim* (the unknown primal essence) *kam* (the desire), that (the un-nameable), reality, food, life's duration, the indestructible, the soul, the all-existing, *katama* (the highest desire), *svayambhū* (coming into being of itself); — and when it is said: "the year is Prajāpati,[1] so also that sun is the year, but that Puruṣa (in it) who is the overlord of all beings.

He attains union and the common world with Brahman, he attains union, common power, and the common world with those godheads — he who has this knowledge.

Thus runs the Upaniṣad.

Fifteenth[2] *to Sixtyfirst Anuvāka*

[These sections contain maxims or chants of all kinds to be employed during different ceremonies and on different occasions. Their inclusion in the Upaniṣad is mostly based on the consideration that the concerned actions would serve as preparations for knowledge.

15-18 *Mantras* to Āditya (15) and Rudra (16-18)

19-22 *Agnihotram*; spells or maxims for warding off; *Mantras* addressed to earth and water.

23-26 Mantras for midday-, morning-, and evening-prayers.

27-29 *Mantras* for Prāṇāyāma (regulation of breath).

30-38 *Mantras* during eating food as a sacrificial offering to Prāṇa (Prāṇāgnihotram).

39-42 Prayers for illumination.

43-47 *Mantras* to Mahādeva (Rudra).

48-50 *Trisuparṇa-mantras* for cancellation of sins which are hindrances to knowledge.

51-61 *Mantras* for eleven gifts for the purification of the body in order to attain the knowledge of Brahman.

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1. cf. about this idea, *Gesch. d. Phil.* 1.133,207,110 ff.

2. These fortyseven (15th to 61st) Anuvākas appear to correspond with the sixtythree (16th to 77th) Anuvākas of the Taitt. Āraṇ. (Anandasrama edition. pp. 838-890)—Translator

Sixtysecond[1] *Anuvāka*
(Atharva-recension 21)

[As twelve goals of human endeavour are enumerated *satyam*, (truth), *tapas* (penance), *dama* (control), *śama* (quietude), *dānam* (giving away of charity), *prajana*, (procreation), *agnayaḥ* (keeping sacred fires), *Yajña* (sacrifice), *mānasam* (the spiritual practices), *nyāsa* (renunciation) and among these *nyāsa* is explained as the highest of all.—This section is a prelude to the Upaniṣads of the Atharvaveda, devoted to Saṁnyāsa (*Saṁnyāsa*—, '*Kaṭhaśruti*-, *Jābāla*-, *Āruṇeya*-, *Paramahaṁsa*-, and *Āśrama-Upaniṣads*.]

1. The truth (Satyam) is the highest, the highest is the truth. Through truth, they never fall out of the heavenly world. Because, the truth belongs to the good (*sat*). That is why they rejoice in truth.
2. The penance (tapas), (they say,) is the highest. But there is no higher penance than the fasting. Because what the highest penance is, is difficult to master, it is difficult to overmaster. That is why they rejoice in penance.
3. The restraint (*dama*) (is the highest), thus always say the aspirants of Brahman. That is why they rejoice in the restraint.
4. The quietude (*śama*) (is the highest), thus say the hermits in the forest. That is why they rejoice in quietude.
5. The giving away of alms (dānam), all beings extol it; there is nothing more arduous than alms-giving. That is why they rejoice in alms-giving.
6. (Doing one's righteous) Duty (is the highest), thus they say. Through duty, the whole world[2] is encompassed. Nothing is more difficult to do than the duty. That is why they rejoice in duty.
7. The begetting (*prajana*, Atharva-recension : *prajananam*) (is the highest), thus say the majority of beings. That is why a large number (of children) is born to them. That is why the majority of beings rejoice in begetting.

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1. This corresponds with the seventyeighth Anuvāka of the Taitt. Āraṇ. (Anandasrama edition p. 890)

2. It is, as Fichte would say, 'the sensuous, objective material (*das versinnlichte Material*) of duty.

8. The (maintenance of) sacrificial fire is the highest, so it is said. That is why the sacrificial fires are to be maintained.
9. The *Agnihotram* (offering daily into the fire) (is the highest), so it is said. That is why they rejoice in the Agnihotram.
10. The sacrifice (yajña) (is the highest), so it is said. Because, through the sacrifice, the gods have attained heaven. That is why one rejoices in the sacrifice.
11. The mental contemplation (*mānasam*) (is the highest), thus say the men of knowledge. That is why the men of knowledge rejoice in the mental (contemplation).
12. The renunciation (nyāsa) (is the highest), so says Brahmā. Because Brahamā is the highest, yea, the highest is Brahmā. (His renunciation surpassed all those lower mortifications (of the flesh)).
13. (And thus with regard to him) who knows this.

Thus runs the Upaniṣad.

Sixtythird[1] *Anuvāka*

(Atharva-recension 22.1-24.2)

[The ideas in the previous sections are here, as is often customary, (cf. Kauṣ. 3 and 4; Chānd. 8.1-6 and 8.7-12; Taitt. 2 and 3) set forth once again in the form of a legend and in an enlarged form.]

1. It happened that Prājāpatya Āruṇī Suparṇeya[2] approached the (first of the race) Prajāpati with the question : "What do the venerable ones (i.e. wise men) explain as the highest one" And he replied :

2. "Through the truth, the wind blows,
and the sun in the heavens shines,
truth is the support of speech,
Everything rests on truth.
That is why they explain the truth as the highest one.

1. This corresponds with the seventyninth Anuvāka of the Ait. Āraṇ. (Anadasrama edition p. 893).

2. According to Sāyaṇa, Āruṇi the son of Prajāpati and Suparṇā. It would be better to take it as the son of Aruṇa Suparṇa (the designation of the sun in the Ṛgveda) and the descendant of Prajāpati.

3. "Through the penance, in the beginning,
the gods have attained godhood
the wise have attained heaven through it,
through penance we can ward off enemies and friends;
everything rests in the penance. That is why they
explain penance (*tapas*) as the highest.

4. "Through restraint, the self restrained one
shakes off the sins
Through restrainet, the Brahman-pupils (seekers of
(Brahman) attained heaven.
The restraint is difficult to master by beings; everything
rests in restraint. That is why they explain restraint (*dama*)
as the highest.

5. "Quiet through quietude, one behaves as full of bliss.
Through quietude, sages attained heaven,
Quietude is difficult to master by beings ; everything
rests in quietude. That is why they explain quietude (*śama*)
as the highest.

6. "The charity or gift, the sacrificial
gift is the armour[1] of sacrifice and in the world
all beings live on those who give; through gifts ; they
have warded off fiends, through gifts, everything rests
on the gift. That is why they explain charity or giving
away (*dāna*) as the highest.

7. "The righteous duty (*dharma*) is the foundation of the
whole world and in life, the creatures have recourse to the
most zealous in duty. Through duty, one wards off evil;
everything rests on duty. That is why they explain duty
(*dharma*) as the highest.

8. "Begetting (progeny) is the foundation, and he who
continues to spin rightly the thread of posterity, pays off
his debt to the forefathers ; because even the begetting is
paying off his debt. That is why they explain the begetting
of progeny (*prajananam*) as the highest.

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1. Cf. Ṛgveda 10.107.7: *dakṣiṇām varma kṛṇute-vijānam.*

9. "The three fires, indeed, are the threefold knowledge and constitute the way of the gods,[1]
the Gārhaspatya fire is Ṛc, earth, *rathantaram*,
the Anvāhārya fire is Yajus, space *Vāmadevyam*,
the Āhavanīya fire is Sāman, heavenly world, *Bṛhat*,
That is why they explain the fires as the highest.

10. "The Agnihotram (offering into the fire) of the evening and the morning is the atonement[2] for (in the interest of) the houses, is the one well-offered and well-sacrificed ; it is the entrance-gate (*prāyaṇam*) of the sacrifice and the Soma-festival (*agnihotrprāyaṇam yajñaḥ*, Taitt. Br. 2.1.5.1), the light of the heavenly world. That is why they explain the Agnihotram as the highest.

11. "The sacrifice (*Yajña*), they say, is the highest ; because through the sacrifice the gods have attained heaven, through the sacrifice, they warded off the demons : Through the sacrifice, enemies become friends, everything rests on the sacrifice. That is why they explain the sacrifice as the highest.

12. "The mental (*mānasam* thinking), indeed, is the means of purification originating from Prajāpati ; through the mental, one sees what is right, with understanding; the Ṛṣis (seers) as the mental (spiritual ones) created the beings ; everything rests on the mental. That is why they explain the mental as the highest.

13. "The renunciation (*nyāsa*), — this the wise men call as the Brahmā.

14. "Brahmā is omnipresent, is *katamaḥ* (the highest desire), svayambhū (self-creating) ; and when it is said : 'The year is Prajāpati',

15. "The year is that yonder sun ; but that Puruṣa (man) in

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1. *Devayānaḥ panthāḥ* is not, as always otherwise in the Upaniṣads (Kauṣ, 1.3; Chānd. 5.3-10; 4.15.6; Bṛh. 6.2; Muṇd. 3.1.6) the way of the soul towards Brahman, but as is often found in the Ṛgveda, the way of Agni to the gods.

2. According to Sāyana, it is the price *Krayasādhana mūlyam*) which the sacrificer has to pay so that the fire should not consume his house in the absence of the Agnihotram.—Translator

the sun,[1] he is Parameṣṭhin (standing as the highest over all), he is the Brahman, the Ātman.

16. "And through the rays with which the sun shines, through them Parjanya (rain) pours down, through the Parjanya, however, the plants and trees grow, out of the plants and trees arises food, through the food (comes into being) the life-breath, through the life-breath the vigour, through the vigour the *Tapas* (penance), through the penance (comes into being) faith, through faith intelligence (*Medhā*), through intelligence wisdom (*manīṣā*), through wisdom, the understanding (*manas*), through understanding (arises) quietude (serenity = *Śāntiḥ*), through quietude (arises) the (creative) thinking (*cittam*), through thinking, one becomes conscious of memory (*smṛti*), through memory, (one becomes conscious of reminiscences (*smāra*), through the reminiscences, (one attains) knowledge (vijñānam), through knowledge (one knows) the Ātman.[2] That is why, when one gives food, he gives all these ; out of food arise the vital breaths of beings,[3] out of the vital breath the *manas* (mind), out of *manas* knowledge, out of knowledge bliss or joy — the Brahman — the fountainhead.

17. "Yea, indeed, thus Puruṣa (as *annamaya, prāṇamaya, manomaya, vijñānamaya, ānandamaya,* — Taitt. 2) is fivefold, consisting of five selves and this universe is its warp and woof — earth, aerial space, heavens, the poles and the region between the poles ; why, it is the whole world, it is the past and the future, it is formed out of the impulse of knowledge, it is born out of cosmic law (ṛta), staying in abundance,[4] it is faith, true, great or mighty, raised beyond darkness.

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1. Cf. Anuvāka 14 above. The further following glorification of Brahman as the goal attained through renunciation, as it appears, is carelessly compiled out of different reminiscences. That Prajāpati is the speaker appears to have been entirely forgotten.

2. The series of steps in the Chānd. 7 might well have here suggested themselves, however, vaguely, to the author (of this passage).

3. The harking back of the following to the Taitt. 2 is indubitable.

4. Instead of this verse (the verse on which this is grounded is lost and found nowhere), the Atharva-recension has a very beautiful idea, though here it is not quite suitable : '*jijñāsā-saktipūritāni jārayiṣṭhāḥ*' "Let what is filled with the impulse of knowledge, fade away."

18. "Knowing him as such with mind and heart, enter no more, as one who has knowledge, into death.

19. "That is why they explain the renunciation as higher than that (other) penance.

20. "Thou art the joyous and all-penetrating good things (of life); thou art the uniter in the vital breath of all. O God Brahman ! thou art the pervader through all; it is thou who lendest heat to the fire, the power to the sun and splendour to the moon. — (O Soma !) thou art created in the vessel ; I offer thee to Brahmā, the great one !'

21. "Om ! with this word one should prepare (for communion with) his self, (*yuñjīta* cf. the use of the word *yoga*)

22. "This, indeed, is the great teaching of the Upaniṣad, a secret of the gods.

23. He, who has such knowledge, attains the majesty of (God) Brahman through this, — the majesty of Brahman.

24. Thus runs the Upaniṣad.

Sixtyfourth Anuvāka
(Atharva-recension 25)

[The man of knowledge is freed from the routine service of ritual practices. Still, as the scriptures demand that the Agnihotram should be offered up or practised throughout the whole life (*yāvaj-jīvam*), so in order to perform something satisfying the requirements of the scriptures, here the life itself of the man of knowledge is interpreted as a sacrifice. About several individual related passages, cf. Śaṅkara on Brahmasūtra 3.3.24.]

1. In the sacrificial ritual of such a man of knowledge, his self is the one who offers sacrificial offerings, his faith is the wife, his body is the sacred fuel, his chest is the sacrificial place, his hair are the sacrificial straw, his tuft of hair is the sacrificial broom, his heart is the sacrificial stake or post (*yūpaḥ*), his love is the sacrificial lard, his passion is the sacrificial animal, his penance is the fire, his self-restraint is the butcher,... the gifts distributed in the sacrifice, his speech is the Hotṛ, his breath is the Udgātṛ, his eyes the Adhvaryu, his *manas* the Brahman, his ears the Agīdh.

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1. This corresponds with the eightieth Anuvāka of the Taitt. Āraṇ. (Anandasrama edition p. 904) — Translator

2. So long as he is borne (in the mother's womb or spiritually by the teacher, (Atharvaveda. 11.5.3 : *Gesch. d. Phil. I.* 279) that is the consecration (*dīkṣā*), that he eats, it is the sacrificial offering ; that he drinks, it is his drinking of Soma ; that he enjoys (pleasures), it is the *Upasada*-celebration.[1] That he moves about, seats himself and stands, that is *Pravargya* ; his mouth is the Āhavanīya-fire, his speech is the sacrificial oblation, his knowledge is what he sacrifices. What he eats in the morning and in the evening, that (one must regard) as the sacred fuel; what he drinks in the evening, those are the Soma-pressings.

3. "His day and night are the full-moon and new-moon sacrifices, his half-months and months are the four-month-sacrifice, his seasons are the animal-sacrifice, his years and the courses of years are the day-cycles, or they are also the sacrificial festival (Sattram)[2] of all his property, his death is the concluding sacred bath (avabhṛthaḥ).

4. This, indeed, is his *Agnihotram*, his Sattram (sacrificial session), lasting upto his old age and death. If he, who has such knowledge, dies during the northward movement (of the sun), he attains the majesty of the gods and enters into the communion with the sun; and if he dies during the southward (movement of the sun), he attains the majesty of the manes and enters into communion with the moon and its world. The Brāhmaṇa, who has knowledge, indeed, acquires both these sovereign powers of the sun and the moon. From there, he attains the majesty of Brahmā — from there, he attains the majesty of Brahmā.

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1. *Upasada* is masculine, as in Chānd. 3.17.2., whence with the form, the thought also might have been derived.

2. A sacrificial festival, in which one (perhaps only symbolically) gave away his whole property to the Brāhmaṇas. The commencement of the Kāṭhaka-Upaniṣad offers an example.

THE KĀṬHAKA UPANIṢAD OF THE KṚṢṆA (BLACK) YAJURVEDA

INTRODUCTION

The *Kaṭhas* form a school of the Black Yajurveda and possess an extensive Brāhmaṇa-work, still not published up to this time, named the *Kāṭhakam* in five Granthas. Its contents, an admixture of *Mantras* and Brāhmaṇas run, in general, parallel to the Taittirīya Saṁhitā and according to Weber's notice about its contents (*Berl. Handscr.* 1.38, *Ind. Stud* III 451 ff., *Literatur-gesch.* 2nd edition p. 98 ff.), the chief contents are as follows :

I 1-4 *Mantras* for the new- and full moon sacrifices and Agniṣṭoma.
5 *Mantras* for the *Yajamāna.*
6-15 Mantras and Brāhmanas mixed together; 6-9 *Agnihotram, Agnyādhānam, Punarādheyam, Agnyupasthānam;* —10-13: *Kāmyā iṣṭayaḥ, Sautrāmaṇi, Kāmyāḥ paśavaḥ;* —14-15 *Vajapeya and Rājasūya*
16-18 *Mantras* for *Agnicayanam*
II 19-22 Brāhmanas on 16-18
23-30 Brāhmaṇas on 2-4 and 1
III 31-32 Brāhmaṇas on 1 (continued) and 5
33-37 Prevailing Brāhmaṇas : *sattras, prāyaścittas, cāturmāsyam* etc.
IV The verses from I-III to be sung by the Hotṛ brought together once more.
V *Mantras* for *Aśvamedha.*

Besides this chief work, there are still eight short sections which concern the five special varieties of Fire arrangement (as *Sāvitra, Nāciketa, Cāturhotra, Vaiśvasṛja,* and *Āruṇa Agni*) and some others. These eight sections which originally belong to the Kaṭhas according to the unanimous testimony of the *Kāṇḍānukrama* of the *Ātreyī śākhā* (*Ind. Stud.* III. 376) and of Sāyana (on Taitt. Ār.p.2), are no more found there but they have found inclusion in the *Taitt. Br.* 3. 10-12, Taitt. Ār. 1-2 and as Weber has remarked (*Literaturgesch.* 2, 2nd edition, p. 102), they, on account of their external form, are recognised to have been borrowed from somewhere else.

The second of these eight Kāṭhaka-sections, *Taitt. Br.* 3.11, deals with the arrangement or laying down of a Fire known as 'Nāciketa', a ceremony which ensures the attainment of an unending, boundless, imperishable world which lies on the yonder side of the sun, for him who performs it and in so doing knows the importance of this fire (*yo'gnim nāciketam cinute ya u ca evam veda*). In connection with this ritual, the legend of the boy Naciketas is narrated (Taitt. Br.3.11.8). According to this story, Naciketas, perplexed and confounded by (the actions of) his father on the occasion of a sacrifice, is constrained to visit the house of Death (*Mrtyor gṛham*) (he does not however die —) and obtains from the God of death the grant of three

wishes in which he chooses (1) return to his father (2) non-decay (*na kṣiti* — a word-play with *nāciketa*) of good deeds (unwearied practice of these through the whole of life) and (3) not to be vanquished (*na jiti* wordplay with *nāciketa* by repeated death (*punarmṛtyu*). (An indefinite fright, that after physical death, one is required to suffer death again in the yonder world, is often found expressed in the Brāhmaṇas). As a means of attaining the second and third wishes the god of death imparts to the young stripling Naciketas, the arrangement or laying of the fire named Nāciketa.

Taittirīya Brāhmaṇa 3.11.8. "Willingly Vājaśravasa (during his sacrifice) once gave away his whole property. He had a son called Naciketas. As the cows which were given as gift at the sacrifice for distribution among the Brāhmanas, a faith (in the effectiveness of the sacrifice in which everything was given away) possessed him, though he was only a boy, and he spoke (in order to make the sacrifice complete in all respects): "Dear Father to whom will you give me away ?" Thus he spoke, urging him, twice and thrice. The father seized (by anger the undervaluation of his sacrificial gifts), replied to him: "I give you away to Death". — Upon this, a voice spoke to him after the latter had got up from the sacrifice. "Gautama ! (You have given away) the boy!" Then he (Gautama) said: "Go hence to the dwelling place of Death, because I have given you away to Death. But when you go to him, he (death) will have gone on a journey". The father went on: "and then you will tarry in his (Death's) house for three nights, without eating anything. If Death (after return from his journey) asks you: 'my lad, how many nights have you stayed here'; you should reply: 'three'. If he (Death) asks 'what did you eat on the first night', you should give him this answer: 'Your descendants'. (If death asks) 'What did you eat on the second'. (you should reply) 'your herds of cattle'; 'what did you eat on the third ?', you should reply 'Your good works'. — Then when he (the boy) now came to him, the god of death had gone on a journey; but he 'stayed three nights, without eating in his house. Then Death met him and asked: 'Boy, how many nights have you stayed ?'—He replied: 'three !'—'What did you eat on the first night ?' 'Your descendants' he replied. — 'What (did you eat) on the second (night)?' — 'Your herds'. — 'What (did you eat) on the third night?' — 'Your good work' — Then Death said: "Honour be to you O venerable Brāhmaṇa! Choose a gift" — "Let me return alive to my father!"—"Choose still another gift."—He (Naciketas) said: "Teach me the non-decaying (durability) of sacrifice and pious acts". Then he (Death) taught him the (doctrine of) that fire called Nāciketa; "Through it, the sacrifice and pious actions do not decay (*na akṣīyete*). He who lays this fire and also he who knows it (as a means of non-decay)—the sacrifice and pious actions of such a one do not decay.—"Choose still a third gift" (said Death). —Then he (Naciketas) said: "Teach me the warding off of re-death (dying again)! "Then he taught him (the doctrine of) that fire Nāciketa; therewith, indeed, he warded off re-death. He who lays the fire called Nāciketa and also he who knows it (as the means of non-re-death), such a one wards off re-death".

The Kāṭhka Upanisad enters into this narrative, probably in the entire form in which it has come down to us;[1] and when it repeats word for word the first sentence of the narrative according to the *Brāhmaṇa*, therein evidently lies an intentional hint about the same and an invitation to the reader or the hearer to visualize the further course of the narrative, which the Upaniṣad signifies only in the most fleeting sketch, as one from the passage presumed to be known as the Brāhmaṇa passage. This connection with a text of the Kaṭhas is, however, perhaps the only right title through which the Kaṭhopanisad bears its name. Because it is not to be thought of, that the Kaṭhopanisad in its present form, could be regarded as the original Upaniṣad of the same *Śākhā* which has brought forth the *Kāṭhakam*, like the old, prose Upanisads—*Aitareya*, *Kauṣītaki*, *Chāndogya*, *Taittirīya*, *Bṛhadāraṇyaka* which are regarded as the collections of the speculations about God and the soul of old Vedic Schools. In contrast to the abovementioned five Upanisads with their awkward *Brāhmaṇa*-style and their allegorical interpretation of the ritual, the Kāṭhaka-Upaniṣad belongs to a much advanced period—a period in which man began to impress his stamp on the gold of the Upanisadic thought in isolated significant metrical maxims or utterances, and to string these together in a more or less loose connection. Collections of such significant maxims are particularly Kena 1-13, Īśa, the verses in between in the Brh, 4.4.8-21, Muṇḍaka, Mahānārāyaṇa 1.10.11, Śvetāśvatara and so also the Kāṭhaka-Upaniṣad which, on the whole and by large, stands on a line with those and belongs to the same period; therefore, the same utterances recur many times in the different collections. In all these works, the Upanisadic thought appears no more in a halting, groping form as it does in the earlier Upanisads but already, from the beginning, in

1. According to the whole arrangement of the narration, an increasing growth must be expected in the three wishes and their fulfillment; still in the Brāhmaṇa-text, in the interpretation that meets us to the greatest possible extent, it is missing, as we have tried to show above. On account of this reason we have put forth a conjecture (*Gesch. d. Phil.* I-177) that the narrative must have had originally a philosophical pointedness which must have been broken off by the *Brāhmaṇam* and must have been replaced by the repeated interpolation of the Nāciketa-fire. Indeed, one can conclude from the naming of the fire after the name of the young boy, that the fire Nāciketa must have been the most important acquisition, which is intimately connected with the name of Naciketas. But still the question remains whether both names were at all connected with one another (from *Naciketas* one should expect the derivative *Nāciketasa*) and whether it was not merely an accidental similarity in sound which led to a contamination of the name of the arrangement imparted to the fire as one 'which is *not un-blazing*' (—here one need compare '*nāsatyau*') with the philosophical legend of the non-intelligent (*na-ciketas*)—man to whom the God, and very suitably, the god of death communicates the highest explanation of the mystery of existence.

full ripeness and maturity—in the highest degree of maturity; the frequent preaching about the Ātman has produced a phraseology, by virtue of which certain flourishes of rhetoric continually recur (cf. for example, Kaṭh 4.3 and 5.4; 4.9 and 5.8; 5. 9-10-11; 5.12-13) and have been employed there, now and then, even where they are not in proper place, just as, particularly, in Katha 1, the fire *Nāciketa* has been extolled in such expressions to which it is not entitled but to which only the doctrine of Ātman is justly entitled.

According to the contents the Kāṭhaka-Upaniṣad falls into two distinctly separate parts; the first Adhyāya (Vallī 1-3) which contains[1] the original Upaniṣad, and the second Adhyāya (Vallī 4-6) which is a later erected storey over the same. As evidence of the posteriority of Vallī 4-6, we wish to state that the description of Yoga 6 6-13, compared with that in 3.10-13, though there is much agreement between both, still appears to have developed in important respects, and that the doctrine of the nullity of the multiplicity of the world in the second Adhyāya 4.10-11 is pronounced with a pointedness, while the first Adhyāya has nothing similar to it on that point; again the images in 5.9-11 breathe forth the spirit of a later period reflecting the difficult points of the Vedānta-doctrine. (cf. also Weber, *Ind. Stud.* II. 198f.)

The first Adhyāya, though hardly free from later interpolations, contains on the whole a well-ordered course of narrative. The first Vallī contains the introductory narration, the second deals with the Ātman according to its own essential nature (metaphysic), the third with the embodiment of the same in the physical body and the return out of it, on the way of morality and ultimately of the Yoga (Psychology, Ethics and Mysticism).

Less well-ordered, still considered analogous in general to the first part, is the second *Adhyāya* in its progress of thought. The fourth Vallī predominantly deals with the Ātman as the subject of knowledge, the fifth upto 6.5 considers, among various digresssions, the appearance of the Ātman in the world and especially in man, and at the conclusion (6.6 f.), the Yoga is again taught as the way to the highest goal, after which supplementary considerations (6.14-18) form the conclusion. In this Adhyāya, it is striking that the tag is solemnly inserted twelve times in the verses, 4,3.5.6.7.8.9.12 13 5, 1.4.8.6,1) namely *etad vai tad.* This same expression can neither be put on a level with the usual expression 'about that is this verse' (Weber), nor can it also signify: "this is that, about which you have inquired' (M. Müller); on the contrary, the key lies in 5.14 in which place itself, the consciousness '*tad etat*' is characterized as the indescribable highest desire. Such an expression can only consist in the consciousness of the unity of soul with Brahman; so we shall also have to interpret the formula *etad vai tad* as: "Truly, this (previously spoken of) is that (Brahman)". (Cf. also Brh. 5 4). We have, therefore, in *etad vai tad* an analogue and perhaps an imitation of *tat tvam asi* repeated nine times in Chānd. 6; and it is only the nature of such solemn

1. That the Upanisad originally concluded with 3.16.17, needed no proof except only a consideration of this passage, had it not been again doubted by Max Müller (*Upaniṣads* II p. XXIII).

formulas of affirmation, when they, in both the passages, break through now and then, where they appear to be less in the proper place.

Of great interest for the previous history of the Sāṁkhya and Yoga systems is, as also in a wider sense, the whole Upanisad—particularly the portions 3.10-13 and 6.7-11 which latter agree with the former in essentials. It is the developed series of stages of the psychical organism:

puruṣaḥ (= ātmā)
avyaktam (= śānta ātmā)
mahān ātmā
buddhih (= jñāna' ātmā = sattvam)
manas
arthāḥ and *indriyāṇi*

In Yoga, every time the lower faculty is 'arrested or stopped or merged in the respective higher faculty, until all lower faculties come to rest in the *Avyaktam* (out of which, according to the Sāṁkhya view, they have sprung forth) and the Ātman is isolated from all of them—just as the blade of grass is pulled forth out of the reed of the same (6 17.)—and therethrough he will participate in emancipation.

The contradiction unconsciously running through all this that the Ātman is all-in-all and nevertheless, he again, as *Puruṣa* stands in the sharpest contrast to the *Avyaktam* and everything subordinated to it, is the germ of the contradiction between the later system of the Vedānta and that of the Sāṁkhya-Yoga.

KĀṬHAKA UPANIṢAD

FIRST ADHYĀYA (CHAPTER)

FIRST VALLĪ (SECTION)

[1-9 the introductory narration. It begins with the same words as in Taitt. Br. 3.11.8, referring thus to that passage, presupposes the further course of the presentation as known from thence, and restricts itself to a lyrical delineation of several situations.]

1. Once *Vājaśravasa* willingly gave away his whole wealth and property (during a sacrifice). He had a son named *Naciketas*.

2. Although he was only a boy, he was possessed by a faith in the effectiveness of sacrificing all one's property. When (he saw that) the cows given away as gifts in the sacrifice were being led forth (for being distributed among the Brāhmaṇas), he thought (to himself :) :

3. "These (cows) who have drunk water and eaten
who have been milked off, and are lame (feeble) in their loins !
Ah ! joyless[1] are these worlds into which, he who gives away such cows, enters."

4. And he said to his father, (offering himself in order to make the sacrifice of all one's possessions complete). "Dear father, to whom would you give me away ?" — He spoke thus, urging him, the second and third time. The father (seized by anger at the under-valuation of his sacrificial gifts) replied to him : "To Death, I give you away."[2]

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1. Citation from a text which, with variations, is preserved in Bṛh. 4.4.11, Īśa 3.

2. Just as the cows given away as gifts at the sacrifice had not been killed but were presented alive to the Brāhmaṇas so also here it is not the sacrifice (killing) or death of the son that is dealt with but it deals with the fact that the son is made over alive as a present to the god Yama (as the context of our passage and also of the parallel passages in Taitt. Br. 3.11.8.2

Naciketas says :

5. "No doubt I am better than many
Still many are like me in worth;
What may, indeed, be the intention of Yama that he just now desires me?"[1]

6. Look backwards to the earlier ones (who have departed),
Look forwards to those who will follow;
Like a crop man ripens corn-like
Corn-like he is again born anew.[2]

7. A Brāhmaṇa enters as a guest
into the house, like a blazing fire.
In order to quench or satisfy him, bring here quickly
the water for (washing) feet, O Vaivasvata.[3]

8. Hope, prospect, the meeting of a friend and encouraging speech
Sacrifices, pious works, children and herds of cattle,
These are taken away
from the unwise man who has not entertained
a Brāhmaṇa guest.[4]

---

parehi mṛtyor grhāna demonstrates. Had it been otherwise, all those Brāhmaṇas who would have died with Naciketas, on the same day, would equally well have a claim for a remuneration for the three-day waiting-stay in the underworld. Indeed, in what follows no clear distinction is made between this descent of the living and real death.

1. This remark presupposes that Death (just as in Taitt. Br. 3.11.8.2: "*Gautama! Kumāram*") has reminded (the father) about the fulfillment of the promise.

2. This general sentence (the interpolation of which is clear) speaks of a real death and is otherwise hardly suitable in the context; one may now assume that the father or the son thus consoles himself or is consoled by somebody else.

3. During the entry of a youth in Yama's (Vaivasvata's) dwelling, the god of death is requested in these words (it is not clear, by whom) to practise the duty of hospitality. But he is absent and returns only after three days.

4. Reflections of the narrator, resting on Taitt. Br. 3.11.8.3-4; but here as there, they are not suitable. Because what is meant by the descendants, herds of cattle, and the good works of God Yama?

Yama:

9. Because, O Brāhmaṇa, fit to be revered as guest,
you have stayed in my house for three nights,
without food, —
Honour to you ! correspondingly, choose for yourself
three wishes !"

[The first wish concerns the worldly wellbeing.]

Naciketas:

10. "With his mind becalmed and well-disposed
with his resentment appeased, let Gautama (my father) be
again towards me as before.
Let him joyously greet me whom, O, Death, you have
discharged !
This I choose as the first of the three wishes."

Yama:

11. "Auddālaki Aruṇi will be, as formerly, pleased
having been released by me from his words (of promises
to offer you to me)
With his resentment assuaged, he will sleep comfortably
during the night
Seeing you freed out of the jaws of Death.

[The second wish concerns the transitory (cf. 2.10) heavenly bliss. That this is transitory is not defined in strong terms in the enthusiastic description which follows. The means to it is the laying of the Naciketas fire which appears here to represent the sacrificial cult in general.]

Naciketas:

12. "In the heavenly world, there is no fear any more,
There you are not, nor the old age causing anxiety.
Having overcome both, the hunger and thirst
free from sorrow, one rejoices in the heavenly world.

13. You know, O Death, the fire which secures heaven ;
Explain it to me who listens to you in all faith !
Immortal are they, who stay there in heaven, —
I choose this as the second gift (from you)

Yama:

14. "Well ! I will explain to you the fire
which secures heaven; listen to it with understanding.
The fire which leads to the attainment of, and is the foundation
of, that eternal world — know it lying concealed in a hiding place" (cf. 4.8).

15. Then he taught him the fire which builds the world
— the bricks, how big they should be and how they should be arranged.
He (Naciketas), however, repeats it according to the serial order,
And again Death, full of joy, spoke the words.

16. And (Death) gratified, spoke to him words of high significance;
"Still besides in addition, you will have a gift :
After your name, I name this fire
Towards that, take the interlaced chain[1] of maxims.

17. Possessing three-Nāciketa-fires,[2] possessing three bonds,[3]
Doing three kinds of works,[4] one strips himself off from birth and death,
Knowing God who knows[5] what Brahman creates,
laying or arranging (the fire),[6] one enters into serenity for ever."

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1. This word *sṛṅkā* (occurring, in general, here and again in 2.3) must be interpreted by guesswork. The interpretation accepted by us seeks, relying on the related roots and words *sṛ*, *sṛka*, *srj*, *sraj*, to hit the point on which the lines of the possible interpretations in both the passages intersect. In our passage the now following significant sentence appears to have been designated as a neck-chain (something like the talisman, as the later *mūla mantras* convey), with its three conditions of salvation wreathed thrice artistically and picturesquely.

2. One who lays the fire Nāciketasa thrice (Taitt. Br. 3.11).

3. One who enters into a bond (keeps up relations with) father, mother and teacher.

4. One who performs sacrifice, studies and charity.

5. That *Brahmaja-jña* may be a veiled *jāta-vedas* was my opinion long before I met with the same view of Max Müller.

6. The Taitt. Br. 3.11 also, again and again, speaks of both these conditions—laying of the Nāciketa-fire and the knowledge of that fire.

18. Possessing the thrice-laying of the Nāciketa-fire,
possessing the knowledge of three[1] (conditions)
One, who lays the Nāciketa fire
he pushes off from himself the snares of the god of death,
free from sorrow, he rejoices in the heavenly world.

19. This is the heavenly fire, O Naciketas,
which you choose as the second gift.
After your name, it will be called[2] in the world —
Now, O Naciketas, utter the third wish."

[Verses 20-29: The third wish concerns not so much the knowledge of life after death, (as it would appear, according to the posing of the question in verse 20),—because this is already presupposed as certain in the foregoing question—but on the contrary, it is directed towards the knowledge of the Ātman as the true essence of man and along with it, towards eternal release.]

Naciketas:

20. "A doubt prevails, when man departs this life,
"He is" — some say ; "he is not" say others.
Instructed by you, I would like to fathom it,
Let this be the third gift, which I choose !"

---

1. As Yama here once again summarizes the contents of both these conditions, the *trayam etad* can only be each time, the triad of the three conditions contained in them

2. Why does this fire only carry the name of Naciketas and why does not, on the contrary, the knowledge revealed also by the God of death, which stands on a higher level (analogous to Upakosalavidyā, Śāndilyavidyā etc.) carry that name?—To this there are only two answers: either the legend of Naciketas knew nothing higher of him than the Nāciketa fire, —or the whole prerequisite for the question is not valid; the *Nāciketa Agni* is originally not, at all, *Nāciketas Agni*, not the fire named after Naciketas and only the Brāhmaṇas have joined the Naciketa-rite with the sage Naciketas on account of the similarity in sound of both names. Is it not also worth noting that the god of death appears as the revealer of the Naciketa ceremony? Or has the whole Naciketa-ceremony its basis in the legend mentioned in Ṛgveda 10.51 ? See the verse 3: *tam tvā Yamo aciket : citrabhāno*!; and verse 4 *etam artham na ciketa aham Agniḥ*.

Yama:

21. "Here on this point, the gods also have doubted;
It is difficult to know; the fact lies in obscurity;
Choose another wish for yourself, O Naciketas!
Press not hard, refrain from exacting (this wish from me)!"

Naciketas:

22. "Gods also have doubted on the point;
and you say that it is difficult to know.
There can be no other than you who can elucidate it,
There is no other wish which is equal to this in worth."

Yama:

23. "Choose for yourself sons and grandsons, who will have hundred years life
Choose many herds (of cattle), elephants, gold and horses
Choose for yourself the great property in land
and you yourself live as many autumns as you wish!

24. "If you value it as wish equal in worth,
Choose for yourself riches and long life,
There will be no greater one on earth (than you)
I make you the enjoyer of all desires.

25. "Whatever desire is difficult to obtain here (in this world),
Solicit all desires for yourself, as you like
See here are, on chariots, lovely women with harps (in their hands)
Such, as would not be attainable to any man,
I present them to you, so that they shall wait upon you,
Only, do not inquire, O Naciketas, into what is after death."

Naciketas:

26. "What to us is granted, O Death, in the vitality of the senses,
the thought or anxiety for the morrow makes it wither.
The life lived in its entirety (full longevity) is, nevertheless, only short
Keep to yourself your chariots, dance and sportive (songs).

27. "Through riches, man cannot be made content or satisfied !
He who has seen you with his eyes — could riches entice him ?
Allow me to live so long as you choose,
But I choose as gift for me only that.
28. "He who has tasted (has experienced) what is undying and unageing
he, who stays here below (in the world) knows that he himself would age and finally die
and ponders over the (vain) pompous display of colours, lust and pleasures
How would he enjoy life, however long ?
29. "That about which doubt prevails here
What happens during the great decease—explain it to us;
The wish (desire) which searching, penetrates into the hidden mystery,
Naciketas chooses (only) that wish and none else."

SECOND VALLĪ (SECTION)

[Verses 1-6: The ignorance and the knowledge are juxtaposed as the dear and the good.]

Yama :

1 "Different is the good and different is the dear,
they both, having different aims, fetter you — men ; —
He, who chooses for himself the good, comes to wellbeing,
he, who chooses the dear, loses the goal.
2. "The good and the dear approach the man ;
The wise man, pondering over both, distinguishes them ;
The wise one extracts (chooses) the good from the dear ;
The fool, acquisitive and conserving, chooses the dear.
3. "You, Naciketas, pondering and weighing —
— you have rejected the dear, apparently pleasant desires ;
The chain of wealth has not captivated you,
the chain with which so many go down.
4. "Far different, indeed, and opposed are
what are named as knowledge and ignorance ;
I see Naciketas striving after knowledge
The host of desires has not unhinged you (with greed).

5. "Meandering in the depths of ignorance,
imagining themselves as wise and learned,
the fools run about aimlessly to and fro,
like the blind men whom also a blind man leads.[1]

6. "The inevitability of death does not enter
(into the mind of) the fool,
who is reeling (with ecstasy), blinded by the
infatuation of wealth;
Imagining, "this is the world, there is no beyond",
he is subjected continually again and again
to my sway."

[Verses 7-8: These concern the difficulty of attaining knowledge. Knowledge is not attainable through reflection but only through revelation; but the latter requires the mediation of a suitable teacher.]

7. He is not available to many even for hearing ;
Many, who hear of him, do not comprehend him ;
he, who teaches about him, is a wonder;
he, who understands him, is an expert;
he, who taught by experts, knows him, is a wonder.

8. If proclaimed by a common man,
he is not easy to understand, even though repeatedly
thought over ;
and without the teacher, there is no access to him ;
he is too deep for a truly deep thought.

9. This thought (about him) is not to be comprehended,
through pondering ;
Still he is quite comprehensible, if one teaches you,
dear one !
He has been accessible to you, because your tenacity
is genuine ;
Oh ! how we would wish such a questioner like you !"

1. Ev. Matth. 23,24.—To any one who has travelled in the east will recollect the rows of the blind men holding on to one another, when they wander about begging in the fairs.—The same citation in Muṇḍ 1.2.8 is possibly taken over (see the previous verse) from the above passage. Verses 4 and 5 (Maitr. 7.9) are directly cited.

[Verses 10-11 concern the transiency of the value of good works and the worthlessness of worldly goods.]

10. I know, what is called a precious treasure is still perishable ;

That which is changing cannot produce what is abiding ;
That is why I lay the Naciketa-fire ;
an ephemeral thing made accessible to me that which is perennial.[1]

11. That which is the consummation of all desires,
That which is the foundation of the world,
that which is the endlessness of works, and is the bank of rescue (from fear)

that which is the height of renown, widely diffused and is the basis —

you have looked into all this with firmness
and have rejected them.

[Verses 12-13 once again deal with the difficulty of attaining knowledge. The Ātman, as the subject of knowledge, lies concealed in the cavern (of mystery). Here he can only be known "through the achievement of Yoga referring to one's own self (being absorbed in one's own self)", after one has pulled off everything external (i.e. objective—*dharmyam*) cf. the sheaths in Taitt. 2)]

12. He (the Ātman), difficult to be seen, full of mystery, the ancient primaeval one lying concealed deep in the cavern, —

He who, with self-surrender or devotion, comprehends that Ātman in one's own innermost self as God,
leaves behind (goes beyond) joy and sorrow.

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1. In contrast to the transient value of the rest of the sacrificial work though the Naciketa-fire is also laid with only perishable material, still the latter is to be recognized as a preparatory means (cf. 3.2) of the knowledge of the Ātman.—Other ways out of the difficulty of interpretation would be: *prāptavān asmi nityam* is to be construed as a question or as a new statement, or *nityam* is to be relatively understood or *prāptavān asmy anityam* should be conjectured.

13. The mortal, who has examined and understood this —
he finishes off whatever is external (*dharmyam*)
and comprehends the subtle,
he will become blissful ; why, he possesses
what makes for bliss !
Naciketas is prepared[1] for him as the abode of rest.

[Verses 14-17: In verse 14, against all the finite (all moral, causal and temporal definitions), is emphasised the negative nature of the Ātman in the most pointed manner. The verse (which originally may well have been an old enigmatic question of the Ātman-lore and which is here casually mentioned in this context) has been ascribed to Naciketas, but it is better to construe it as a question posed by the teacher to the student, as to what he (the student) could think of, from among these negative definitions. On seeing the student perplexed and silent, the teacher then presents to him, as a vehicle (as the 'prop or support' *ālambanam*) of the knowledge of Brahman, (the insignificant and for that very reason the only suitable one the syllable *Om*.]

14. That which is free from good and evil,
that which is free from what has happened and
what has not happened,
that which is free from the past and future,
that which you see as such — speak it out. —
(Naciketas remains silent)

15. The word which all the Vedas proclaim,
That which is expressed in every self-mortification
(Penance),
That for which they live the life of a Brahmacārin,
understand that word in its essence,
Om ! that is the word.

16. Yes, this syllable is Brahman,
this syllable is the highest ;
To him who possesses knowledge of this syllable
whatever he may wish, is allotted.

17. This is the most distinguished support,
This is the highest support ;

1. The best interpretation is handed down in Muṇḍ. 3.2.4: "In the home of Brahman (the shrine of the heart), the Ātman enters."

he, who has knowledge of this support,
he lives in blessedness in the world of Brahman.

[In verses 18-22, there follows a glowing description of all empirical world-phenomena juxtaposed against the nature of the 'seer' (*vipaścit*), that is the Ātman]

18. The seer is not born nor does he die,
he does not originate from anybody nor does he become anybody.
Eternal, the ancient one, he remains eternal ;
he is not killed, even though the body is killed.

19. He, intending to kill, believes that he would kill
he, who is killed, believes that he has died —
The former and the latter — both err (and have no true knowledge)
he dies not nor is he killed!

20. The subtlest of the subtle and the greatest of the great. (Chānd. 3. 14. 3)
he dwells as the self here in the hearts of created beings;
Free from desire, and far from sorrow, through the impulsive senses[1] having been quietened,
he sees (realises) the supreme glory of Ātman.

21. He sits and yet wanders far off,
he lies down and yet rambles on all sides
who can understand, except myself,
the movements hither and thither of God ?[2]

1. *dhātu-prasādāt*; or *dhātuḥ prasādāt* ('through the grace of the creator'). The manuscripts on the three passages, in which this expression occurs, waver (with regard to the readings). Sāyana on Taitt. Ār. 10 10.1 gives two interpretations of our passage, while Śaṅkara gives the first interpretation. Śaṅkara on Śvet. 3.20 and Nārāyaṇa on *Mahānār.* 8.3 (Taitt. Ār. 10.10.1) offer both the interpretations. We have already made a distinction between a theological interpretation of the verse (with *akratum, dhātuḥ, prasādāt īśam*) which is found in Taitt. Ār. 10.10.1 and Śvet. 3.20 and a philosophical interpretation (with *akratu, dhātuḥ prasādāt, ātmanaḥ*) which is found in our passage.

2. We would most like to venture the following translation: "Who is so drunken or inebriated (with enthusiasm) to see, or long for, him?"

22. In the bodies, the bodiless one
In the unsteady, the steady one
The Ātman great and all-penetrating,
Him the wise one sees and does not experience sorrow.

[Verses 23-25: In these verses, the concluding part consists (as in verses 7-9, 12-13) of the inquiry into the preconditions for the knowledge of the Ātman. This is not attained through individual efforts but only through a kind of selection through the grace (of the Ātman) verses 23); but this grace will not descend on one who does not fulfill the moral pre-conditions (verses 24-25)]

23. Not through instruction is the Ātman attained,
not through reason and much scriptural learning;
He will be comprehended by him only whom He selects,
the Ātman reveals his essential nature[1] to him.

24. Not he, who has not abstained from misconduct,
not he, who is restless and uncomposed,
not he, whose mind is not yet still, (can attain the Ātman)
through search (inquiry) one can attain him.

25. The Brāhmaṇa and warrior (*kṣatra*)
Both are consumed by Him, as if they were His food,
seasoned or steeped in the sauce of death,
who would find Him who is such a one ?

THIRD VALLĪ (SECTION)

[Verses 1-2: The Ātman as light and the psychical apparatus surrounding him as shadow (which envelops him), after they have drunk (experienced) the requital of their works, dwell together, in their association as the individual soul (*bhoktṛ*—'enjoyer'), in the cavity of the heart; this is manifest not only to the knower of Brahman but also to the performer of outstanding ritual performances,—an observation which gives the occasion in verse 2, to recommend once again the Naciketas-fire as the means (as the 'bridge' *setu*) of the khowledge of Brahman.]

1. Or "the Ātman chooses his self as his own". The whole verse is repeated in Muṇḍ. 3.2.3.

1. The two, the drinkers of the requital of works,
   high above in the yonder world, they enter into the cavity or the cavern,
   He, who possesses knowledge of Brahman, calls them as light and shadow
   as also those, who keep the five fires and kindle[1] the three Nāciketa fires.
2. Toil ye for the Nāciketa fire
   it is the bridge for those who perform sacrifices,
   leading beyond to the bank without fear
   thither towards the highest eternal Brahman.

[Verses 3-9: deal with the psychical organism (of the Ātman connected with Buddhi, Manas and Indriyas) and with the ethical duties arising out of it.]

3. Know that the Ātman is the rider in the chariot and the body is the chariot,
   Know that the Buddhi (Intelligence) is the charioteer (directing the chariot)
   and Manas (mind) is the reins.
4. The senses are called the horses,
   the objects of the senses are their paths (on which the horses drive)
   Formed out of the union of the Ātman, the senses and the Manas (Mind),
   him they call the 'enjoyer'.
5. One who lives his life without (using his) intelligence,
   with his mind unbridled,
   his senses are unruly
   like the bad (unruly) horses of a charioteer.
6. One, however, who lives his life by (using) intelligence
   with his mind well-controlled,
   his senses remain controlled
   like the good horses of a charioteer.
7. He who lives his life without (using his) intelligence
   absent-minded and with impure senses —
   he does not attain to the place beyond

1. Cf. *Manu* 3.185.

he remains entangled in Saṁsāra (cycle of birth) and death.

8. He, however, who lives, instead, a life by (using his intelligence)
with his mind alert and with senses pure, —
he attains to the place beyond
from where there is no birth any more:
9. He who leads his life with intelligence,
harnessing with his mind the team of his senses
That man attains to the final destination of his way,
there where there is the highest footstep[1] of Viṣṇu.

[Verses 10-13 Upon the ethical requirements viz. to control the senses, there follows the description of the higher task of Yoga, which consists in the fact that the senses should be controlled or merged in the *Manas* (mind) that further the *manas* (mind) should be controlled and merged in the Buddhi (intellect), that the Buddhi should be controlled and merged in the 'the great self' (mahān ātmā) and that finally the last ('the great self') should be controlled and merged in the *Avyaktam* ('the unmanifest') out of which according to the Sāṁkhya view, all things rise 'forth'); through this (process), the Puruṣa (the highest being) is isolated from them all and the goal (the deliverance) is attained.]

10. Higher than the senses stand the things (objects of sense),
higher than the objects of senses stands *Manas* (mind),
higher than the *Manas* (mind) stands Buddhi (intellect),
higher than the latter (Buddhi), the 'great self'.
11. Higher than that ('the great self') stands *Avyaktam*, (un-manifest)
higher than that (*avyaktam*) stands Puruṣa (the highest Being);
higher than this (*Puruṣa*), there is nothing any more;
he is the final goal and the highest point (of the process).
12. In all beings, dwells this (Puruṣa)
as Ātman, invisible, concealed from view;
he is only seen by the keenest thought,
by the subtlest (intelligence) of those thinkers who see into the subtle.

1. The 'highest footstep of Viṣṇu' (properly) the culmination point of the sun is a mythical way of characterizing the abode of the blessed one, taken over from the Ṛgveda (1.22.40, 1.154.5). cf. Maitr. 6.26. Tejobindu 5.

13. The wise one should control speech together with Manas
and merge them in the self of consciousness (the Buddhi, intellect).
He should control and merge this (Buddhi) in 'the great self',
and this 'great self' in the self of rest or repose (i.e. the *avyaktam*).

[Verses 14-15 : Thus, after having sketched the highest task, there now follows the peroration which consists in a powerful demand or requirement, to betake oneself to the way pointed out by the wise and in repeatedly pointing at the goal of the same.]

14. Stand up ! Be vigilant !
Having attained the excellent teachers, attend to them.
Just as it is[1] difficult to go stepping on the sharp edge of the knife,
equally difficult is the way (to deliverance), the wise teach it to you.

15. That which is inaudible, intangible, invisible and changeless,
(That which is) unperceivable by the sense of taste, and of smell,
(That which is) indestructible and perennial,
beginningless, endless, greater than the great, remaining eternal, —
He who knows it, becomes free from the jaws of death."

[Verses 16-17 are the epilogue which doubtlessly formed originally the concluding part of the Upaniṣad.]

16. The Nāciketa-communication[2]
which is narrated by Death and is perennial in interest—

1. One may be reminded vaguely of the image of the dancer on the edge of the sword (Mahānār. 9). The change of metre corresponds with the liveliness of the linguistic style.

2. Naturally, it is not 'the story of Naciketas' (M. Müller), or 'the narrative of Naciketas' Bohtlingk)—because both these are not at all *Mṛtyuprokta*; it is either 'the communication or imparting of Nāciketa fire', and was further connected with it,—or perhaps 'the communication imparted to Naciketas'.

He, who teaches this and hears it intelligently,
— he becomes full of glory in the world of Brahman.

17. He who, full of discipline, recites[1] this mysterious
and highest (episode)
in the assembly of the Brāhmaṇas —
That (recitation) helps him to gain infinite existence
— helps him to gain infinite existence.

SECOND ADHYĀYA (CHAPTER)

FOURTH VALLĪ (SECTION)

[Verses 1-2 deal with the inner knowledge of unity and the external knowledge of plurality.]

1. The creator bored the cavities (in which the
senses are located) (opening them) outwards.
That is why one looks outward, not inward.
A wise man, indeed, saw the Ātman (the soul) inward,
with his gaze turned inward, seeking the eternal.

2. The fools run after desires towards external objects,
and they fall into the net of Death who has
stretched[2] (his net);
The wise men, however, knowing the imperishable, —
they will not seek what is abiding in what is
changeful here (in this world).

[The Ātman as the subject of knowledge is the bearer of reality, in wakefulness as well as in dream-state. Everything else is mere object for the Ātman ('honey' cf. Bṛh. 2.5); except Ātman, there is nothing else. (*Kimatra pariśiṣyate*, 4.3 and 5.4.]

3. Through what man sees, tastes, smells, hears
and experiences mutual touch,
through that alone one knows; —
what is the question then (as regards the existence of)
concerning the rest ![3]
Truly, this is that !

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1. Manu. 3.188 explains how this is to be understood.

2. A beautiful example of a hypallage (reversal of relations) ('Vitata— stretched out' which adjective fits with the net (pāśa) but which here, grammatically, qualifies Death.—Translator)

3. The rest besides the Ātman does not exist; there is, therefore, no question regarding it.—Translator

4. Through what one surveys both —
the states of dream and wakefulness, —
The Ātman, great and all-pervading, —
him the wise man knows and does not suffer from sorrow.

5. He who knows him, to whom everything is honey,
as the self, as the soul nearer home,
as the lord of the past and the future —
he feels alarmed at nothing.
Truly, this is that !

[Verses 6-7: He who knows the Puruṣa (verse 6) and knows the *Prakṛti* (verse 7) as the bearer of the whole objective world, knows them in their true essence—'he is not alarmed at anything'—this (tag) from verse 5 is to be supplemented to both the verses. But both Puruṣa as well as Prakṛti, are (in contrast to the Sāṁkhya doctrine) only Ātman ("truly, this is that").]

6. He, who was there already before Tapas, —
he, who was there already before the primaeval waters —
Him, one sees dwelling in the cavity of the heart —
one sees him here through all beings.
Truly, this is that !

7. Aditi, who has penetrated life,[1]
the bearer of all the gods,
One sees her, dwelling in the cavity[2] of the heart,
being born through the beings here —
Truly, this is that !

[Verse 8: through the casual mention of a Ṛgveda verse (3.29 2), the fact that Ātman lies concealed in the body is elucidated by the fires lying concealed in the rubbing fuel-sticks.]

8. Concealed in the rubbing fuel-sticks,
the knower of beings,
just as the foetus (lying concealed) is well-protected
by the pregnant woman,

1. Literally 'who sprang forth or arose with life'.
2. That, according to the Sāṁkhya doctrine also, only psychical organism arises out of the Prakṛti and through its mediation the external world comes into being, can serve to elucidate this statement.

God Agni is to be extolled daily anew,
by men who have waked up
and who take joy in offering the sacrifice.
Truly, this is that !

[Verse 9: The Ātman lying concealed in the body (verse 8) is, at the same time all-pervading, as it is elucidated by an oft-recurring verse (Atharvaveda 10 8.16; Bṛh. 1.5.23) originally occurring as far back in the Ṛgveda 10.121.6.]

9. From where the sun rises,
in the place wherein it sets
therein all the gods rest in it,
no one can go beyond it.
Truly, this is that !

[Verses 10-11: The plurality of things is not real; the here and the there are identical. He, who believes in plurality, remains caught up in metempsychosis (the wandering of the soul from birth to birth). Both verses appear to be an expansion of Bṛh. 4.4.19.]

10. What is here, is also there,
What is there, is also here;
He hovers from death to death —
he, who thinks of seeing plurality here.

11. In one's own mind one should take note
that in no way there is plurality
From death to death he strides —
he, who thinks of seeing plurality here.

[The lord of all the worlds lives in the heart, as Puruṣa who is as high as an inch (thumb). On account of his not being touched by psychical and physical processes, he is comparable with a smokeless flame.]

12. As high as an inch (thumb) in size,
the Puruṣa dwells here in the body,
the lord of the past and the future;
One, who knows him, does not feel alarmed at anything any more.
Truly, this is that !

13. Like a flame without smoke,
the Puruṣa is inch-high in size;
The lord of the past and the future

he is here today and also and on the morrow.
Truly, this is that !

[Verses 14-15: He who runs after the sense-impressions, literally the qualities *dharmāḥ* (cf. 2.13), his soul gets lost in them. He, who knows the Ātman, remains collected and composed in himself and pure.]

14. Just as water, rained down on the mountain,
flows at random down the downward slopes,
so also, one, who runs after the sense-impressions,
gets lost among them.
15. Just as pure water, poured into pure water
remains just as pure,
so also the soul of a wise man who is taciturn
remains pure, O Gautama !

FIFTH VALLĪ (SECTION)

[Verses 1 and 3-5: There is the description of the Ātman in the organism of the body oriented towards the eschatological prospects; but it is interrupted in verse 2 by a verse from the Ṛgveda (4.40.5), the original importance of which is doubtful; but that verse here (as also in Mahānār, 10.6. cf. ib. 10.4) is happily interpreted to refer to the Ātman: "He is present in all and the most precious of all".]

1. He, who extols the city, with eleven gates,[1]
of the unchangeable, eternal spirit, —
he does not feel alarmed at anything
and when he is freed from his body,
he gets released (from rebirth).
Truly, this is that !
2. "In ether he is the solar swan Vasu in the air-Space
he is Hotar at the sacrificial altar
the guest (arrived) at the threshold of the house;
he dwells in man and wide spaces,[2] in eternal law,
in space,

1. Eyes, ears, nostrils, mouth, (two) organs of evacuation, navel and *Brahmarandhram* (aperture in the head) (See Ait. 1.3.12, Chānd. 8.6.6); with the omission of the last two, there are only nine gates (Śvet. 3.18; Bhagavadgītā 5.13.; Yogaśikhā 4; Yogatattva 13.

2. The Sanskrit word in the passage is '*varasad*'. According to Śaṅkara it means 'one who dwells among gods.'—Translator

he arises out of waters, out of cattle, out of eternal law,
out of the mountains as the great[1] eternal law.

3. He, who breathes out towards above,
and who propels the in-breath[2] inwards.
He, sitting in the centre as a dwarf, —
all gods adore him.

4. When after the fall of the body in death
the one, embodied in the body, has been released from the body,
What is the question then, concerning the rest ?[3]
Truly this is that !

5. A mortal man does not live
on account of out-breath and in-breath.
There is quite another who makes men live,
On that another, these two breaths depend.

[Verses 6-7 deal with the fate of the soul after death.]

6. Well! I will explain to you
Brahman, which is eternal and mysterious,
and what happens to the soul, O Gautama,
when death occurs.

7. Some of these souls enter into the mother's womb,
embodying into corporeality, —
Others migrate into plants [4] —
each according to his work, each according to his knowledge.

[Verse 8 : The Puruṣa (the subject), who builds a world of his own in the dream-state is also, in the wakeful state, the bearer of the surrounding phenomenal world.]

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1. Bṛhat ('great'), which is excessive here from the point of metre, appears to be interpolated.

2. '*Prāṇa*' is here 'out-breath or breathing out', *apāna* is 'in-breath, breathing in'; they do not mean as they come to mean later on, 'the digestive wind' which sense does not fit in, when these words recur in verse 5.

3. See above 4.3.

4. The Sanskrit word *sthāṇu* : According to Śaṅkara, Sthāṇu means immobile things like plants. —Translator

8. The spirit (or the Ātman) who is awake also
in the man who is asleep[1]
erecting (constructing), each according to his wish
this thing or that —
That is the pure one, is Brahman;
it is called the immortal one;
on it all the worlds depend;
none can transcend it. (4.9)
Truly this is that !

[Verses 9-11 : Although the Ātman has entered in all creatures, as it suits him, he still persists outside them in his full integrity and is not affected by the sorrows of creatures. This idea (expressed most briefly in Brh. 5.1: '*pūrṇasya pūrṇam ādāya pūrṇam eva avaśiṣyate*) is here elucidated through three excellent similes.]

9. As the one light penetrates the worldspace,
yet, it clings to every form,
so also the one inner self of beings dwells in them,
yet it clings to every form and remains still without.
10. The one air penetrates the worldspace
and yet it clings to every form,
so also the one inner self of beings dwells in them,
it clings to every form and remains still without.
11. The sun, the eye of the whole universe,
It remains pure, free from external blemishes to which
the eyes are susceptible;
so also, the one inner self of beings
remains pure and free from the sorrows of the outside
world.

[Verses 12-13 deal with the blessed condition and rapture of one who has himself known the Ātman.]

12. The one Lord (Ātman) or Master and the inner self
of all beings,
who extends his one form manifold —
he, who as a wise man, sees Him (the Ātman) in himself
dwelling, —
he only is perennially happy and no other.

1. The Sanskrit word *sthāṇu* : According to Śaṅkara, Sthāṇu means immobile things like plants.—Translator

13. He (the Ātman), as the eternal one creates the transient,
As the spirit he, full of joy, creates the animate beings,
being one he creates the many —
he alone, who as a wise man sees Him (Ātman) in
himself dwelling, —
has perennial peace and not others.

[Indescribable joy lies in the feeling of unity with the Ātman ("this is that"); but he cannot know him further more, because he (the Ātman), as the source of all knowledge (as the subject of knowledge), remains himself unknowable.]

14. "This is that". One feels these words
as the inexpressible highest joy,
still, how can one experience it ?
He, indeed, shines or shines again and again !

15. There the sun does not shine, nor the moon nor the
splendour of the stars !
Not even the lightnings flash, not to speak of the
earthly fire,
He alone shines; all else takes its splendour from him,
the whole world shines by his splendour.

SIXTH VALLĪ (SECTION)

[Verse 1 : The whole world is the Aśvattha tree; the many beings here below are its branches; the one Brahman, above, is its root. One can only think of the *nyagrodha* (banyan) tree (which sends its branches down into the earth where those branches again strike new roots). For him, who has never seen both these trees, it must be pointed out that they are completely different from the point of their growth and leaves.]

1. With the root above, the branches below downwards
It is the shining pure one, it is the Brahman,
it is called the immortal one.
On it all the worlds rest,
None can transcend it (5.8).
Truly this is that !

[Verses 2-3 : 'The fear of God' is predominantly a Semitic idea; it arises out of the fact that man comprehends the Ātman not as his own self but one personalized outside himself (cf. Bṛh. 1.4.2 *dvitīyād vai bhayam bhavati.*

The natural inclination towards this (tendency) causes the man occasionally also in the Upaniṣads to know the divine (to make it as an object of knowledge). Thus here verse 2, is followed in order by verse 3 which is preserved in its older form in Taitt. 2.8, in which previously the origin of this 'fear of God' is very clearly explained.]

2. Everything whatever is, the whole world,
lives in Prāṇa (vital breath), from which it arose,
It is a great terror, a veritable quivering flash of
lightning —
Those, who know it, become immortal.
3. Out of fear of him, the fire burns,
Out of fear of him, the sun blazes,
Out of fear of him, Indra hurries towards him,
So also Vāyu and the Death as the fifth.

[Verses 4-5 : comparable to the later theory of *Kramamukti* (Deliverance by stages, see *System des Vedānta* p. 472), here, as it appears, are held forth as a prospect, for the different grades of the knowledge of Brahman, the different yonder worlds (the physical world, the world of the manes, the world of the Gandharvas, the world of Brahman) in which, corresponding to the knowledge acquired before death (cf. Chānd. 3.14.1; Bṛh. 4.4.5), the Ātman is viewed in a gradually increasing clarity. The elucidation of the incomplete stages of knowledge through the simile of 'as in the mirror, in the dream state, in water' is reminiscent of Chānd. 8.7 ff but the order is different. In the mirror, one sees only a part of the form, in dream the whole, but like a phantom, as one thinks of the means. (—Here Weber is appropriately reminded of Śatap. Br. 12.9.2.2); in the water, the form is fully reflected (*pari iva dadṛśe*). But the full knowledge is rendered possible only with the separate emergence of the highest and of the individual souls (light and shadow, above 3.1).]

4. He, who is awakened to the knowledge,
here on earth, before the disintegration of the body,
For him in the creation, [1]in the worlds
it is serviceable to get embodied.
5. As in a mirror, just so in corporeality;
as in dream-state, just so in the world of the manes;
As one in water appears entirely to view,
just so in the world of the Gandharvas;

1. The emendation *svargeṣu* (for *sargeṣu*) appears to be nearer (the meaning) but it is, by no means, necessary.

as in shadow and light,
just so in the world of Brahman.

[Verses 6-13 : Towards the end, in accordance with 3.10-13 and in agreement therewith, the Yoga is recommended as the highest goal; the theory and the terminology of this Yoga appears, however, to be here noticeably more developed than in the earlier passage.]

6. The individual perception of the senses,
their appearance and disappearance
and their separate emergence —
The wise man knows these and does not grieve.
7. Higher than the senses stands Manas (mind),
higher than the Manas stands *sattvam* (intelligence),
higher than that the 'great self'.
Above this (great self) stands the *avyaktam* (unmanifest).
8. The Puruṣa transcends this *Avyaktam*
The Puruṣa, all-pervading and devoid of any mark[1]
or attribute
He, who knows him, is released
and attains immortality.
9. The form of this (Puruṣa) is not to be seen[2]
nor anybody sees him with his eyes;
only he who is adequately prepared in heart, mind and spirit.
— They who therefore know him (Puruṣa) become immortal.
10. Only when Manas with the five senses
has attained the still state
and when Buddhi (intelligence) does not waver,
That they call the highest goal (to be reached).
11. That is what one calls Yoga,
the firm hold[3] over the senses

1. The Puruṣa is (as in the Sāṁkhya doctrine) *vyāpaka* and *aliṅga*. The latter can be interpreted as 'without mark or attribute', 'imperishable', or 'without the subtle body'. All these definitions apply to the Puruṣa of the Sāṁkhyas.

2. The same verse occurs in Mahānārā. 1.11, Śveta. 4.20 (cf. 4.17; 3.13) Bohtlingk supplements the list by Mahābhārata 5.1774 (Br.ed. 5.45.17).

3. More precisely, the *pratyāhāra* concerns the Indriyas (the senses), the *dhāraṇā* (concentration) concerns the Manas, (*Yogasūtra* 2.54; 3.1).

During this (practice), one is not, however, sluggish.[1]
Yoga is creation and dissolution.[2]

12. Not through speech, not through thought
nor through sight, one comprehends him.
"He is !" Through these words
he is comprehended and not by any other way.

13. "He is !" Thus he is comprehensible
so far as he is both beings.[3]
"He is !" To him who understands thus,
his essential nature becomes clear.

[Verses 14-16 mark the completion. The perfection consists not in the attainment of a future or yonder state but it is already just now and here for one who is a realized man, who knows himself as Brahman. The best elucidation is given by Bṛh. 4.4.6.7 from where the following verse 14 may have been taken. Herewith, the teaching concludes (*etāvad* anuśāsanam). The further reference in verse 16 (=Chānd. 8.6.6) to the Devayāna and Pitṛyāna is not in respect of one who has penetrated to the perfect knowledge of the Ātman.]

14. When all passions vanish
which nestle in man's heart,
then the mortal one becomes immortal,
he already here attains Brahman.

15. When all knots[4] split themselves
the knots which ensnare the man's heart,
Then the mortal becomes immortal—
So far extends this teaching.

16. Hundred and one are the arteries of the heart,
from these one leads towards the head.
He who ascends that up, attains to immortality;
the other (arteries) serve as an exit on all sides.

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1. Laziness (Pramāda) as one of the nine hindrances to Yoga (*Yogasūtra* 1.30).

2. The world dissolves in Yoga but a new one arises (Yogasūtra 1.35).

3. The Ātman is the subject and the object together. Therefore he cannot be known as an object but he must be comprehended in the Yoga in direct consciousness that "he is".

4. The 'knots of the heart' (which tie the heart to the unreal things and pleasures of the external world) occurs besides our passage and Muṇḍ. 2.1.10, 2.2.8, 3.2.9, also in Chānd. 7.26.2. Upon this Chānd. passage, as the original other passages may rest. Cf. our Introduction to Bṛhad. 3.2.

[Verse 17 : Still once again, the conclusion hints at the isolation of the Puruṣa (*Kaivalyam*) in which the Sāṁkhya and Yoga discover their highest goal. This is elucidated by an appropriate image, interpolated into the verse in a remarkable manner, in prose words.]

17. The Puruṣa, of the size of an inch,
is continually to be found as the inner soul in the hearts of created beings,
One should pull it out of the body cautiously,
as one would pull the blade out of the reed.
One should know him as pure, as immortal = one should know as pure, as immortal

[Verse 18 is (as already the repetition of a preceding line demonstrates) an edifying supplement of a later hand. The author is so much alienated from the matter in his hand, that he, confounding the fire with the young lad, names the latter as Nācıketa.]

18. Nāciketa, having received from Death
this knowledge and the whole Yoga-instruction,
attained Brahman and became sinless and immortal.
And so, also, he who experienced this in his own self (mind).

THE ŚVETĀŚVATARA UPANIṢAD OF THE KṚṢṆA (BLACK) YAJURVEDA

INTRODUCTION

The Śvetāśvataras are no doubt, specified in the Caraṇavyūha (*Ind. Stud.* III 267) among the schools of the Kṛṣṇa (Black) Yajurveda; but all occasional references to them, so far as we find concerning them, lead to our Upaniṣad, which is cited by Śankara as *Śvetāśvatarāṇām mantropaniṣad.* But the Upaniṣad, itself, goes back (see 6.21) to a personal author—the Śvetāśvatara ('having a white mule') who has received this revelation, not from a teacher but 'through the power of self-mortification (*tapas*) and the forbearance of the Veda and who imparted it to those (*atyāśramin*) who have transcended the Āsramas (the stages of life); by this description (*atyāśramin*), certainly no Vedic school furnished with *Saṁhitā* and *Brāhmaṇam* is to be understood but possibly a group of ascetics.

Our Upaniṣad exhibits often an individual stamp (of its own), particularly in the beginning of the first and the sixth Adhyāyas. On the other hand, this work, with its lack of an ordered thought-process, with its irregularity and arbitrary change in the many verse-metres, and with the abundance of interpolated citations, cannot be validly held as the work of a single author (just as one can say about the Kārikā of Gauḍapāda). Possibly, it might be that from one substructure of an individual, the work has gradually developed to its present size, in the hands of a community of persons who took the substructure as the basis, through continuous insertions of matter and citations. This circumstance would, indeed, aggravate, to an extraordinary degree, its critical consideration and all combinations of the same can only claim validity, rather than ascertaining the unity of its composition.

With these reservations, first of all, the period of our Upaniṣad would not be placed after the old prose Upaniṣads but after the Kāṭhaka-Upaniṣad, as this (Kāṭhaka-Upaniṣad) is repeatedly cited in the work in clear terms, which hardly leave any doubt. Thus the reference (2.9) to 'that chariot with bad unruly horses' can refer to no other passage than Kāṭhaka 3.4; the tree, which has roots in heaven (3.9; 6.6), the Puruṣa of the size of an inch (3.13; 5 8), the fire, the fuel in which is burnt out (6.19), the 'enjoyer' (bhoktṛ) 1.8; 9.12; 5.7.,—all these may go back to Kāṭhaka-Upaniṣad and thus numerous verses in entirely or in parts and with variations may have been borrowed from the same Upaniṣad. Why ! the whole group of verses 6.12-14 is taken over from the Kāṭhaka 5·12-15 with the omission of the verse 14 which does not fit in there on account of *tad e tad.* The latter, however, is necessary for the understanding of the verses that follow, through which the borrowing becomes evident.

It corresponds with the advanced standpoint that not only the Yoga which was taught as the way to Deliverance already in Kāṭh. 3.10-13 and further developed in Kāṭh. 6.6-13, appears to have been formulated into a complete theory in Śvet. 2.8-15, but many important doctrinal ideas of the Vedānta, which do not appear in the earlier Upanisads, or which, if they appear, appear to have been hinted, assume for the first time in the Śvetāśvatara a more or less definite form. Such are particularly the following: the self as the basic ground of all certitude (ātmabhāvāt 1.2);—the intellectual world-principle (*Hiraṇyagarbha, Brahmā*) as the first-born of the creation (3.4; 4-12; 4-18; 5.2; 6.17; 6.18);—the world-destruction by Brahman at the end of the Kalpa 3.2;4.1; 4.11; 5.3; 6.3) and along with it the periodical alternating new emergence of the world out of Brahman (5.3; 6.4);—Īśvara as one who brings the fruits of works to maturity and distributes them (5.5; 6.4; 11.12),—the interpretation of the 'third' of the three paths after death (1.4; 5.7), particularly of the Devayāna as a deliverance ensuing gradually, later named as Krama-mukti (*Syst. d. Ved.* p. 430, 472);—and finally and above all, after having expressed the nullity of the multiplicity of the world with a clarity which leaves nothing to be desired, the explanation of the world, occurring for the first time in Śvet. (4.9-10 cf. 1.10) as an illusion (māyā) conjured forth by Brahman as the magician (māyin).

In the case of such a subtle and fruitful thinker—who emerges before us as the poet of the Upaniṣad, it is difficult to understand the predilection of this poet for comprehending the gods by personalizing them after the manner of the popular religion, when, after a formal prayer to Savitṛ (2.1-5) for illumination had been casually mentioned, there appears forth, particularly in the pieces 3.1-6 and 4.11-22, with a flood of Vedic quotations, the Brahman celebrated as *Īśa, Īśāna,* (personal God) and especially as Rudra (identical with Hara 1.10); it may be due to individual inclinations or it may be an undeserving accommodation with the ruling thought-current of the period. No doubt, in one passage (3.7), it appears that the author is conscious of the symbolic aspect of this personification (īśam tam jñātvā) and clarifies the impersonal Brahman as the higher one (*tataḥ paraṃ*) but we do not know whether we have interpreted his words too charitably. The designation of Rudra as Śiva, which is still not found in Atharvaśiras and which is first proclaimed with a semblance of novelty in Atharvaśikhā, is in our Upanisad, still not demonstrable; but Śiva ('blessed', 'blissful') as well occurs as an adjective seven times (3.5; 6.11; 4.14; 16.18; 5.14) in the contexts which show that the adjective *Śiva* is on the way towards being crystallized as the proper name of the highest God.

The attempt to determine rightly the relation of our Upanisad to the Sāṁkhya system creates entirely different difficulties. If the Kāṭhaka-Upaniṣad had already anticipated many views of the Sāṁkhya (cf. our Introduction to that Upaniṣad), in Śvetāśvatara-Upanisad, on the other hand, we meet with not only a whole series of the technical terms and basic ideas of the Sāṁkhya philosophy [thus, e.g. *puruṣa* who is also called

jña, prakṛti (4.10), *pradhānam*) 1.10; 6.10, 16), *vyaktam* and *avyaktam* (1.8), the three *guṇas* (1.4; 5-7; 6.2; 4.16), perhaps the *liṅgam* (6.9), the five-fold bhāvas (1.4,5)] but also a different kind of relation of the *puruṣa* to the *prakṛti* which cannot be more appropriately illustrated than through the metaphor of the ram and the she-goat. And still the monism, theism, idealism of the poet-author of our Upaniṣad stand absolutely in sharp opposite contrast to the dualism, atheism, realism such as the Sāṁkhya represents them; the author stresses with emphasis "the God's own power (devātmaśakti) which has veiled itself in his own *guṇas*' (1.3); he asserts that now and never, the end of sorrow can be attained without knowing God (6.20), and he explains the whole *prakṛti* as a mere māyā created by God (4.10) Now in the face of such sharp contrasts, how is one to explain the manifold inner affinity with the Sāṁhkya-do ctrine?[1] Had the author of the Upaniṣad the knowledge of the Sāṁkhya-system of Kapila, did he borrow out of it what suited him, condemn all the more strongly what was not reconcilable with the Vedānta? Had it been so, if our poet author (of the Upaniṣad) had before his eyes the Sāṁkhya system of Kapila as an antagonistic system, his work would not have contained the passages which could be explained and which as a matter of fact, have been explained, as such in which Kapila has been extolled as the man of highest wisdom and the Sāṁkhya as the way to salvation. Such passages are 5.2 and 6.13. How the Words *Kapila* and *Sāmkhya* occurring in them are to be understood, has been indicated by us in our notes thereon And these words far from showing the dependence of the Upaniṣad on the Sāṁkhya-system, are, on the other hand, already the strongest argument against this dependence and they prove that, to the author of the Upaniṣad, the Sāṁkhya as an antagonistic system and Kapila as the name of its author were yet still unknown. Therefore, no other alternative remains but to assume that it is not the Upaniṣad which depends on the Sāṁkyha-system but rather the reverse viz. that the Sāṁkhya

1. A sharp contrast in externals, with, however, a deep inner affinity is a phenomenon which is not rare in philosophy. Thus the metaphysics of Aristotle stands very much nearer to that of Plato than what Aristotle himself had been conscious of. To choose another example of later times, Leibniz borrows the best definition of his monad as *automaton spirituale* from a treatise of Spinoza so often criticized by him; and when the same Leibniz at the conclusion of his Monadology recapitulates his views thereon (81): "This system maintains that the bodies act as if (—it being impossible—) there is no mind, that the mind acts as if there is no body and that both act as if the one exerts influence upon the other." I do not know, how these words would have been different, in order to refer them also to Spinoza fully and entirely. The teacher of the Upaniṣad, Plato and (not as high as these) Spinoza are metaphysicians whose doctrines do not allow themselves to be fully constructed, according to the pattern of the empirical views. Plato is squeezed and thereby distorted by Aristotle, Spinoza by Leibniz, the Vedānta by the Sāṁkhya in their empirical forms.

system—we do not want to say that it actually arose out of our Upanisad but that it—indeed, arose out of the direction of thinking of that particular period and the ground of thought out of which it further developed. In this sense, the Śvetāśvatara-Upanisad is one of the most important sources for the previous history of the Sāṁkhya system in which,—in spite of the neat and sleek rounded off form in which the *Sāṁkhyakarikā* is presented—we are enabled to see, not the original, unitary thought-structure of an individual philosopher, but only a compromise out of many heterogeneous ideas, the inner contradictions of which have been made up with great dexterity and skill to yield an apparently unitary, homogeneous system.

ŚVETĀŚVATARA UPANIṢAD

FIRST ADHYĀYA

[Verses 1-2 deal with basic questions of philosophy and different answers to them.]

Om ! The teachers of Brahman say :

1. What is the primal cause ? What is Brahman ?[1]
   Wherefrom have we been born ?
   By what do we subsist ? and on what are we founded ?
   By whom regulated, do we have our being, ye wise men,
   in the changing conditions of joy and sorrow ?
2. Are Time, Nature, Necessity, Chance,
   Basic matter, the spirit, the primal cause ?
   Can the union of these be thought of as the primal cause ?
   It is not that, however, because the self exists.
   Still the self also has no freedom to create joy and
   sorrow ![2]

[Verses 3-6 describe the individual soul]

3. Practising contemplation and devotion
   (self-surrender) (Yoga)
   they saw the power of the self, veiled in his own guṇas.[3]
   It is he who presides, as the only one,
   over all the prime causes, mentioned above,
   in addition, over Time and Soul.

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1 'Brahman' is here a general name of a 'principle', just as in Kauṣ. 4.1, Bṛh. 2.1.1, Chānd. 5.11.1, Bṛh. 4.1-2 ff.

2. All the enumerated principles cannot by themselves alone be thought of as the definitions of the self (Ātman) who is, therefore, under all circumstances the primaeval cause. But the empirical self cannot be this primaeval cause, as he is not powerful enough to create joy and sorrow but on other hand, he is subject to them.

3. The individual soul does not comprise Puruṣa and Prakṛti (Śakti) which is independent of him together with its guṇas (*sattvam, rajas, tamas*) but it is the God's own power (ātma-śakti) which, veiled under its own qualities (Svaguṇāḥ), appears as the soul.—The opposition to the Sāṁkhya doctrines cannot be expressed in more pungent words.

4. The one with a circumference[1] of a wheel,
threefold,[2] with sixteen borders or ends,[3]
with fifty spokes,[4] with twenty counter-spokes[5],
with six octads,[6] the one binding cord[7] of the universe
with three paths,[8] twice conditioned,[9]
an illusion.[10]

5. Having five streams,[11] swelling with five springs,[12] it meanders,
with billows of five breaths,[13] with the prime source[14] in the five senses of knowledge,
with five[15] whirlpools, with rushing waves of five[16] sorrows,
with fifty[17] streams branching off,
with five[18] steep descents of swift currents or rapids
of such a river we acquire knowledge.

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1. The image of a circumference of a wheel (or also of the navel of a wheel) with many spokes (Kauṣ. 3.8, Bṛh. 2.5.15, Chānd. 7.15.1, Muṇḍ. 2.2.6, Praśna 2.6, 6.6) that is here presented, rests more closely upon the Sāṁkhya ideas.
2. Consisting of three guṇas (*sattva*, *rajas*, *tamas*).
3. Consisting of manas, five senses of knowledge, five organs of action, and the five elements.
4. The fifty passions (*bhāva*) of the Sāṁkhya-philosophy (*Sāṁkhya-kārikā* 46).
5. The ten senses and their objects.
6. (i) Five elements, Manas, Ahaṁkāra and Buddhi. (ii) eight constituents of the body. (iii) eight perfections (iv) eight basic passions (*Sāṁkhyakārikā* 44-45) (v) eight gods (vi) eight virtues.
7. cf. the sūtram (Bṛh. 3.7.)
8. Pitṛyāna, Devayāna, Deliverance.
9. By evil and good actions.
10. The illusion of I-consciousness.
11. The five senses of knowledge.
12. The five elements.
13. The five organs of action (or perhaps the five *Prāṇas*).
14. The *manas*.
15. The five objects of sense (sound, colour etc.).
16. Staying in the womb, birth, age, sickness, death.
17. They may be indeed, again the fifty passions.
18. The five troubling temptations (Kleśāh) of Yoga: Ignorance, egotism, attachment, hate and passion.

6. In this great wheel of Brahman,[1]
which animates and encompasses everything, —
a swan[2] rambles, imagining,
that he is separate and himself the mover of the wheel;
Forgiven by Him with his grace, he then becomes
immortal.

[Verses 7-12 describe the highest soul as being distinct and different from the individual soul.]

7. Still the hymns sing that in the highest Brahman
as the permanent cause
that triad[3] is contained;
He, who finds in it the Brahman as its core (Taitt. 2),
he enters into it—the final goal and becomes free
from rebirth.

8. That which changes and that which is abiding
(unchanging),
That which is manifest and that which is unmanifest,
God cherishes all this in himself.
He, who does not know God, remains bound and fettered
as the enjoyer,[4]
He who knows him becomes free from all bonds.

9. The two — the knower and the non-knower, —
God and non-God — are eternal;
the one remains entangled in the objects, the enjoyer
the other, the infinite omnipresent one, remains passive
One, when he knows it as Brahman, possesses that triad.[5]

10. *Pradhānam* is flowing ever changeful;
Hara, the immortal one, the unchanging one,
as God ruling over the changeful (*Pradhānam*) and the
soul;
meditating on him, surrendering to him,

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1. The *Saṁsāra* (the wheel of birth and death). In Maitra. 2.6, there is the idea of a potter's wheel.

2. The individual soul.

3. The triad of enjoyer, the object enjoyed and the one who impels (i.e. the soul, world and God.)

4. *Bhoktṛbhāvāt*—this expression occurs in the *Sāṁkhyakārikā* 17.

5. The triad of Bhoktṛ, Bhogya, and Prerayitṛ (impeller).

gradually becoming one with him,
one becomes ultimately free from *māyā* (illusion).

11. He, who knows God, becomes free from all bonds;
his sorrows disappear, together with birth and death;
he, who (only) adores him, becomes on the third stage[1]
after death,
divine, the absolute with all his wishes fulfilled.

12. He knows that (triad) resting eternally in the Ātman;
then nothing higher remains to be known;
the objects of enjoyment, the enjoyer and the impeller
(who impels these both)
All this threefold is collectively called the Brahman.

[Verses 13-16 deal with the means of knowledge, meditation on the holy sound *Om*, self-knowledge and self-discipline.]

13. Like fire, resting in his own original abode,
continues to remain invisible according to its nature,
and shines forth anew from his abode of fuel-sticks,
thus blazes forth, in both alike,[2] in the body, through Om.

14. Making the body into a (lower) fuel-stick
and the Om-syllable into an upper fuel-stick
one sees, after diligent churning of thought
the god, like a fire concealed.

15. As oil in the oil-seeds (sesame), as the butter in milk,
as water in the stream, as fire in the fuel-stick —
he finds in his own self that one (Ātman),
he, who sees him through truth and penance.

16. (He sees) the all prevading Ātman,
as butter lying dormant in milk,
rooted in self-knowledge and self-discipline —
— (which is) the final goal of the Upaniṣad,
the final goal of the Upaniṣad.

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1. The first is the transmigration of the soul on the *Pitṛyāna* path, the second is the deliverance, the third is the step-by-step deliverance on the *Devayāna* path.

2. The Brahman, in both—in the latent condition and in a new shining condition, is comparable to the fire; it comes into its shining splendour in the body, through *Praṇava*, the holy syllable *Om*.

SECOND ADHYĀYA

[Verses 1-5 contain the praise of God Savitṛ as the spiritual illuminator (=Vāj : Saṁh. 11.1-5 cf. Taitt. Samh. 4.1.1)]

1. God Savitṛ first harnesses
   reason and mind, as the essential thing,
   Agni, revealing splendour,
   leads hither over the earth.
2. Impelled by God Savitṛ,
   we, with our minds, are harnessed
   for singing of heaven and for strength.
3. Harnessing mind and reason,
   to impel the devout towards heaven,
   and to create the great splendour for us,
   Savitṛ will stimulate them.
4. They harness the prayer, they harness the mind —
   — they are the priests among the great wise priests;
   he regulates the sacrifice, knowing all regulations,
   God Savitṛ is praised aloud in all quarters around.
5. I offer to you the old Brahman (prayer) in all reverence;
   Wide penetrates the invocation, just as the sun moves
   on its path;
   all the children (sons) of the eternal hear him,
   and those who command the dwellings in heaven.

[Verses 6-7 deal with the preparatory and purifying significance of the sacrificial cult.]

6. Where Agni arises out of fuel-sticks,
   where Vāyu appears forth
   and where also Soma wells up copiously,
   there the *Manas* (mind) comes into being and develops.
7. Through Savitṛ, through his impulse
   the prayer, the old one, gladdens you;
   when there you take your place,
   the earlier deed no more pollutes you.

[Verses 8-15 deal with the Yoga. The conduct and behaviour, the place, the preliminary symptoms, the attainment of the Yogic power and its consequences.]

8. With the body erectly postured threefold and symmetrical,
   with *manas* (mind) and the senses locked in the heart,

the wise man should cross, with the boat of Brahman,
all the frightful flood of waters (of birth & death).

9. Controlling one's breath, curbing one's movements,
while controlling breath, breathing through the nose,
just like the chariot with unruly horses (Kaṭh. 3.4)
one should control one's mind without sluggishness.

10. The place or spot should be pure and even (level),
free from rubble (gravel) and sand,
free from fire, noise, and the murmur of waters;
In such a place, where the mind is not disturbed,
where the eyes are not troubled,
in such a cave protected from the wind,
one should set about (in the practice of Yoga).

11. Appearance of mist, smoke and the sunlight,
of wind, and fire, of glow-worms and lightning,
of crystals on the mountain and the splendour
of the moon —
these are preparatory in Yoga for the revelation of
Brahman

12. Out of earth, water, fire, air and ether,
the virtues of Yoga develop fivefold.
He no more knows (is susceptible to) sickness, old age
and sorrow,
— he who attains the body (cleansed) out of the fire
of Yoga.

13. Agility, sound health, absence of greediness,
a clear face (or complexion), sweetness of voice,
beautiful pleasant smell, only a few evacuations, —
In these the Yoga actively manifests itself first.

14. Just as a mirror, which was formerly covered with dust,
shines with splendour, when it is cleansed,
so also one, who knows the essence of the self,
participates in the final goal and is freed from sorrow.

15. He, to whom the essential nature of his soul becomes a
torch,
who sees in Yoga the essential nature of Brahman,
which is steadfast, eternal, cleansed of all forms
of earthly existence,
— he thus knows the God and becomes free from bonds.

[Verses 16-17 are supplementary and deal with the omnipresence of God and His worship. Verse 17 has no one definite metre.]

16. He[1] is the God in all worldspaces,
formerly born and in the mother's womb,
He is born and will be born again,
He is in men and is omnipresent.

17. The God who is in the fire, in the waters,
who has entered into the whole world, —
he resides in the plants and in the trees,
our salutations be to this God — Our salutations !

THIRD ADHYĀYA

[Verses 1-6 describe the Ātman as a personal God (Īśa or Rudra)]

1. He rules with his sovereign powers, extending his net,[2]
He rules the whole world with his sovereign powers,
The one who remains abiding during the origin and existence of the world, —
They, who understand him, become immortal.

2. The one Rudra — to whom there stands no second[3] —
who rules the whole world with sovereign powers, —
He resides in the beings,
and burning with rage at the final time,
he, as Lord, shatters all creation.

3. With eyes on all[4] sides, with faces on all sides,
with arms on all sides, with feet on all sides,
creating, he, the one with his arms, with his wings
welds together the earth and heaven.

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1. Cf. Vāj. Saṁh. 32.4. (*Gesch. d. Phil.* I. 292).
2. Śaṅkara thinks of the capturing net of Māyā. Above all, the wellknown simile of the spider and the net will come to one's mind (Bṛh. 2.1.20). Cf. 5,3; 6.10. For Jālam of the spider's net, see Brahma. Up. 1. *makṣikā ekena tantunā jālam vikṣipanti.*
3. One who has knowledge of Brahman clings to Him only.
4. =Ṛgveda 10.81.3; for elucidation see *Gesch. d. Phil.* I. 136.

4. [1]He, the origin of the gods who all arise from him,
The Lord of all, Rudra, the great wise seer, —
He, who formerly begot Hiraṇyagarbha,
May that God invest us with noble insight.

5. [2]In your gracious form, O Rudra,
which is neither dreadful nor uncurative,
in this your form which is the greatest bestower
of health,
let us see you, O dweller in the mountains !

6. [3]O joyful dweller in the mountains,
the arrow, which you carry in your hand, for discharging it,
make it (the arrow) unhurtful, gracious for us,
O protector of the mountains !
Let not that (arrow) hurt man and beast.

[Verses 7-21 : Higher than the personification of the divine (if we might refer to the immediately preceding, words *tataḥ param*) stands the (impersonal) Brahman, whose embodiment, in the universe and in man, is explained with the casual mention of many citations.]

7. Still higher, nevertheless, stands Brahman !
The highest and the greatest (Brahman),
concealed in all beings, in the body of each of them,
the one who holds encompassed in himself the whole
universe
he, who understands[4] him as God, becomes immortal.

8. [5]I know that Puruṣa, the great one,
illuminating like the sun, beyond darkness;
only he, who knows him, escapes the realm of death;
there is no other way to go to or attain to that place.

9. [6]Higher than that there is nothing existent

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1. This same verse recurs a little differently in 4-12 and again with a difference in Mahānār. 10.19.

2. Verses 5-6=Vāj. Saṃh. 16.2-3 (Nīlarudra Up. 8.5).

3. Verses 5-6 Vāj. Samh. 16.2-3 (Nīlarudra Up. 8.5)

4. He who understands Rudra among the gods who are mentioned, as the Ātman (Brahman).

5. =Vāj. Samh. 31.18 (*Gesch. d. Philosophie* I. 290)

6. =Mahānārāyaṇa. 10.32

there is nothing subtler and nothing bigger,
that one always stands as a tree having its roots[1]
in heaven —
the Puruṣa who fills this whole world.

10. That which is higher and loftier than this world,
is formless, bereft of sorrow;
those, who understand it, become immortal,
others enter into nothing but suffering.[2]

11. With his faces, heads and necks towards all sides[3]
he dwells in the heart of all beings;
he, the healing one, penetrates everything;
he, the blessed one lives everywhere.

12. Great, sovereign is the Purusa;
he impels the power of knowledge.[4]
At that pure placc,[5] he is
the lord of access, is the light and is changeless.

13. [6]The Puruṣa, inch-high, as the inner soul
is always to be found in the hearts of created beings;
Only he who is prepared in heart, mind and spirit, —
They who know him, thus, become immortal.

14. [7]The Puruṣa with thousand heads,
with thousand eyes, thousand feet,
encompasses the earth all around in all places,
to remain still ten fingers higher besides.

15. Only Puruṣa is this whole world,
and he is what there was and what remains in future,

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1. It is the same tree which is spoken of, in Kaṭh. 6.1.

2. For the third line cf. above 3.1; both the last lines occur in Bṛh. 4.4.14.

3. This is mere paraphrase of the passages like those e.g. in Ṛgveda 10.81.3 (see above verse 3) and 10.90.1 (under verse 14 above). In what follows, bhagavān and Śiva are not proper names but the first germs of the same.

4. *Sattvam* explained by Śaṅkara, in essence, rightly as *antaḥkaraṇam*, is indeed, here as in Kāṭh 6.7. a synonym of *buddhi*.

5. Kāṭh. 3.9.

6. This verse (until after the first line repeated in Śvet. 4.7) is a fusion of Kāth. 6.17 and Kāth 6.9, where (cf. Mahānār. 1.11. Śvet. 4.20) the original form of the expression is preserved.

7. Verses 14-15=Ṛgveda 10.90.1-2 (explained in *Gesch. d. Phil.* I. 152).

He is the lord ruling over immortality —
and also of that which is nourished on food.

16. [1]His hands and feet are on all sides,
His eyes, hands and mouths (faces) are on all sides,
hearing with its ears from all sides,
it stands there encompassing the world.

17. Appearing through the power of all senses,
and yet free from all senses,
As God and the ruler of the world, (adore him)
as the great refuge of the universe.

18. In the city with nine gates (cf. Kaṭh. 5.1)
he living as a swan, (Śvet. 1.6) rambles[2] outside,
he is the ruler of the whole world
of whatever that is immobile and mobile.

19. [3]Without hands, he grasps, without feet, he runs
he sees without eyes and hears without ears
he knows what is knowable, but no one knows him,
he is called the primaeval Puruṣa, the great one.

20. [4]The subtlest among the subtle, the great one,
the biggest among the big,
he dwells as self in the hearts of the created beings here;
One sees him free from willing, and becomes
devoid of sorrow,
he sees him through God's grace, as the ruler
as the great one.

21. I know him, the ancient, ageless one
omnipresent in all, penetrating all,
as self in all, with his origin denied,
Those, who have knowledge of the Brahman, name him
as the eternal one.

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1. Again, like the above verse 11, a paraphrase.

2. The subject of knowledge, while he perceives through the senses, 'rambles as it were' outside (*lelāyati iva*), as it is said in the Bṛh. 4.3.7; the idea with its expression is, indeed, borrowed from there.

3. The subject of knowledge alone is one that grasps, runs, stands, and hears, although the senses concerned are not at all the subject; and this individual subject is the primaeval (ur-) subject, 'the great one' (*mahat, buddhi*) of the Sāṁkhya system.

4. Compare, regarding this verse, the notes on Mahānār. 10.1. Kāṭh. 2.20.

FOURTH ADHYĀYA

[Verses 1-4 deal with Brahman and the universe.]

1. He, who is himself devoid of colour,
endowed with powers manifold
invests (others) with colours with a definite aim,
until, finally, everything dissolves in him,
to the state in the beginning.
May God invest us with noble insight (3.4).

2. It[1] is, indeed, Agni, Āditya,
it is Vāyu and Candramas,
it is the pure shining one, the Brahman,
it is the water and Prajāpati.

3. [2]You are the female, you are the male,
You are the maiden and the boy,
You grow, being born, on all sides,
You totter as an old man on a stick.

4. You are black as bird, green with red eyes,[3]
You are pregnant with lightning like a cloud,
You are the seasons and the seas,
You are beginningless, all-pervading
out of you are produced all the worlds.

[Verses 5-8 describe Brahman as the individual and the highest soul.]

5. [5]The one she-goat, red and white and dark,
brings forth many young ones which are alike in form ;

1. cf. the *tadeva* hymn, Vāj. Saṁh. 32.1 (*Gesch. d. Phil.* I. 291)
2. =cf. Atharva 10.8.27 (*Gesch. d. Phil.* I. 322.).
3. Among the birds exceedingly numerous in India, the crows especially stand forth; one sees them in the morning fleeing in a row and cawing, from one of the big trees to another and small green parrots which, by dozens, perch together on a tree; one cannot recollect their lovely sweet twitter without a feeling of nostalgia for India.
4. Read *lohita-śukla-kṛṣṇām* and *sarūpāḥ* (just as the Telugu printed text has). That Śaṅkara and in the highest probability Bādarāyaṇa already assume (Brahmasūtra 1.4.8-10) that the passage originally refers to the existent and its products—light, water, food (see Chānd. 6-2)—is supported

The one ram, in passionate sexual desire, besprinkles her,
the other ram leaves her, having enjoyed her.

6. [1]"The two birds of pretty wings, closely-knit friends,
hug one and the same tree,
One of them eats the sweet berries,
the other one, not eating, merely looks on."

7. "Settled (nestling) in such a tree,
the spirit (Puruṣa) caught up in illusion or delusion grieves in his powerlessness.
Still, when he reveres and sees the omnipotence and majesty of the other,
then he wards off his sorrow away from him.

8. "On the sound of the hymn, in the highest heavenly space,
supported on it, all the gods sit enthroned.
If man does not know him, for what then would the hymn help such a man ?
We, who know him, have assembled here."

[Verses 9-10 : As already implied by verse 7 (*muhyamāṇaḥ*), the bondage of the individual soul depends only on the illusion or delusion, (therefore only right knowledge is required for deliverance). To elucidate this, Brahman is explained as the magician (*māyin*, later usually called *māyāvin*) and the world as illusion (*māyā*) empty in itself, conjured up by it. (This is the oldest occurrence of this important Vedāntic idea). The emphatic explanation in verse 10 that the prakṛti is only *māyā*, leads to the conjecture that the realism of Sāṁkhya had come into vogue.]

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as well by the expressions *lohita, śukla, kṛṣṇa* (see Chānd. 6.4, 1) as also by the succession in the series which must be different from those adopted by the Sāṁkhya. On the other hand, the reference to the ram and the she-goat as the Puruṣa and Prakṛti (with their three *guṇas rajas, sattvam, tamas*) of the Sāṁkhya is too appropriate to be rejected. We have here one of the passages in which we see the dualistic Sāṁkhya theory developing out of the monism of the Upaniṣadic teaching.

1. The verse in the Ṛgveda 1.164.20 is cited as verse 6 above and (see verse 7) is interpreted in the sense of the Vedāntic doctrine (cf. particularly Kāṭh. 3.1). The original meaning is entirely different (cf. thereon *Gesch. d. Phil.* I. 112). Verses 6-7 recur in Muṇḍaka 3.1.1-2. With this is connected, somewhat abruptly, verse 8 = Ṛgveda 1.164.39 in order to prove, indeed, the *Om* sound as the way to God through the invocation of the same Ṛgveda-hymn.

9. Out of Him, the hymns, sacrifices, work, vows
the past, the future, and the Vedic teaching
— all these emerge.
As a magician, he has created this world,
in which the other[1] one is caught up through illusion.
10. Know the nature as illusion,
Know the highest God as a magician ;
Still[2], by his constituent parts
this whole world is penetrated.
11. [3]He, the origin of the gods and one from which gods arise,
The lord of all, Rudra, the great wise seer,
He himself saw Hiraṇyagarbha being born,
May that God invest us with noble insight.
12. [4]He, the overlord of all the gods
on whom the world is founded
"Ruling over the bipeds and the quadrupeds
Who is the God that we offer him our sacrifices ?"
13. [5]He, who knows him who is subtle, — extremely subtle in the midst of this medley,
as the creator of the world having manifold forms,
the o e who holds the universe encompassed (within him) (3.7,4.16)
he who knows Him as the blessed one, enters into repose for ever (4-11).

---

1. The other one (*anya*) can only be the individual soul mentioned in verses 6-7.

2. The nature is not completely unsubstantial as far as it has been penetrated by the (individual) souls, which here, as often (Bṛh. 2.1.20; Muṇḍ. 2.1.1) are figuratively imagined as parts of Brahman and which participate in the Reality.

3. The third line agrees with Mahānār. 10.19, the three remaining with Śvet. 3.4. In essentials, the expressions in all the three passages are the same.

4. The second half of the verse is a citation from the hymn to Prajāpati (Ṛgveda 10.121.3); it is, as it were, an authority for the fact that in the first half of the verse that Brahman described as personified God is to be adored.

5. The whole verse recurs with modifications in 5.13. For *Kalilasya madhye*, compare (the eventual) *salile* in Bṛh. 4.3.32.

14. In the earthly temporal life,
the lord of all, concealed in all beings ;
In him are absorbed the Brāhmaṇa seers and the gods ;
he, who knows him, cuts off the binding cords of Death.

15. Finer than butter, superfine as cream[1]
He the blessed one (Śiva) dwells, concealed in all beings.
The one who holds the universe encompassed within
Him — He, who knows him as God, becomes free from
all bonds.

16. [2]Yea ! This God, who creates everything, and is of
high intelligence,
is continually to be found in the hearts of created beings;
Only he, who is prepared in the heart, the mind and the
spirit,
—They who, therefore, know him, become immortal.

17. The darkness disappears ; now there is no more
day or night,[3]
there is neither being nor nonbeing, there is only he who
is the blessed one (Śiva);
He is the Om-syllable 'Savitṛ' attractive light (Ṛv. 3.62-10)
Out of Him proceeded the prime knowledge.[4]

18. [5]"Not on the height, nor in the wide distance,
nor in the midway, he can be encompassed.
There is no likeness of him,
therefore he is called the great glory."

19. [6]The form of Him cannot be seen.

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1. One must not think that the butter only is prepared out of cream (maṇḍam) but that in the milk in which the fine particles of butter are contained, the still finer cream is distributed, just as the Ātman is among the beings.

2. One can see that the words from the part of the first line are just as in Śvet. 3.13.

3. cf. Chānd. 3.11.3, 8.4.1-2.

4. cf. Bṛh. 2.4.10 and Śvet. 6.18.

5. =Vāj. Saṁh. 32.2-3 (*Gesch. d. Phil.* I. 292)

6. =Kāṭh. 6.9; Māhanār. 1.11 (modified). cf above on 3.13.

None sees Him with his eyes ;
He who knows in his heart and mind that he dwells
in the hearts (of beings) —
They, who thus know him, become immortal.

20. He is the eternal (unborn) !
Thinking thus, the timid ones might approach Him.
O Rudra ! With your gracious face,
With that, protect me at all times !

21. [1]"In respect of our children, and our descendants,
and in respect of our life,
and in respect of our cattle and horses,
do not hurt us !
Slay not, in our wrath, the heroes among us,
We invoke you with sacrificial offerings on the
place (of the altar).

FIFTH ADHYĀYA

[Verse 1 : The three themes of the present Adhyāya—the ignorance i.e. the soul caught up in it (verses 7-12), knowledge i.e. the deliverance (verses 13-14), and Brahman embracing both and yet elevated beyond them (verses 2-6) are here presented side by side.]

1. The two are contained in a latent condition in the eternal,
infinite, highest Brahman
— the ignorance is evanascent, knowledge is permanent.
Still, He who as Lord controls both is different (apart
from them).

[Verses 2-6 deal with the highest Brahman.]

2. He who as the one presides over every womb,
as well as over all forms and over all conditions of origin ;
He, with that, (4.12) first-begotten red wise seer,[2]

1. =Ṛgveda 1.114.8; Taitt. Saṁh. 4.5.10.3; Vāj. Saṁh. 16.16 (with variants).

2. The whole context and the parallel passages 3.4, 4.12 (to which *tam* points back), demonstrate that by 'that red wise seer (*Kapila Ṛṣi*) Hiraṇyagarbha 'the golden (therefore red) embryo is to be understood. The fact cannot be overlooked that, as it appears here, in the context of a Vedānta scripture Kapila—the founder of an antagonistic system !—should

and became pregnant with knowledge (in the form of that seer) and saw him born.

3. The god who repeatedly stretches out the net
one after another and again withdraws it,
continuing to create, through his assistants[1]
the high-minded one manifests, as the ruler, his sovereign power.

4. Just as the sun in heaven, like a bull,
shines, illuminating all the expanses, above, below and straight across,
so also the God, the holy, pleasing one
directs, as the one, all those born from the mother's womb.

5. When He, the source of all the universe,[2] ripens his essential nature into creation
and makes everything, that is to be ripened, grow;
He directs as the one all here and everything,
distributing individually all special characteristics.

6. That which lies secret in the Veda, and in the secret lore of the Upaniṣads —
God Brahmā knows it as the fountainhead of the Veda ;
The gods of past ages and the wise seers knew it,
they have become one with it and have become immortal.

---

have been proclaimed as the first born of the primaeval being. Perhaps, one could assume—but that is scarcely plausible—an allusion to the same in the following sense : "Hiraṇyagarbha is the originator of all wisdom or knowledge and is the true Kapila". Possibly the (interpretation) of whole Kapila rests on our passage.

1. Literally 'as his assistants', he changes himself into them. Compare, concerning this, the helpers or assistants, already occurring in the Ṛgveda, in the process of creation (*Gesch. d. Phil.* I. 137) and their name *yati* 'who exerts himself' Ṛgveda 10.129.5. *svadhā avastāt prayatiḥ purastāt*.

2. *viśvayoniḥ*—from whom "everything has sprung up. In the Vedānta-system, the Īśvara (God) has to do the task of making the actions of soul grow and make them ripe, just as the rain does to the plants and in addition, to distribute the retribution, according to the actions. See Brahmasūtra 2.1.34; 2.3.42.

[Verse 7-12 deal with the Brahman as the individual soul, as 'the other'.]

7. He having definite qualities is the doer of actions
rich with fruit,
and is the enjoyer of that which he has done,
he, having all forms, wanders as the lord of life,
having the three *guṇas* and the three paths[1] in
proportion to his own deeds.

8. Inch-high (thumb high) in size, shining with
splendour like the sun,
endowed with ideas and I-consciousness,
he appears, by virtue of the qualities of his Buddhi
and of his self,
as the other having the size of the tip of an awl.

9. Like the tip of the hair split hundredfold,
and having assumed the size of a hundredth part of it
— that one should be thought to be the size of the soul —
and he (who knows it) attains infinity.

10. He is neither female nor male,
and still he is not neuter
In proportion to the body he chooses,
he clings to this and that body.

11. Through the illusion of idea or thinking, of touch
and of sight,
he leads his existence as soul, corresponding to his deed,
through eating, drinking, begetting and the
creation of one's own self,
Changeful here and there in his forms.

12. As the soul, he chooses many big and subtle forms
Corresponding to his virtues or otherwise ;
and what bound him by virtue of his actions and of
(the qualities of) his self
in that he binds himself in different forms.

[Verses 13-14 deal with deliverance.]

13. [2]He, the beginningless, endless
He, the creator of the world ! in the midst of this
medley, having manifold forms,

1. cf. 1.4 and the footnote on the same.
2. cf. 4.14 and the footnote.

He, the one who holds the universe encompassed within him.
He, who knows Him as God becomes freed from all bonds
(1.8 ; 2.15 ; 4.16 ; 6.13)

14. He, who is in the heart of the nestless (bodiless) one
effecting existence and non-existence,
binding together (the sixteen)[1] parts —
he, who seeks (and sees) the blessed God
departs the body.

SIXTH ADHYĀYA

[Verses 1-4: Brahman and nothing else is the principle underlying things. There is a periodical recurrence of the work of creation and an exemption of the delivered one from the same.]

1. Some (thinkers) teachers speak to us about Nature.
Others about Time (1.2) ; they are completely wrong ;
No, it is the God's omnipotence
which makes that Brahman-wheel
revolving in the universe.

2. Through it, he reigns,
he, who continually envelops (Ṛgveda 10.90.1) the universe,
He is the spirit (the knower), the creator of Time,
the possessor of *guṇas*, the all-knowing one ;
this work of creation unrolls itself and exhibits itself
as earth, water, fire, air and ether.

3. What he created, he then withdraws again,
(becoming one with) merging into the essence of beings,[2]
then, with one, two, three, eight[3]
with Time and the subtle *guṇas* which are he himself (1.3)

4. To begin anew the work instinct with guṇas,
distributing individually the constituents or
qualities (5.5) —

1. Concerning this, compare the Introduction to the Praśnopaniṣad 6.
2. For *tattvasya tattvena* cf. Bṛh. 2.1.20; 2.3.6 *satyasya satyam.*
3. Presumably: one: the Puruṣa; two: the *Avyaktam* and *Vyaktam*; three: *sattvam, rajas, tamas*; eight: *Buddhi, Ahaṁkāra, manas,* (five) *Tanmātras.*

The work in which they are absent comes to nothing,
he becomes inactive, he is, in essence,
the other (different).

[Verses 5-10 describe the Brahman and its supremacy.]

5. He is beginning and the basis, and the one effecting the union,
raised above three times,[1] he is without[2] parts.
The cause of becoming, having many forms,
Worthy of praise as God who dwells in us —
— Adoring such a one —

6. He is higher than world-tree (3.9), than Time and all forms,
out of him originates the unfolding panorama of the world—
He who promulgates the eternal law, drives away the base (evil), commands and spreads out happiness, —
knowing Him as the eternal encompasser in us —

7. Let us know Him, the highest Lord of all the great rulers,
the highest godhead among all gods,
the highest sovereign among the sovereigns, enthroned in the yonder world,
let us find Him as God, as the sovereign of the world, worth extolling.

8. There is no action for Him nor he has any organ,
nothing is like him nor also superior to Him
His highest capacity is as taught (by the sages), manifold
the knowledge, strength and action are born to Him.[3]

9. No sovereign is over Him in all the worlds,
There is no one who can command him, he bears no characteristic sign[4]

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1. The three times are: the past, the present and the future.
2. The Telugu printed edition reads *akalo*.—
3. God does not undergo, like man, various conditions or vicissitudes, because the multiplicity already lies in Him. He does not need, like man, to accomplish the corresponding effects through the senses of knowledge and the organs of action, because the operations of knowledge and action are already inborn in him.
4. or: no fine body (*liṅgam*) because he is the lord of all fine, subtle bodies ('of the lord of the senses'). cf. *aliṅga* Kāṭh 6.8.

He is the primal cause, the overlord of the lords of
the senses,
Nobody is his creator, nobody is his overlord.

10. He, like a spider through its threads, which arise
out of him as matter (pradhānam) —
The God conceals himself according to his nature,
May he bestow on us communion with Brahman.

[Verses 11-20 deal with the great God and deliverance as the refuge in in Him, and the impossibility of an atheistic doctrine of salvation.]

11. The one God, veiled in all beings,
penetrating all, the inmost soul of all,
The scrutinizer of actions, smelling sweet in all
beings (cf. *Sāṁkhya-kārikā* 40)
the witness, a mere spirit and free from all guṇas.

12. [1]The one who is free and the controller,
who makes manifold (multiplies) the one seed
(sperm) of many, inactive by nature,
He who, like the wise men, sees him dwelling in himself, —
He alone — no other — is eternally blessed (serene).

13. [2]He, the joyful one, who as the eternal one creates
the non-eternal,
who, as the (supreme) spirit creates the spirits (souls)
who, as the one, creates the many —
He, who knows this prime Being as God
through (logical) proof (Sāṁkhya) and self-surrender
(Yoga),
becomes free from all bonds.

---

1. The verse is Kāṭh 5.12. In the Śvet. (5.5; 6.4) it is adjusted with the predominant idea of Īśvara therein—Īśvara, who (in accordance with his original divine nature) brings about the development of the actions of inactive souls.

2. The first half=Kāṭh. 5.13. By Sāṁkhya and Yoga, the later systems of these names cannot be understood here, as is already testified by the parallel *dhyānayogānugatāḥ* (1.3) as they indeed contradict the doctrines of our Upaniṣad. But they mean, as Śaṅkara says : *vaidikam, jñānam dhyānam ca.*

14. [1]There, the sun does not shine, nor the moon
nor the stars,
nor that lightning, let alone the earthly fire.
He, alone, shines and all others shine after Him,
The whole world shines by his shining splendour.

15. The one swan in the midst of this universe,
he entered as fire in the billows of water[2]
Only he, who knows him, escapes the realm of Death;
there is no other way to go (attain deliverance).

16. The all-powerful one, the omniscient one, the selfborn,
as the (supreme) spirit, the creator of time,
possessing guṇas, the all-knowing one (6.2)
the lord of the primaeval matter (*pradhānam*),
of the individual souls and of *guṇas*,
he brings about a standstill condition (*sthiti*),[3]
a transmigration (of the soul), deliverance and bondage.

17. He, consisting of it (*tanmaya*), the immortal one,
resting in God
The spirit[4] who is everywhere, who is the protector
of the world;
He eternally rules over this world;
only this invests him with his right to supremacy
(sovereignty)

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1. This beautiful verse appears here to be abrupt, whereas it appears in Kāṭh. 5.15, in its natural context, as a reply to the foregoing question there. It has been therefore, suitably taken over from there together with the foregoing verse.

2. The metaphor is supposed to express the contrast between Brahman and the world (subject and object). Originally, the lines 1-2 might, indeed, belong to a hymn which describes the setting of the sun in (behind) the sea. Lines 3-4 are again (like Śvet. 3.8)=Vāj. Saṁh. 31.18.

3. *Sthiti* is here in contrast to *saṁsāra*, just as *mokṣa* is in contrast to *bandha*.

4. According to the whole description, here is possibly meant, as also in the next verse, only the first-born of Brahman, the world intellect (*buddhi*,) *mahat* of the Sāṁkhyas) or theologically expressed, Hiraṇyagarbha, the personal Brahmā. That it consists of the primal being, is the cause of its supremacy over the world.

18. He, who created the God Brahman in the beginning,
and who transmits to him the Vedas —
In that God, who can be known through his grace,[1]
I, seeking deliverance, take my refuge.
19. The partless, inactive and peaceful one,
the blameless and the stainless one,
the highest bridge of immortality,
like fire, when the fuel is burnt out.[2]
20. Indeed, when one will wrap the aerial space
as if in a garment,
then will be attainable, without the knowledge of God,
the end of sorrow.[3]

[Verses 21-23 form the epilogue.]

21. Strengthened through penance, favoured by Veda (or god)[4]
Śvetāśvatara found Brahman and taught it
as the highest means of salvation easily available,
to the group of Ṛṣis (seers) who had transcended the *Āśramas*
22. The highest secret which was transmitted in the Vedānta in the ancient past,
it is to be imparted to no one who is not calm,
to no one who is not the son or the pupil.
23. He who has the highest faith in God,
just as in God, so also in the teacher,
to him who is high-minded,
these teachings will be illuminating — these teachings will be illuminating.

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1. *ātma-buddhi-prasādam*, as Śaṅkara reads and as according to the context, would be preferable; or *ātma-buddhi-prakāśam*—'(In that) God whose own spirit (or self) in his light'. (*svayaṁjyotis* —Bṛh. 4.3.9)

2. The same as 'the flame without smoke' occurring in Kāth. 4.13.

3. This verse unmistakably points out the directions which, like the later Sāṁkhya and Buddhism, sought the ending of sorrow, without depending on theological ideas.

4. Deussen reads 'Vedaprasādāt'; the other reading is 'devaprasādāt'.
—Translator

THE MAITRĀYAṆA UPANIṢAD OF THE BLACK YAJURVEDA

INTRODUCTION

The school of the Maitrāyaṇas or Maitrāyaṇīyas belonging to the Black Yajurveda possesses a Saṁhitā in four Kāṇḍas (Maitrayaṇī Saṁhitā) consisting of 11+13+16+14 = 54 Prapāṭhakas. The main contents of these are as follows:

FIRST KĀṆḌAM

1.	*darśa-pūrṇamāsau*	— New and full-moon sacrifices.
2.	*adhvaraḥ*	— Preparatory day of the Soma-sacrifice.
3.	*grahāḥ*	— The Soma libations.
4.	*Yajamāna-brāhmaṇam*	— The directives for the sacrificial donor.
5.	*agni-upasthānam*	— The worship of the Fire.
6.	*ādhānam*	— The laying of the Fire.
7.	*punarādhānam*	— The re-laying of the Fire.
8.	*Agnihotra-brāhmanam*	— The Agnihotram.
9.	*Catur-hotāraḥ*	— The litany of the four priests (*Ind. Stud.* X 139)
10.	*Cātur-māsyāni*	— Four Months' sacrifice.
11.	*Vājapeyaḥ*	— (a form of Soma-sacrifice)

SECOND KĀṆḌA (MADHYAMAM)

1-4.	*Kāmyā iṣṭayaḥ*	— Sacrifice for the attainment of particular desires.
5.	*Kāmyāḥ paśavaḥ*	— Sacrifice (offering) of animals for (the attainment of) particular desires.
6.	*rājasūyaḥ*	— The king's consecration.
7-13.	*agnicitiḥ (mantrāḥ)*	— The arrangement of the fire-altar.

THIRD KĀṆḌAM

1-5.	*agniciti-brāhmaṇam*	— Brāhmaṇam on 2.7-13.
6-10.	*adhvara-ādīnām trayāṇam vidhiḥ*	— *Brāhmaṇam* for the initial ceremony of the Soma-sacrifice.

11. Sautrāmaṇi	— Sacrifice of *havis* (oblations) and of animals mostly as the supplementary celebration during the Soma-feast (*Ind. Stud.* X.349).
12-16. *aśvamedhaḥ*	— the horse-sacrifice.

FOURTH KĀṆḌAM (Khilam)

1. *puroḍāśa-brāhmanam* 2. *gonāmikaḥ prapāṭhakaḥ* 3-4. *rājasūya-brāhmaṇam* 5-8. *adhvarādīnām trayāṇām vidhiḥ* 9. *pravargyaḥ* 10-14. *yājyānuvākyāḥ*	Containing elucidations and supplements to the first three Kāṇḍas.

To this Maitrāyaṇī Saṁhitā is annexed — sometimes as a manuscript, it may be the second Kāṇḍam or it may be the fifth Kāṇḍam — connected with it, the Maitrāyaṇa-Upaniṣad, as it appears in its commencing words, to be joined to a part of the work which, according to the commentator Rāmatīrtha, consists of four Kāṇḍas, i.e. according to all appearances, it is according to the Maitrāyaṇī Saṁhitā. The orthographic and the euphonic peculiarities of this *Śākhā* recur in the Upaniṣad which, on that account, preserves an ancient appearance. But this character of the Upaniṣad which is not, indeed, itself ancient or archaic but on the contrary which is contrived to have been archaic had misled Max Müller (with whom L.v. Schroeder agrees) to ascribe this Upaniṣad to "an early rather than to a late period". The numerous quotations literally borrowed not only out of Chāndogya — and Bṛhadāraṇyaka Upaniṣads but also out of Kāṭhaka, Śvetāśvatara, Praśna (compare below 6.5 — the concluding part) and indeed, out of still later other copious literature depending[1] on those Upaniṣads and yet other works not yet demonstrable; such later expressions as *sura* 'god' in 1.4 and 6.35; *Kṣetrajña* in 2.5 and 5.2; *nirmama* in 2.7; *vigraha* 'body' in 6.7; *nāstikyam* in 3.5; *suṣumnā* in 6.21; *sarvopaniṣad-vidyā* in 2.3 (the *Upaniṣads*, therefore, are already considered as a whole!) — the complete silence of Śaṅkara regarding this Upaniṣad, — the cultivated, developed Śāṁkhya which the author takes for granted, — the whole reflective style of the Upaniṣad which is in so much contrast with that of the Maitrāyaṇī-Saṁhitā, — finally the distinct references to the heretic doctrines, hostile to the Veda, forming a subject of study (cf. the Introduction to 7.8-10), particularly Buddhism, — all this makes the late character of the work indubi-

1. Thus, for example, the quotation 6.4 (though it is a different one) stems out of a work which itself quotes only Kāṭh. 6.1; so also a passage appearing in 6.1, presupposes a passage as a quotation from Kāṭh. 4.1.

table, though an exact fixation of its period will be[1] only possible after the identification of all quotations. But this late origin of our Upaniṣad makes it only all the more interesting. It appears as a universal compendium of Upaniṣadic thought vis-à-vis the heretical view breaking forth in between, by which (heretical views) the author is strongly influenced, though he considerably controverts them. Particularly, he has appropriated the pessimism of Buddhism and all the essential elements of the Sāṁkhya system, because now and then literal contacts (quotations) from the *Sāṁkhyakārikā* occur, — which appear to go back to a source common to both. Just as Plotinus renews Platonism with a mixture of Artistotelian and Stoic elements, so also the Maitrāyaṇa Upaniṣad renews the old Upaniṣadic doctrines with a mixture of the elements of the Sāṁkhya doctrine and of Buddhism. And just as Neo-Platonism has repeatedly developed Plato's doctrine to its ultimate consistency, which is not outstandingly visible in Plato, so also the most highly important questions which, in the later Upaniṣads, are seen in their germinal form, have been ventilated by our author e.g. see particularly the following questions: Why Brahman enters into the world (Prapāṭhaka 2), through what it decays into finitude, sin and sorrow (Prap. 3), and by which way, the deliverance from this Saṁsāra (cycle of birth and death) is attained (Prap. 4). That the Upaniṣad originally concluded with Prap. 6.30 and contains all that follows further as a supplement inserted later on, is very probable; that it, at any time, had consisted only of fragments as pointed out by Max Müller (introduction p. XLV) is not acceptable.

Contents of the Maitrāyaṇa Upaniṣad

I. Introductory narration; Bṛhadratha and Śākāyanya.

II. Śākāyanya narrates to Brhadratha, how Maitrī (the sage) defines the Ātman (on the basis of the passage in Chānd. 8.3.4) and further has reported the teaching of Vālakhilyas by Kratu Prajāpati. This teaching of Kratu Prajāpati communicated by Śākāyanya to Bṛhadratha forms the kernel of the Upaniṣad and is extended up to 4.6 (according to others, up to 6.30). This teaching concerns three questions:

The First Question: How does Ātman enter the body? In order to animate the lifeless beings created by him, Prajāpati enters into the bodies in the form of the five Prāṇas (Breaths).

III. The second Question: Through what, did the highest Ātman become the individual soul (bhūtātman)? — Overpowered by the gunas, he (the Ātman), forgetting his godhood, gets involved in the confusion of I-consciousness and enters into bondage on that account.

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1. Many of these cannot be indeed proved because they consist of only free further developments of old Vedic passages or thoughts, with which our author shows acquaintance and which he uses in order to develop his own thoughts.

IV. The Third Question : How is Deliverance possible out of this condition? — Only he who holds to the rules of caste and the ordained stages of life taught in the Veda can attain to Deliverance through knowledge, penance and meditation on Brahman (as these have been recognized as the phenomenal forms of the other chief gods.)

V.1 —VI. 30 Supplement.

V. A. 1-8. Adoration of Āditya and of Prāṇa identical with it.

B. 9-17. (a) (9) the *Prānāgnihotram*

(b) (10) Food and the eater of food as Prakrti and Puruṣa (respectively) of the Sāṁkhyas.

(c) (11-17) Brahman as food (11-13), as Time (14), as the timeless (15-16), as the prime basis (17).

C. 18-30. The Yoga as a way to Brahman; the concluding exhortations of Śakāyanya and the entry of Brhadratha into perfection.

VI. 31 — VII. 11 Supplement

a. VI 31-32. The Ātman and the organs.

b. VI 33-38. The sacrifice and the *Prāṇāgnihotram*

33. The sacrifice elevated above all and extolled more than the earth, aerial space and heaven.

34. The three sacrificial fires are only the Praṇāgnihotram become manifest.

35. The sun and its states are only "a part of the Power penetrating the universe"; this itself is named as Satyadharma (according to Īśa 15 = Brh. 5 15).

36. This power or splendour (*tejas*) is the quiet (Śānti), non-sacrificial form of Brahman, in contrast to the prosperous (abundant) (samrddha) forms which, as Āditya and Prāna, hold good as the sacrifice and the *Prānāgnihotram*.

37. That Power itself is to be adored through *Om*. It exhibits itself three-fold, as Agni, Āditya, Prāna, between which the cycle of sacrifice continues.

38. Through sacrifice and moral life, man finally attains to the view of the highest.

c. VII 1-7. The Ātman as the world-sun and its different rays.

d. VII 8-10 Polemic against heretical directions antagonistic to the Veda.

e. VII 11. That power (VI. 35-37) ascends upward (out of the heart), by means of *Om* and extending itself, fills the universe. — Wakefulness, dream, and deep sleep are only a foot of Brahman. The fourth state (*turīyam*) forms the three yonder feet of the same.

MAITRĀYAṆA UPANIṢAD

FIRST PRAPĀṬHAKA (LESSON)

[After a short reference to the sacrificial ritual with the customary idea, that the same (sacrificial ritual) is preparatory to the knowledge of the Ātman, there follows the narration of king Brhadratha from the race of Iksvāku (mentioned in the Rāmāyaṇa 1.71.7; Brhadratha renounces his throne and goes into the forest to practise penance. The venerable Śākāyanya comes to him and offers to grant hım a wish (boon). Thereupon, Brhadratha requests him for (granting him) the knowledge of the Ātman; this turn in the narrative reminds us of a sımılar wish expressed in Chānd. 7.1.3. Śākāyanya strives, as Yama in the Kāth. 1, and offers to grant to the king the worldly boon (other than for what Brhadratha requested). The king rejects this because he bewails over the sorrowful condition and the frailty of all that is earthly. This pessimism is also not, alien to the Upanisads (*bahuvyāhito vā avan bahuśo lokaḥ* — Talav. Up; Brh. 3 28 5; *ato anyad ārtam* — Brh. 3.4.2; 3.5.1; 3.7.23; *anandā nāma te lokāḥ* — Brh. 4.4.11; Kāth. 1.3.26-28 etc.). But the declamation over the misery of this existence like this here, which had become customary only after the formulaton of the Sāṁkhya-doctrine and after the emergence of Buddhism, is, perhaps, actually taken over from "the sacred truth of sorrow" — the *iṣṭa-viyoga* (loss of what is desirable or dear) — *aniṣṭa-samprayoga* (contact with what is undesirable and repellent).]

1. A sacrifice to Brahman is, in truth, the laying of the fire of the ancestors. That is why, the sacrificial donor, after he has arranged that fire, should ponder over the Ātman ! Through it only, the sacrifice becomes complete and perfect. — But who is that over whom man should ponder over ? — That is what is called Prāṇa. About it, is this narrative.

2. It happened that a king named Bṛhadratha, after having established his son in the kingdom, himself turned towards renunciation, knowing that this body is perishable, and departed ınto the forest. There he betook himself to the highest self-mortification (penance), as he stood gazing at the sun, with his arms raised upwards (arms which on that account, had shrivelled). After the lapse of a thousand days, the venerable (sage) Śākāyanya approached him, Śākāyanya (himself devoid of sorrow),

like a flame without smoke,[1] and likewise, as it were scorching (like the fire) with his lustre, who possessed the knowledge of the Ātman. "Stand up, stand up and choose for yourself a boon" he said to the king. The king evinced his respect for him by saluting him and said: "O Venerable one ! I have no knowledge of Ātman.[2] We understand that you know his essential nature. Please explain it to us !" — Oh ! this has occurred (had been) formerly.[3] It is hardly feasible to answer this question; O scion (descendant) of Ikṣvāku, choose for yourself another boon![4] Thus spoke Śākāyanya.— Then the king bent before the sage with his head on the latter's feet and recited the following litany:

3. "O Venerable one !

In this body, which is full of and sullied with bones skin, muscles, marrow, flesh, semen, blood, mucus, tears welling from the eyes, which is a heap of excrement, urine, bile and phlegm, which is stinking with bad smell and is unsubstantial — how can one experience only joy ?[5]

"In this same body infected with passions, anger, greed, delusion, fright, despondency, grudge, separation from what is dear and desirable, attachment to what is not desirable, hunger, thirst, old age, death, illness, sorrow and etc. — How can one experience only joy ?

4. "We also see that the whole world is as perishable as these gad-flies, stinging flies and such like these, as perishable as these plants and trees which originate and again decay.

"But what can be said of these! Are there any others greater than the mighty royal heroes, some of them world-conquerors — Sudyumna, Bhūridyumna, Indradyumna, Kuvalayāśva, Yauvanāśva, Vadhryaśva and Aśvapati, Śaśabindu and Hariścandra, Ambarīṣa, Nahuṣa and Śaryāti, Yayāti, Anaraṇya,

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1. Kāṭh. 4.13.
2. Chānd. 7.1.3.
3. Therefore, the Ātman-doctrine had gone out of fashion in the times of the author. How else could it have happened than through the spread of Buddhism? cf. also *Gesch. d. Phil.* I. 42 ff.
4. cf. Kāṭh. 1.21.
5. Compare with this the whole speech in Kāṭh. 1.26-29.

Uksasena and others — Yea, also kings like Marutta and Bharata — all these must give up their great sovereignty, before the eyes of the bands of their relatives and must wander forth from this world in that yonder world.

"But what can I speak of these ! — There are still others greater — the Gandharvas, the demons, the demigods, the hobgoblins, the hosts of spirits, monsters, serpents, the evil genii, and such others like them, whose extermination we actually see !

"But what can I speak of these! There are still other things — the drying up of great oceans, the crumbling down of the mountains, the instability of the pole-star, the tearing of the wind-cords (which connect the constellations with the pole-star), the sinking down, the submergence of the earth, the tumbling down of the gods from their place — in a world in which such things occur, how can one experience only joy ! He, who is satisfied with these, has also especially to return here continually again and again !

"Therefore, save me ! Because I feel myself in this changeful world of existence, like a frog in a blind (waterless) hollow of a well — O venerable one ! You are our refuge — you are our refuge !"

SECOND PRAPĀṬHAKA (LESSON)

[Further here follows the instruction imparted to Brhadratha by Śākāyanya about the Ātman, which continues up to 6.30, while 6.31-7.11 form a supplement. This instruction consists of what Śākāyanya (from 2.3 to 4.6) rehearses to him — a conversation communicated by Maitrī. (According to Max Müller the extent is from 2.3 to 6.30; compare, however, the concluding part of 4.6 and the note thereon). In that conversation, the Ṛsis (seers) named Vālakhilya ('bald-headed') are instructed by Kratu Prajāpati (one of the seven world-creating Ṛsis (sages) and the son of Brahman) who is, according to the Purāṇas (Mārk. Purāṇa 52-24; Bhāg. Purāṇa 4.1.39), is their father. (cf. 6.29).

The second Prapāṭhaka deals with the question as to how the Ātman enters into the body. Joining in the views of the older Upanisads (cf. Taitt. 2.6; Bṛh. 1.4.7; Chānd. 6.3 3; Ait. 1.3.12) and with many references to the same (see the footnotes), it is narrated how Prajāpati creates the soulless bodies and then enters into them as Prāṇa (life) in its five ramifications: *prāṇa, apāna, vyāna, samāna, udāna.* These five are explained, in contradis-

tinction from the older Upanisads and Śaṅkara, but (up to Udāna) agreeing with the *Vedāntasāra* (94-98), as follows: *prāna* is the breath (both in-breath and out-breath), *apāna* the enteric (intestinal) wind, *udāna* the wind of swallowing and vomitting; *vyāna* is the connecting link between *prāṇa* and *apāna* (breathing and secretion), but it comes last because it also presupposes *udāna*. But *Puruṣa* himself (i.e. the Ātman) is again found in the bodily warmth, as a proof for which, Brh. 5.9 is literally cited. Even the same is described as the Brahman with a further quotation from Chānd. 3.14.2; following it, a description of the psychical apparatus borrowed from the Kāṭh. 3.3.4 forms the concluding part.]

1. Then, however, the venerable Śākāyanya, highly pleased,[1] said to the king: "O great king Bṛhadratha, you — the banner of the family of Ikṣvāku — you will soon have the knowledge of Brahman and will achieve your aim, — you are widely famed by the name of Marut,[2] the wind. Indeed, he (the Ātman) is your own self (Ātman)". — "Which self do you mean, O venerable one ?" (asked Bṛhadratha). He (Śākāyanya) then replied to him :

2. "That one who, without the breath being stopped, ascending upward, escaping and yet not escaping, scares away darkness — that is the Ātman (the self). Thus the venerable Maitri explains it. Because, the scriptures[3] say this: "He, who is now perfect quietness (serenity) (the soul in deep sleep), raises himself out of this body, enters into the highest light and on that account, appears forth in his own true form, — that is the Ātman. — So spoke the master; he is the immortal one, the fearless one, he is the Brahman."

3. "This, indeed, is the lore of Brahman, is the lore of all the Upaniṣads, O king, as it has been elucidated to us by the venerable Maitri. I will communicate it to you the way in which he (Maitri) continued. As it is reported, there were, namely, the Vālakhilyas who were free from sin, full of powerfully glaring lustre, who had elevated (turned) upwards the fluid of procreation (*ūrdhva-retasaḥ*). They (the Vālakhilyas) spoke to Kratu

1. cf. Kāṭh. 1.15-16; 2.9.

2. Also in 6.30, he is called the king Marut. Bṛhadratha occurs in the Ṛgveda only as an adjectival word of Uṣas, not of Marut, who is only called *vidyudratha*, *pṛṣadaśva* etc. Perhaps, here appears a confusion of epithets.

3. Chānd. 8.3.4 — this passage, as it appears, is quoted here by Maitri.

Prajāpati: "O venerable one! This body is, like a chariot, without consciousness. Now who is that super-sensuous Being who possesses such a power that he fills the created body with consciousness, makes it erect and who is its mover ? O venerable one, what you know about it, communicate it to us! "Then he (Maitri) said to them:

4. "That one who, as it is said, high, transcending the course of the world, stands like the recluses, above and beyond the sense-impressions (of hearing, touching, seeing smelling and tasting), it is he who is pure, clean, who is a void (śūnya), who is quiet, devoid of breath, devoid of selfhood, infinite, imperishable steady, eternal, unborn, free, 'grounded (founded) on his own greatness (plenitude)' (as it is said in Chānd.7.24.1) and it is he who fills this body with consciousness, makes it erect and who is also its mover". Then they spoke: "O venerable one! How can this created body be filled with consciousness and made erect by this one, if he is such as is not at all dependent on, but beyond, the course of the world and how can he be its mover ? Then he (Maitri) said to them:

5. "Indeed, this subtle, ungraspable, invisible one who is called puruṣa puts up unknowingly in this body with a part of himself, just as in the case of one who is sleeping, the waking unknowingly ensues. That, however, which is also that pure spirit, present in every man, is the knower of the field or the place (*kṣetrajña*), who makes himself known through the idea or (thinking the *manas*), the resolution (the *Buddhi*) and the I-consciousness (the Ahaṁkāra), as Prajāpati under the name of Viśva (the individual, cf. Muṇḍ. 3; Gauḍap. 1-1-4; *Vedāntasāra* 138) and through him as consciousness, this body is filled with consciousness and is made erect and he is also its mover." — Then they (Vālakhilyas) said: "O Venerable one, that by this one who is such as is not at all dependent on the course of worldly existence, the created (body) is filled with consciousness and is made erect and that he is its mover — how can it happen ?" Then he (Maitri) said to them:

6. "Prajāpati, indeed, existed alone in the beginning. He had no joy, as he was alone (lonely) (cf. Bṛh. 1.4.3). When he directed his thought on himself (i.e. made himself the object of knowledge) (cf. the '*epistrophe*' of Neo-Platonist), he

created many beings. He saw them devoid of consciousness, and lifeless like a stone, standing motionless like the trunk of a tree. Then he had (felt) no joy. And he resolved : I will enter into them in order to awaken them to consciousness. He made himself just like a wind and entered into them. But as one alone, he was not able, (but only when) he had divided himself fivefold; as such he is named *Prāṇa*, *Apāna*, *Samāna*, *Udāna*, and *Vyāna*. That, in particular, which goes out upward is the *Prāṇa*; and that which goes downward is the *Apāna*; and that, through which both these are held together, is the *Vyāna*; and that which is the largest constituent[1] of food, which discharges into *Apāna*, and that which is finest[2] (the most subtle), is conducted in every individual limb — that is called the *Samāna*. Among these, however, *Vyāna*, according to its nature, is the last and the *Udāna*, according to its origin, comes in between.[3] Finally, that which forces out what is drunk or eaten or swallows it down, is the *Udāna*.

But now (just as in the Soma-pressing) the *Upāṁśu*-vessel is placed side by side with the *Antaryāma*-vessel and the Antaryāma-vessel is placed side by side with the Upāmśu-vessel (between both these the *Upāṁśusavana*-stone, pressing out of the Soma, lies), so also between those both (*Prāṇa* and *Apāna* which are compared[4] to the Upāṁśu-vessel and [the Antaryāma-vessel respectively) the god produces (properly speaking, 'presses out') heat (comparable to Soma which by means of the *Upāṁśu-savana* stone, corresponding to Vyāna, is pressed out) and this heat is the Puruṣa, but the Purusa is the *Agni Vaiśvānara*. That is why it is called in another passage; "This is the fire Vaiśvānara (common to all men) which is here inside man through

1. "*yo 'yam sthaviṣṭho dhātur annasya*" modelled on Chānd. 6.5.1: "(*annasya*) *yaḥ sthaviṣṭho dhātus tat purīṣam bhavati.*"

2. On the contrary, it is the middle one which according to Chānd. (see supra) becomes flesh.

3. This sentence, perhaps interpolated, is supposed to explain why *Vyāna* stands last in the enumeration previously mentioned.

4. The commentator cites here the passage from Maitr. Saṁh. 4.5.6. : "The *Prāṇa* and *Apāṇa*, indeed, are the *Upāṁśu* and *Antaryāma* and the *Vyāna* is the *Upāṁśu-savana*, because both these creation-vessels (of Soma) never leave the pressing-stone until the third pressing.

which the food, which man eats, is digested. From it is produced that noise, which one hears when one closes the ears. — When the Ātman is on the point of departing (this body), one hears that noise no more." (Bṛh. 5.9. cf. Chānd. 3.13.8).

When he (Prajāpati) divided himself fivefold, he concealed himself in the cavity (of the heart). "Mind is the stuff (of which he is made), life his body, light his form, his resolution or determination is truth, his self is the ether," (as it is said in Chānd. 3.14.2). But as he had not attained his aim, he demanded from the inmost of his heart: "I will consume these objects." That is why he made these holes (Kāṭh. 4.1), emerged out through them, and enjoys, by means of them, the objects of sense. Particularly, these senses of knowledge (buddhi-indriyāṇi) are his reins and the organs of actions (karma-indriyāṇi) are his horses, his chariot is the body, the Manas (mind) is the charioteer—the director of the chariot, his whip[1] consists of Prakṛti; then driven by this, he bestirs himself around in this body, like a wheel driven by a potter (cf. Śvet. 1.6) and thus this body is filled with consciousness and made erect and so also he is its mover.

7. This Ātman is, indeed, as the wise men teach[2] (uśanti, cf. iṣṭam,—(the Greek 'dogma'), not over-powered in this world, by the bright (desirable) and the dark (undesirable) fruits of actions (cf. Kauṣ. 3.8, Chānd. 4.14.3, Taitt. 2.9, Bṛh.4.4.22). Only he, as it were (*iva*), moves through individual bodies, because he is unmanifest, subtle, invisible, unperceivable (ungraspable), selfless (*nirmama*). Devoid of any location he has his location in the unreality, as a doer although he is a non-doer. But as the pure, firm, unshakable one who cannot be tainted, as the one devoid of any desire, there he stands as an onlooker, himself poised in

1. The whole simile is, with modifications, borrowed out of Kāṭh. 3.3-4, in which the Ātman is the rider in the chariot, the body is the chariot, the Buddhi is the charioteer, the Manas is the reins, the senses the horses, the objects of sense are the path (on which the chariot drives).

2. The Sanskrit word in the original is *uśanti*. It is interpreted by the commentator Rāmatīrtha as 'the wise men know it to be desirable (*kamanīya*)', as 'an object of devotional love'—Translator

his own self.[1] Enjoying the fulfilment (i.e. the retribution of the actions) (*ṛtabhuk* cf. Kaṭha 3.1 *ṛtam pibantau*), he himself remains involved in the fabric woven out of the *guṇas* (*sattvam*, *rajas*, *tamas*).

THE THIRD PRAPĀṬHAKA (LESSON)

[The great question, as it confronts, that the highest soul has become the individual soul, is here not answered idealistically in consonance with the Vedānta teaching, according to which the individual soul is a mere appearance, but on the contrary, realistically, in consonance with the Sāṁkhya teaching : The highest Ātman becomes the natural Ātman (*Bhūtātman*) through the fact that he enters into the body consisting of the five *Tanmātras* and the five *Mahābhūtas*; and although he is as little connected with this (body) as the drops of water with the lotus-petal. Still he is so much overpowered and confused by the three *guṇas* of the *Prakṛti* that, unmindful about his true nature, and voluntarily entangling himself in a net like a bird, he deteriorates, from his essential nature, into I-consciousness, the (vortex of) actions and their retribution and into transmigration. In conclusion, there follow three citations : the first compares the highest soul, the individual soul and the *Guṇas* with the fire, the iron, and the forge or smithy which latter hammers only the iron, not the fiery splendour which pervades that iron;—the second describes the origin and the continuance of the body;—the third traces back the physical and psychical evil to the influence of the *Tamas* and the *Rajas*. All this terminology as well as the citations originate from the Sāṁkhya philosophy, which, although not in the form as we find it today, is presumed by our author.]

1. Then they said: "O Venerable one!" If you thus characterize the majesty and the greatness of the Ātman, who is, indeed, that other one who is overpowered by bright (agreeable) and dark (disagreeable) fruits of actions, who enters into a good or a bad (mother's) womb, and thus wanders upward and downward, and who, overpowered by opposites or contrasts (of heat and cold, respect and disgrace, joy and sorrow etc.), migrates (through cycles of birth and death)?"

2. (Kratu Prajāpati said:) "Indeed, there is that other one (individual soul), different from Him; he is called the *Bhūtātman* the one, who, overpowered by bright and dark fruits of actions,

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1. '*prekṣakavad avasthitaḥ svasthaḥ*. cf. Sāṁkhyakārikā verse 65 : *prakṛtim paśyati puruṣaḥ prekṣakavad avasthitaḥ svasthaḥ*.'

enters into good and bad wombs, wanders (in the cycle of existence) upwards and downwards; he, overpowered by the opposites (*dvaṁdva*), transmigrates. And this is its explanation.

The five *Tanmātras* (pure stuff, the subtle prime constituents of the body) are called by the name Bhūta (elements); but then the five Mahābhūtās (the gross elements) are also called by the name of the Bhūta; and that which is the aggregate of all these is the so-called body; and he (who dwells in the so-called body) is the so-called natural Ātman (bhūta-ātman, literally, the elemental Ātman). His (man's) immortal Ātman continues to exist (un-touched or unmixed (like a drop of water on the lotus-petal (—this simile is, indeed, borrowed from Chānd. 4.14.3 and is recast—) but still this Ātman is overpowered by the Guṇas of the *Prakṛti*. Now, through being thus overpowered, he gets into confusion and on account of this confusion, he does not know the sublime, holy creator dwelling in his own self; on the other hand, dragged along by the torrent of the Guṇas of the Prakṛti, soiled and deluded he becomes unsteady, wavering, broken down, greedy, uncomposed, and deteriorating into the (state of) illusion (of the I-consciousness, *ahaṁkāra*-cf. Sāṁkhyakārikā verse 24: *abhimāno' haṁkāraḥ*) he imagines: "I am this, this is mine"; and he binds himself with his own self[1] (voluntarily) like a bird in a net; and overpowered by the fruits following actions, he enters into the good and bad womb and transmigrates upward and downward and passes (through the cycle of birth and death), overpowered by opposites or contrasts."—"But after all, who is this" they (the *Vālakhilyas*) asked. — Then he said:

3. "In another place also it is said: He who does (actions) is the natural Ātman and he who makes him act through the organs, is the inner Puruṣa. Particularly, just as a lump of iron, overpowered by the fire, hammered by the working people (the smiths), assumes manifold forms (cf. the simile in Bṛh. 4.4.4.), so also the natural Ātman overpowered by the inner Puruṣa and hammered by the Guṇas becomes manifold. The appearance of this form of manifoldness is this that it consists of an assembl-

1. *nibadhnāti ātmanā ātmānaṁ*: cf. Śamkhya K. verse 63 —*badhnāti ātmānam ātmanā prakṛtiḥ*.

age of elements (*bhūtagaṇa*) forming four[1] groups, existing in fourteen kinds, modified eightyfour fold.[2] But all these modifications (to read *guṇitam*) are put into motion by the Puruṣa just as the wheel of the potter does.

4. It is also said in another place: "This body, born out of copulation, developed in the hell (of the mother's womb), comes out of the way (exit) of the urine, is an assemblage of bones daubed with flesh, bound in the covering of skin, filled, like a treasure-chest with precious jewels, with excrement urine, bile, phlegm, marrow, fat and lard and in addition with many illnesses.

5. "In another place also it is said: "Delusion, fright, despair, sleep, sloth, heedlessness, old age, sorrow, hunger, thirst, avarice, anger, nihilism, ignorance, ill-will or jealousy, ferociousness, stupidity, shamelessness, unsteadiness, arrogance, — these stem out of the *Tamas*; on the other hand, inner (thirst) greed, affection, passion, desire, mania of hurting others, voluptousness, hate, cunning, jealousy, nature devoid of love (akāmam), want of firmness, fickleness, absentmindedness, tenacity or obstinacy acquisitiveness, wooing friends, servitude to one's wife, disinclination towards undesirable sense impressions, inclination towards the desirable, the peevish tone of speech and gluttony stem out of Rajas. The natural Ātman is filled by these, is overpowered by these; that is why he enters into manifold forms—enters into manifold forms".

THE FOURTH PRAPĀṬHAKA (LESSON)

[Regarding the further question as to how deliverance from the misery described above is possible, the answer to it is given neither according to the Vedānta doctrine (the knowledge of one's own self as the Ātman) nor according to the Sāṁkhya doctrine (distinction of the Puruṣa from what he is not) but in a reactionary sense: Vedic studies, observance of the duties

1. According to the scholiast, the four kinds of living beings (born from the living, eggborn, (oviparous), born from sweat and born from semen) (*Vedāntasāra* 129). It could also be the '*caturjāla brahmakośa* (*annamaya, prāṇamaya, manomaya, vijñānāmaya*) just as in 6.28.38, and the fourteen classes of beings as understood in the Sāṁkhya-Kārikā, verse 53.

2. Expression for indefinite plurality (either 21 x 4 or 6 x 14) of sub-varieties.

of one's own caste (*svadharma*), sticking to the Brahmanical ordering of the stages of life through the observance of the *Āśramas* (stages of life such as *Brahmacarya*, *Gārhasthya* etc.) are laid down as indispensable conditions: Without the fulfilment of the duties of the castes taught in the Vedas, the ordering of life through the (stages of) Āśramas is not possible; without these, Tapas (Penance) in the true sense is not possible; without these, neither the knowledge of the Ātman nor the success of Karman (works) is possible. *Vidyā*, i.e. here (means) Faith in Brahman (*asti Brahma iti*), *Tapas* 'penance and '*Cintā*' 'reverential meditation of Brahman' these are the three conditions or pre-requisites which lead one beyond the lower Brahman and the gods, to eternal, unending, untroubled joy, to deliverance from the overpowering (selfish desires) and to the communion with the Ātman. The adoration of nature-gods is allowed so far as they are the highest phenomenal forms (*agryās tanavaḥ*) of Brahman; one raises himself through them to their spheres or realms and enters, with them, at the end of the world, into the communion with the Puruṣa.

This reaction against the ideal of the Vedānta, according to which only the knowledge of the Ātman is requisite for deliverance, becomes explicable if we consider that the practical realization of that (Vedāntic) teaching compulsively leads to the phenomena of which the main representative for us today is Buddhism. A polemic, if not straightway against it (Buddhism), still against the tendencies which find vent in it, is undeniable. Without the old requirements of Brahmanism—viz. *brahman* (Vedic studies) and Tapas (penance), which are practicable under a doctrine which lays down the caste-system and the Āśrama (stages of life—) system, the way to deliverance is not to be found.]

1. It so happened that all those sages, who had transcended the state of procreating or begetting (*ūrdhvaretasaḥ*) assembled together and, exceedingly amazed, said: "O Venerable one! obeisance to you! Teach us further! You are our refuge and there is no other one than you. Which is the way for this natural Ātman (bhūtātman), by which, he residing in the Ātman leaves this world behind, and attains communion with Brahman?" Then he said to them:

2. "Also in another place it is said: 'like the surging of a great river, there is for him no turning back from the deeds which he has already done; like the flood-tide of the ocean, the approaching death cannot be averted; just like a lame man he is bound (and made immobile) by the fetters of the retribution of good and bad actions; like one who is caught up in bonds, he has no freedom; like one standing in the realm of Yama (i.e. in the face of death), he is seized by manifold frights; just as a

drunkard is intoxicated with intoxicating wine he is infatuated with delusion; like one possessed by evil, he, reeling, is made to move about; like one bitten by a big serpent, he is bitten by the objects of sense, just as if in great (pitch) darkness, he is blinded with passions; just as if by a magician's phantasy, he is caught up in illusion; just as if in a dream, he sees fanciful phantoms; like banana-fruit?[1] he is insubstantial (*asāra*); like a dancer-actor, he is dressed up (—has his make-up) for the time being, for a moment; like a painted side-scene, his rejoicing is illusory. It is said:

'The impressions of external objects,
on men, like hearing and touching,
—they are insubstantial;
Still, the Bhūtātman, attached to them,
forgets the highest world.'

3. But this is the cure of the natural Ātman (*bhūtātman*): Study of the Vedic lore, observance of one's own (caste) duties, living in the befitting stage of life (*Āśrama*),—therein consists other conduct according to one's own (caste-) duties; every other thing is (worthless) like the offshoots of a tuft of grass; through it, one participates in what is above (in the heavenly world); otherwise one goes downwards. And it is one's own (caste-) duty, which is recommended in the Vedas; he, who transgresses his own duty, cannot observe the (duties in) the stages of life (āśramas). When one does not cling to the stages of life and becomes some one who is called an ascetic, that is absurd, and improper. But without being an ascetic one can neither attain to the knowledge of the Ātman, nor can he fulfill his duties. That is why it is said:

Through *Tapas*, *Sattvam* is attained,
through *Sattvam*, *Manas* (rational thinking) is attained;
through *Manas*, is attained the Ātman;
he, who has attained Him, never again returns (to this worldly existence).

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1. The Sanskrit word in the original is '*Kadalīgarbha*' which means not the banana-fruit, but the interior of a banana tree. The interior of the banana tree is ('*asāra*') insubstantial; the fruit is substantial being edible.
—Translator

4. "The Brahman is (exists)"—so says one who has the knowledge of Brahman; "This is the door (leading) to Brahman" — thus one characterizes his action, when he frees himself from evil through penance; "Om! the greatness of Brahman"—with these words one gives expression to his actions—he, who, well-prepared, practises meditation unintermittently; that is why the Brahman is known through knowledge, through penance and through meditation. He, who does it, goes beyond the lower Brahman and super-godhead over the gods, and he, knowing this, adores the Brahman through that triad (of *vidyā*, *tapas* and *cintā*), attains the imperishable, immeasurable joy divested of all sorrow. But filled by these (the triad), overpowered by these he becomes confined to that chariot (see 2.3,6), through these, he becomes emancipated, and enters into communion or partnership with the Ātman.

5. Then they said: "O Venerable one! You are a speaker speaking downright (abhivādin)[1] (whose speech appeals to the heart), you are a speaker speaking downright. What you have spoken, has been well conserved by us in our mind. Still, however, please answer our further question: Agni, Vāyu, Āditya who is the Time (Prajāpati), Prāṇa, food, Brahmā, Rudra, Viṣṇu. From among these, some, meditating adore one, others, another. Please tell us, who among them is adored most, who is he?" Then he said to them:

6. "These, indeed, are the foremost appeared forms (*tanavaḥ*) of the highest, immortal, incorporeal Brahman. And it is said[2] 'He, who is attached to one of these (forms), rejoices here below in this world'. Because, Brahman, indeed, is the whole world (cf. Chānd 3.14.1); but those foremost apparent forms of him (read *asya*)—one should meditate over them, adore them and

1. Very probably, it is to be read here (as Max Müller also thinks) *ativādi*. (Chānd. 7.15.4 cf. Bṛh. 3.9.19).

2. cf. the quotation given by Śaṅkara on Taitt. and Brahmasūtra : *tam yathā yathā upāsate tad eva bhavati* (in the Upaniṣadic literature, I have found these words up to now only in Mudgala Up. 3) and Bṛh. 4.1.2-7 *devo bhūtvā devān apyeti*.

deny[1] them. Through this, one will move together with them, higher and higher in the worlds above and during the destruction of all (everything), he will enter into communion with the Puruṣa—with the Puruṣa."[2]

FIFTH PRAPĀṬHAKA (LESSON)

[At the conclusion of the above sub-section, there have been explained the three world-regents of the Brāhmaṇa-period—Agni, Vāyu and Sūrya, the three concepts hypostatized (raised) into gods—*Kāla*, *Prāṇa*, *Annam*, and the three chief gods of popular belief—Brahmā, Rudra (i.e. Śiva) and Viṣṇu as the highest apparent forms of Brahman.

The hymn of (upto now unknown) Kautsāyana which now follows in this sub-section sets forth the same thoughts.

Then after this there appears, in the style of the Brāhmaṇa myths of world-creation, a creation-myth which refers to the three *guṇas* of the Sāṁkhya system—*tamas*, *rajas*, and *sattvam*—and to Rudra, Brahmā, and Viṣṇu and which in other respects, is remarkable as an intermediate link between the philosophy of the Ṛgveda and the later Sāṁkhya system. The philosophical hymns of the Ṛgveda differentiate 1. the ur-(primaeval-) principle 2. the ur-(primaeval)matter arising out of it and 3. the ur-principle itself as arising out of it as the first-born. In consonance with this, our myth (in the following sub-section) places (i) at the apex the highest (*param*) and (ii) lets Tamas, Rajas, Sattvam arise out of it and (iii) allows the pure consciousness (*cetanāmātra*) i.e. the Puruṣa to arise out of the *Sattvam* —the Purusa who has as a subtle body (*liṅgam*) the functions of *Manas*, *Buddhi* and *Ahaṁkāra*. All these ideas are already those of the later Sāṁkhya; only (the difference is that) the Puruṣa here does not stand in contradistinction against the Prakṛti but he arises out of it after the manner of the Ṛgveda-philosophy.]

1. There is a hymn of panegyric by Kautsyāyana as follows:
   You are Brahmā, and you Viṣṇu,
   You are Rudra, you Prajāpati.

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1. The Sanskrit word in the original is *nihnuyāt* which is explained by the commentator Rāmatīrtha as follows: "One should abandon (reject) them, as separate deities". —Translator

2. The speech of Śākāyanya continues up to 6.30 but the conversation between Kratu Prajāpati and the Vālakhilyas recounted by him has come to an end here, although in 6.29, the same is once referred to. Not only that the hitherto prevalent form of speech and counter-speech is given up in what follows (—instead of this in Prapāṭhaka 5, *Brahmacāriṇaḥ* are addressed thrice—) but also the proper theme of the Upaniṣad is exhausted at this point and all that follows further has the character of a supplement.

You are Agni, Varuṇa, Vāyu
You are Indra, you are the light of the night (moon).
You are the spirit (presiding over food), you are death,
You are the earth, the universe and the unchangeable one
For achieving the aim of your own self and that of nature[1]
all that is manifold rests in you.
Adoration be to you, O Lord of all,
You are the soul of all, doing all acts,
You are the all-enjoyer (consumer), the life of all,
the lord of all joys and sportiveness
Adoration be to you, who are serene[2] in mind,
to you who are lying concealed[2] in the depths,
to you, the inconceivable and the immeasurable,[3]
to you, who are without beginning and without end.

2. This world was, in the beginning, only *Tamas* alone. This same must have existed in the highest. Impelled by this highest one, it got into the state of inequality; it was in the form of *Rajas*. This *Rajas* again being impelled, got into the state of inequality; this was in the form of *Sattvam*. This sattvam, being impelled, flowed out as a sap or juice; it is that part which consists as a pure conscious soul (Kṣetrajña) in individual persons and which has the thought (*manas*), the judgment (*buddhi*), and the illusory individual I-consciousness (*ahaṁkāra*) as the *liṅgam* (character, psychical organism); *Prajāpati* and *Viśva* (the universality) are its previously mentioned (under the names of *Kāla* and *annam*) apparent forms. Now, ye *Brahmacārins*

1. *Svārthe svābhāvikārthe ca.* The aim is deliverance. According to the Sāṁkhya doctrine, this aim is achieved by Prakṛti for the sake of Puruṣa : *svārtha iva parārtha ārambhaḥ* : Her (Prakṛti's) endeavour is for the other, as if it would be for herself". (Sāṁkhya K. 56). In our passage in which Brahman is still Puruṣa and Prakṛti together, the beings dwell in it to attain *svārtha* (the deliverance of the Puruṣa) and *svābhāvikārtha* (the deliverance from Prakṛti, *svabhāva*=prakṛti.)—According to the commentary it is different: *svārtha* refers to the aim common to all, *svābhāvikārtha* to the special aim of the individual.

2. The *śānta ātman* could also here refer to Prakṛti (as in Kāṭh. 3-13), and the *guhyatamā* to the ur-principle (the *param* in myth that follows.)

3. cf. Manu 1.3

(who study Brahman), that which is its part of the Tamas-type, is that *Rudra*: and, ye Brahmacārins (who study Brahman), that which is its part of the Rajas-type is that *Brahmā*, and that, indeed, which is its part of the Sattva-type is, ye Brahmacārins (who study Brahman), that Viṣṇu. And this one, after he has become eight-fold, eleven-fold, twelve-fold, infinite-fold. Because he has become so, he is the being (bhūtam). He moves and acts in the beings, having entered into them, and also the same has become the overlord of the beings. Thus the Ātman endures, inside and outside—inside and outside.

SIXTH PRAPĀṬHAKA (LESSON)

[Just as the fifth, the sixth Prapāṭhaka bears to a still greater extent the character of a supplement. In extent, it surpasses the whole rest of Upaniṣad. The contents can be divided according to their aim into five subsections:

6.1.8 : The identity of *Prāṇa* with *Āditya* and the worship of both through the syllable *Om*, the three *Vyāhṛtis* and the Sāvitrī.

6.9-17 : The Prānāgnihotram concerns both—*Prāṇa* and *Āditya* : There is also the metaphysical interpretation of food and of the eater of food.

6.18-30 : The Yoga as the way to Deliverance. The conclusion of the conversation between Bṛhadratha and Śākāyanya.

6.31-32 : The self and the organs.

6.33-38 : The new interpretation of Agnihotram as a sacrifice to Ātman.

6.1-8 *Prāṇa* and *Āditya*

In continuation of the last words of the previous section, according to which the Ātman is 'inside and outside', the sun is declared to be the external symbol of the Ātman and Prāna is declared as his inner symbol; on that account, different relations between them have found expression and it is enjoined that they are to be worshipped by means of the syllable *Om*, by means of the three Vyāhṛtis (*bhūr*, *bhuvaḥ*, *svaḥ*) and by means of the Sāvitrī. (Ṛgveda 3.62.10; cf. Bṛh. 5.14). The worship through these three symbols is then individually discussed, in which many quotations of known and unknown passages occur; however, sporadic reminiscent passages taken out of the earlier Upaniṣads have been freely interwoven, to a great extent, in the text.]

1. That Ātmā, indeed, moves in a twofold form: as this Prāṇa here, and as that sun there; these two are his paths, inside and outside; both move back through day and night. Particularly, that sun is the external *Ātman*, the *Prāṇa* the inner Ātman. That is why through the movement of external Ātman (day and night), the movement of the inner Ātman is measured (—waking and

sleeping—); because it is said: "Every man of knowledge, free from sin, controlling the senses, purified in mind, himself steadfast, turning his eyes (gaze) inward (*āvṛttacakṣuḥ* Kaṭh 4.1), is he (the Ātman)"; and through the movement of the inner Ātman, the movement of the external Ātman is measured; because it is said: "But that golden man inside the sun" (so far Chānd. 1-6.6.) who gazes down on this earth from his golden seat—he is that who, dwelling in the blooming lotus of the heart, consumes food;

2. And he, dwelling in the blooming lotus of the heart, consumes food—it is he who, as the solar fire residing in the heavens, consumes all beings as food, remaining unseen, under the name of Time (Kāla). You will ask: which is the blooming lotus (in the universe) and of what does it consist ?—Now, this there is the blooming lotus—that which is the space there and its four directions and four intermediate directions have become the forms of its petals and turned thither towards one another (in the relation with one another specified above); both the Prāṇa and the sun complete their course.

One should adore both these through the syllable *Om*, through the *Vyāhṛtis* (the exclamations *bhūr, bhuvaḥ, svaḥ*) and through the Sāvitrī-verse.

[3-5. *Worship through Om*]

3. "Indeed, there are two forms of Brahman, the one having form, the other formless" (Bṛḥ 2. 3. 1); but the one having form is the untruth, the formless one is the truth, is the Brahman, as Brahman the light, as the light the sun; but this is the syllable *Om* as the self". "But he made himself threefold" (Bṛḥ 1. 2. 3.), because in the sound *Om* there are three morae (*a, u, ṁ*); through it, this whole world is all interwoven lengthwise and breadthwise in that (sun). As it is said: "Indeed, the sun is this Om"; therefore, one should meditate and make himself ready (to unite oneself with it) (*ity evaṃ dhyāyaṁs thathātmānam yuñjīta*—Telugu text).

4. And in another place also it is said; "*Udgītha* is the *Praṇava* (the holy syllable *Om*) and the *Praṇava* is the Udgītha. That is why that the Udgītha is that sun and is the Praṇava" (Chānd. 1.5.1). Because it is said: "(One should meditate on)

that udgītha, which is called the holy sound (*Om*), which is the guide or the propeller (*praṇetṛ*), which is in the form of light (*bhārūpa*), which is sorrowless, ageless, free from death, which is three-footed (according to the commentator: waking, sleep and dream-state and bhūr, bhuvaḥ, svaḥ), three-syllabled (*a, u, m*), which is to be known as five-fold (*prāṇa, apāna, vyāna, samāna, udāna*) and which lies concealed in the cavity of the heart". Because it is said: "Having the root above (Kāṭh. 6.1) it is the three-footed Brahman; ether, wind, fire, water and earth etc. (and their products) are its branches; (this one named as the Fig-tree (Kāṭh. 6.1)—that is the Brahman and its splendour is that which is that sun and it is also the splendour of that syllable *Om*; that is why one should worship it unintermittently through the syllable *Om*!" Because this is the one illuminator of man. As it is said (Kāṭh. 2.16):

"Indeed, this syllable is sacred,
this syllable is the highest one;
he who knows this syllable —
whatever he wishes is allotted to him."

5. And in another place, it is said: "The syllable *Om* is its sound-form; the feminine, the masculine and the neuter (genders) are its sex-form; the fire, the wind, the sun—these are its light-form; Brahman, Rudra, Viṣṇu—these are its sovereign or over-lordly-form; *Gārhapatya, Dakṣiṇāgni, Āhavanīya* these are its (sacrificial) mouth-form; *Ṛc, Yajus, Sāman* these are its knowledge-form; *bhūr, bhuvaḥ, svar*—these are its world-space-form; the past, the present and the future—these are its time—(temporal)—form; *Prāṇa, Agni, Sūrya*—these are its heat-form; food water, moon—these are its swelling fattened-form; *Buddhi, Manas, Ahaṁkāra*—these are its intelligent form; *Prāṇa, Apāna, Vyāna*—these are its vital breath-form".—Therefore, when one says *Om*, all the previously mentioned ones are adored and are included, along with it. As it is said: "Indeed, O Satyakāma, this syllable *Om*—it is the higher and the lower Brahman" (Praśna 5. 2, not literal).

[6. *Worship through bhūr, bhuvaḥ, svaḥ*]

6. Indeed, this world was not given any name (*avyāhṛtam*)—. But he Prajāpati, the truth (himself), after having practised

penance, uttered it forth : the earth, the air-space, the heaven (bhūr, bhuvaḥ, svar). This is the most tangible, grossest form of Prajāpati, (among the forms enumerated in the previous section) such as has the universe-form; *svar* is its head, *bhuvar* the navel, *bhūr* the feet (cf. Ṛgveda 10.90.14); the sun is the eyes. On the eyes depends the great mass of matter (the object) for Puruṣa (the subject), because with the eyes, he roves over the whole objective mass of matter; indeed, the eyes are the reality, because having his location in the eyes, the Puruṣa moves all around among all things. That is why one should adore the exclamations *bhūr, bhuvaḥ, svar*; because along with it, the all animating, all-seeing Prajāpati becomes adored, as it were. As it is said : "This, indeed, is the form of Prajāpati which bears or maintains all; in it is this whole world resolved and in this whole world it (that form) is resolved". That is why it is the one which one should worship.

[7-8. *Worship through the Sāvitrī*]

7. '*Tat savitur vareṇyam*' (that charming (choicest) (splendour) of Savitṛ)—that sun is Savitṛ and he is, therefore, to be loved by him who loves the Ātman; so say those who teach Brahman. '*bhargo devasya dhīmahi*' (let us adore the splendour of that god). The god is Savitṛ; and that which is called his splendour—I reflect or ponder over it : So say those who teach Brahman.

[*Supplementary etymologies*]

Bhargas, the splendour signifies that splendour which is in the sun or it is the star (pupil) in the eye; it is called (*bhargas*), because of its course or movement through the rays (*bhābhiḥ*) of light; or *bhargaḥ* because it is called the fiery splendour—particularly Rudra,—which scorches the world—so say those who teach Brahman; or *bha* signifies that he illuminates all the world, *ra* signifies that he makes all beings joyous, *ga* signifies that all creatures enter into him and arise out of him; that is why as *bha-ra-ga*, he is *bhargas*—Sūrya is so called because *Soma* is continuously pressed (*su*); Savitṛ is (so called) after his stimulating power (*su*), Āditya is so called (after its taking away

(ādā) the fluids of the earth or the lives of creatures—(according to the commentator), Pāvana (the fire) is called after the purification (pavanam), the āpaḥ (water) are named because of their making (beings) grow (pyāyanam). Then it is said : "Ātmā is, indeed, the leader (read : *khalu ātmā netā*), who is said to be immortal, who is the perceiver, the thinker, the one who goes, the one who evacuates, the one who begets, acts, speaks, tastes, smells, hears and the one who touches, one who, penetrating through all, has entered into the bodies". (cf. Praśna 4.9). Then it is said : "Where there is knowledge of the dualistic kind, (cf. Bṛh. 2.4.14), there the Ātman hears, sees, smells, tastes and touches everything and knows it; but where there is knowledge of the nondualistic kind, he is free from effect, causality, and action, he is beyond words, beyond comparison, beyond description—What is it?—It is the indescribable".

8. Indeed, this Ātman is *Iśāna, Śambhu, Bhava, Rudra, Prajāpati, Viśvasṛj, Hiraṇyagarbha*, the truth, life, bird of passage (Haṁsa), ruler, *Viṣṇu, Nārāyaṇa, Arka, Savitṛ*, the creator, the regulator, the overlord or sovereign *Indra, Indu*. He is the one who shines there (in the sun), surrounded, like fire, by another fire, by the thousand-eyed golden egg. One should try to know him truly, one should explore him (cf. Chānd. 8.1) :

Assuring all creatures peace (fearlessness), repairing to the forest and giving up all the objects (pleasures) of sense, one should well attain to Him (Praśna. 1.8), from his own body (Kāṭh. 6.17),

> "He, having all forms, the golden one who knows all beings,
> there he, as the highest stronghold, shines as the only light !
> with thousand rays, changing himself hundredfold,
> the sun, as the vital breath of all beings, rises there."

6.9-17 *The Prāṇāgnihotram and the metaphysical interpretation of food*

[This section divides itself into three distinct parts : In the first part (6.9) connected with Chānd. 5.19-24, the Prāṇa-Agniho-tram is taught. In the place of Agnihotram to the gods one such (agnihotram), there appears one such (the Agnihotram) consisting of a ritual feeding of one's own body (cf. Chānd 5.19-24). The second part (6.10) differentiates the food and the

eater of food in the universe and leads the same back to the Prakṛti and Puruṣa of the Sāṁkhyas, just as Plato in the Philebus connects the Greek words *hedone* (pleasure) and *phroneis* (a being minded to do) with the metaphysical principles of Pythagoras. In absolute contradiction with this, stand the reflections in the third part (6.11-17) about *annam, Kāla, brahman.* Because, whereas previously, the food (annam) signified the objective, prakṛti-wise side of the world, now food is first of all glorified as Brahman, after the manner of Taitt. 3 and of similar passages. However, with a turn given to it, that the food is the cause of all, but Time is the cause of food, the idea has passed over to celebrating Time as Brahman; and finally from this symbolic comprehension of Brahman as Time, the idea has passed back to the timeless Brahman, boundless from all sides, as the final cause of all causes.— Though our author does not fail to have a deep insight during all these reflections, he however, does not possess the ability to formulate his intuitions in a clear and harmonizing manner.]

[9 The Prāṇāgnihotram. About this piece as an intermediate link between Chānd. 5.19-24 and Prāṇāgnihotra-Upaniṣad cf. our Introduction to the latter.]

9. That is why, one of these two (Prāṇa and the sun) has the self as its own. He, who has such knowledge,—he practises meditation only on the self, he offers the sacrifice only to the self. Such meditation and the increasing purposefulness towards its execution will have been extolled by the wise.

Then he should purify the impurity of the heart through the spell (beginning with) 'when polluted by the infected (impure) remnants of food (ucchiṣṭa)'. (This occurs when) he recites the (following) spell:

"O remnant of food, whether polluted by the infected remnants (of food)
whether given by a sinful man, given on the occasion of the offerings to the dead, on the occasion of child-birth,
—May Vasu's filtering[1] (of soma), Agni and the rays of the sun —
May they purify my food and purify my own self from all (the effects of) evil activities."

1. Presumably the filtering of Soma which is customarily enumerated as those of the eight Vasus. The commentator explains (*vasor vasunāmno devasya pavitram pāvayitṛ*), as often is the case, everything (this passage excepted) as what would be needful explanation for us and for him.

Then he (as it were) clothes (*paridadhati*) the Ātman with water (through the rinsing of his mouth).

and then he says : To the *prāṇa, svāhā* (exclamation while making an offering) ! To the *apāna, svāhā* ! To the *vyāna, svāhā* ! To the *samāna, svāhā* ! To the *udāna, svāhā* ! "Thus he makes an offering, with these five invocations of food to himself. What still remains is eaten by him without speaking. Then, afterwards, he (as it were) clothes (*paridadhāti*) the Ātman with water. After he has (in this way) rinsed the mouth (with water) and has made an offering (of food) to the Ātman, he should reflect over the Ātman with the two verses respectively beginning with— 'Prāṇa, fire, (you are)', 'you are viśva (the universe)'—

"As life, as fire, the highest self
rests in me as five breaths.
He, the all-consumer, himself gratified,—
may he gratify (the universe) all !"
"You are Viśva (the universe), you are Vaiśvānara,
You maintain the universe which is born from you;
May all the flowing (gushing) sacrificial oblations find place in you !
Where you are, there is life (living creatures),
—You, the immortal animator of all".

Indeed, he who eats the food in this way does not again become the food for others.

[*Food and the consumer of food in the light of the Sāṁkhya doctrine*]

10. Herewith one must take into account and know another thing. The further development of that Ātman-sacrifice is as food and the food-consumer. The explanation of that is this: The spiritual Puruṣa is in the primaeval (Ur-) matter *Pradhānam*). He is, therefore, the consumer because he consumes the food arising from Ur-nature (*prakṛti*). Now that natural Ātman (*bhūtātman*) serves for him as food because his female creator is the (Prakṛti) ur-matter.[1] That is why everything that consists

1. The sense is neither 'very doubtful' nor 'un-intelligible' but entirely clear. Only the Puruṣa is the subject (*annāda*); everything else, and therefore the *bhūtātman* also stems out of the Prakṛti and thus belongs to the objective world (annam).

of three *guṇas* (sattvam, rajas, tamas) becomes the food to be consumed and the consumer is the Puruṣa who is in it. For this, direct perception is the proof. Because, as the animals originate out of the semen, it follows that the semen is what is to be consumed (i.e. what belongs to the objective world). Herein lies also the fact that the Ur-matter also (as the seed of the world) is what is to be consumed. Thus the Puruṣa is the consumer and the Ur-nature is what is to be consumed; then that (Puruṣa) contained in it, consumes. The food, arising out of the Ur-matter, therefore, becomes what from *Mahat* through the Viśeṣas (the distinct entities containing in them the gross elements) extends finally to the liṅgam,[1] through the modifications in the differences of the three *guṇas*. Thus the explanation is thus given, of the fourteenfold ways (*Prakṛti*, through *mahat*, *Ahaṁkāra*, *manas* and the ten *Indriyas*.

Under the names of joy, sorrow and delusion,
this world is of the nature of food.

One says that the charming taste (experience) of the seed is not to be enjoyed so long as no begetting from it takes place (not the undeveloped Prakṛti, only the world developed out of it is food, is the object).—And also particularly in the three states, it becomes food, in childhood, youth, and old age. That these are transformations follows from the fact that they are food.[2] When Ur-matter, in this way, comes into manifestations, its perception is possible. Thus the Buddhi etc. i.e. *Buddhi*, *manas* *Ahaṁkāra*, activate themselves in their perception (of the outer world) as resolution, thinking, I-consciousness. Further, in reference to the objects of sense the five senses activate themselves in perceiv-

1. The *liṅgam*, the fine (subtle) body which is essentially the same as that which is up to now called *bhūtātman*, extends, exactly considered, certainly only up to *aviśeṣas*, containing no difference in themselves, also named the *Tanmātras* — the fine elements (Sāṁkhya-kārikā, verses 38-40). It is, therefore, perhaps, with the cancellation of Anusvāra, to be read as mahad-ādi-aviśeṣa-antam liṅgam.

2. Only in their transformations Prakṛti becomes food (becomes the object of knowledge). Such transformations of the same are, on the one hand, *Mahat*, *Ahaṁkāra*, *Manas* etc. and on the other hand, the three ages of life.

ing; thus originate all the activities of the senses and all the activities of the *Prāṇas* (because they are also involved in the grasping of the objective world). In this way, the manifest one (*mahat* etc.) is food and (on account of the same) the unmanifest is food. But its consumer is the Puruṣa devoid of *guṇas*; and from the fact that he is its consumer its sentiency (*caitanya*) is proved. Indeed, just as the fire is the consumer of food of the gods and the soma is their food (cf. Bṛh. 1.4.6), so also he, who has such knowledge eats or consumes (read *atti*), eats food through the fire (through the Puruṣa in him). Then "the natural Ātman is called by the name of Soma and he who has the unmanifest as his mouth is called by the name of fire".—So it is said. Particularly it is the Puruṣa, who through the unmanifest as his mouth, (which procures the manifest world for him) consumes the matter having three *guṇas*.

He who has such knowledge is a recluse, one who is devoted, one who sacrifices to his own self. Just as one in an empty deserted house (where there is none to witness him), does not touch lewd women who have entered there, so he also does not touch the sense-objects which have come near him—he is a recluse, one who is devoted and one who sacrifices to his own self.

[11-13 The Brahman as food]

11. That, indeed, is the highest apparent form of Brahman—that which is food.[1] Because the Prāṇa (life) consists of food; when he does not eat (food), "he becomes one who cannot think, who cannot hear, who cannot touch, who cannot see, who cannot speak, who cannot smell, who cannot taste and breathes out his last breath"—thus it is said (Chānd. 7.91 which is freely modified and adapted as also what follows.)—

> But then when he eats, he awakes his vital power
> and becomes a thinking, hearing, touching, speaking, tasting, smelling and seeing person."

As it is said (Chānd.2.2.):

1. This sentence and the entire following statement, according to which the food is the apparent form of the whole Ātman, stand in accord with many passages of the older Upaniṣads, but they stand in sharp contrast to the foregoing reflections, which after the fashion of the Sāṁkhyas traces back the one objective side of nature to the food and juxtaposes the Puruṣa against it as the consumer of food.

"Out of food, creatures are born,
—All those, who are on earth
through food, they live,
into it, they enter at last."

12. In another place it is said: "Indeed, all these creatures fly out (like birds) day after day, in order to seize food; the sun receives food with its rays and therefore it shines; sprinkled with (the juices of) food, these vital forces here do their digestive function; the fire itself blazes forth on account of food and Brahmā has created this world out of desire for food." That is why one should worship the food as Ātman. Because it is said (Taitt. 2.2):

"Out of food are born the beings,
through food they further grow,
it (food) feeds the beings through itself,
it feeds itself through beings,
that is why it is called food."

13. And in another place, it is said:

"Indeed, this food it is which is the all-preserving form of the exalted Viṣṇu." Particularly, the Prāṇa (vital breath) is the essence of food, Manas (mind) is the essence of Prāṇa, knowledge (vijñānam) is the essence of *Manas*, the bliss (ānanda) is the essence of knowledge. He who has such knowledge becomes rich in food, rich in *prāṇa* (vital breath), rich in *manas* (mind or thinking power), rich in knowledge and rich in bliss. Indeed, so many beings eat food; one, who has such knowledge, resides inside all those beings and eats food.

"Food is what prevents decay,
food certainly is what is soothing,
food is the life-breath of animals
it is ordained as the oldest,
it is ordained as medicine.

[14 Brahma as Time]

14. It is, however, said in another place: "The food, indeed, is the origin or source of the whole world and the origin of food is Time and the origin of Time is the sun." The visibility of Time is this that growing or increasing from the duration of the

twinkling of the eye, it makes up the year of Twelve parts. Of this year, the one half (from June to December when the movement of the sun shifts itself to the south-east, the region of Agni) is consecrated to Agni, the other half (from December to June with the shifting of the movement of the sun towards the north-east—the region of Soma) is consecrated to Varuṇa (one expects Soma, just as it subsequently occurs). On the (southward) movement of Maghā up to half of Śraviṣṭhāḥ, it is consecrated to Agni and the northward movement of sarpāḥ up to the half of Śraviṣṭhāḥ (it would be more correct to say 'from the half of *Śraviṣṭhāḥ* up to *sarpāḥ*), it is consecrated to Soma. Thus every month of it (of the year) consists of nine quarters (fourth parts) (of the 27 nakṣatras), in conformity with the accompanying[1] (*nakṣatra*). On account of subtleness (of Time), this is the proof of its reality. On account of it the Time is demonstrated. Because without proof, the assumption which is to be proved, is not admissible. But, that which is itself to be proved or demonstrated (the Time), when one comprehends it in its parts (the twinkling of an eye etc.), becomes the ground of proof, through which, it brings itself into consciousness (in the inductive way). Because it is said:

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1. Just as the moon stands every night of the month in one or other *nakṣatra* (constellation), so also, the sun, according to the conception of our author, moves in the course of the year, through 27 *nakṣatras*; particularly during its *krama* (movement towards the south) from June to December (—the forms of the names are in accordance with the *Śabda-kalpadruma*) : (10) *maghā*, (11) *pūrvaphalgunī*, (12) *uttara-phalgunī*, (13) *hastā*, (14) *citrā*, (15) *svātiḥ*, (16) *viśākhā*, (17) *anurādhā*, (18) *jyeṣṭhā*. (19) *mūlā*, (20) *pūrvāṣādhā*, (21) *uttarāsāḍhā* (22) *Śravaṇa* (23) half *Śraviṣṭhāḥ* (*dhaniṣṭha*); and during the sun's *utkrama* (movement towards the north (from December to June: (23) the other half of *Śraviṣṭhāḥ*, (24) *Śatabhiṣā*, (25) *pūrva-bhādrapadā* (26) *uttarabhādrapadā*, (27) *revatī*, (1) *aśvinī*, (2) *bharaṇi*, (3) *kṛttikā*, (4) *rohiṇī*, (5) *mṛgaśiras*, (6) *ārdrā*, (7) *punarvasuḥ*, (8) *puṣyāḥ*, (9) *sarpāḥ* (*āśleṣa*). Thus, in each of the 12 months, there occur 27/12 *nakṣatras* i.e. nine quarter (fourth) parts of the same. (On the Zodiac and the neighbouring constellations the above 27 *nakṣatras* are divided, according to Whitney and Weber, as follows: 10-12 Leo; 13 Carvus; 14 Virgo; 15 Bootes; 16 Libra 17-19 Scorpio; 20-21 Sagittarius; 22 Aquila; 23 Delphinus; 24 Aquarius; 25 Pegasus 26 Pegasus, Andromeda; 27 Piscus; 1-2 Aries; 3-4 Taurus; 5-6 Orion; 7 Gemini; 8 Cancer; 9 Hydra).

"As many moments of Time there are,
in those, it extends itself."

He who worships Time as Brahman—from him the Time (the transitoriness) moves away. Because it is said:

"The beings flow out of Time
on account of Time, they come to growth,
they disappear (perish) in Time.
Time is the unreal Reality."

[15-16 The Time and the Timeless]

15. "Indeed, there are two forms of Brahman, (so far Bṛh. 2.3.1), the Time and the non-Time. Particularly, what was there before the (appearance of the) sun, that is non-Time, the indivisible (having no parts); and what began with the (appearance of the) sun that is the Time, it is the divisible (having parts). But the apparent form of the divisible (Time) is the year and out of the year further, the beings are born; through the year also, after the beings have been born here, they grow up and into the year they again dissolve or disappear; (this formulation is imitated from Taitt. 3-1); that is why, indeed, the year is Prājāpati, the Time, the food, the nest (the resting-place) of Brahman and the Ātman. Thus it is said,

"The Time makes the beings ripe
the beings are and all—in the great Ātman;
But therein the Time itself becomes ripe (and dissolved),
he who knows this, is firmly established in the Veda."

16. The Time becomes embodied and the ocean of the creatures (—out of which they arise) is that one called Savitṛ (begetter) dwelling in it, because out of it, these beings, the moon, the constellations, the planets, the year etc. are begot (sūyante); out of this again, however, this entire world and everything auspicious and inauspicious—that is found in the world—that stems out of them. Therefore, the sun is the self (the body, the Ātman) of Brahman and the sun which is also called Time—one should worship it; indeed, some say: "The sun is the Brahman" (Chānd. 3.19). Therefore, it is also said:

"The sacrificer, the godhead, the sacrificial
drink or offering, the chant,
the sacrifice, Viṣṇu, Prajāpati,
All this is the lord (of all),
who, witnessing, everything shines in the orb of the sun.

[17 Brahman as the Absolute]

17. The Brahman, indeed, was this world in the beginning, the one, the boundless, unbounded towards the east, unbounded towards the south, unbounded towards the west, unbounded towards the north, above and below, boundless on all sides. For him there is nothing to the east, or nothing otherwise going towards up in the heavens, nothing in the oblique direction, nothing below or above. He is the inconceivable highest Ātman, immeasurable, unborn, unexplorable, unthinkable; he is "this whose self is infinitude (*ākāśātmā*)" (Chānd. 3.14.2). It is he who, when the whole world disappears, alone remains awake; and it is he who, again, awakens the pure spirit; through him alone, it thinks and in him again it disappears. That is its apparent form full of splendour, that which shines forth in the sun, and the light which in the smokeless fire (Kāṭh. 4.13) sports in motley colours; and he is found in the body as fire which digests food. It is, therefore, said (cf. Chānd. 3.13.7): "He who dwells in the fire, and he who dwells in the heart, and he who dwells in the sun—all these are only that one, the one alone."

He who has this knowledge, attains to unity with the one.

6.18-30 : *The Yoga and its result. The entry of Bṛhadratha into Perfection*

[The practical philosophy naturally forms the conclusion of the teaching which Śākāyanya imparts to Bṛhadratha; under that philosophy, in consonance with the spirit of the Upaniṣadic doctrines there is not any kind of ethics but the way which leads to the highest goal can be comprehended. This aim is the knowledge of the Ātman and, on the basis of the same, becoming one or communion with the Ātman. During knowledge, against the Ātman as the knowing subject, is always juxtaposed another (entity), the objective world. Only when this duality disappears, the *vijñānamaya* Ātman becomes the *ānandamaya* Ātman (Taitt. 2), and there appears a condition or state which, in contradistinction from that of waking, dreaming and deep sleep of our Upaniṣad (concerned with Māṇḍūkya Up.7), is named as the

fourth (*turya* or *turīya*). The possibility of this state, indeed, the just claim of this state, on the analogy of Christianity and of Neo-Platonism is not to be doubted; on the other hand, praxis or technique named Yoga ('yoking or harnessing', 'setting oneself to work') which has proceeded in India out of the Upaniṣadic thought of the trans-intellectual communion with the Ātman, is doubtful or risky (because it is artificial or technical and everything artificial is as such, so to speak, not genuine). This Yoga praxis artificially leads to the trans-intellectual state (through the practice of a technique) through the withdrawal of the organs from the external world and the control of breath etc. Then a whole series of later Upaniṣads aims at the glorification of Yoga as also a suitable philosophical system is devoted to it; thus means or materials are not missing — (they are available) for studying this particular phenomenon in Indian culture and one will certainly benefit by getting acquainted with it in its whole context before one proceeds to its assessment or appraisal. What our Upaniṣad offers about it, is, next to Kāṭh. 6.6-13 and Śvet. 2.8-15, perhaps the oldest material available and still it is rather undeveloped and un-clear. Instead of the eight 'limbs' of Yoga which the system knows (Yogasūtra 2.29), the following six, with the omission of the three preparatory ones in the Yoga-sūtra and with the addition of *tarka* have been enumerated: *prāṇāyāma* (regulation of breath), *pratyāhārā* (withdrawal of the senses from their objects), dhyānaṁ (meditation), dhāraṇā) fixing one's mind on a particular object), *tarka* (control over this fixing of the mind), Samādhi (sinking into a trance). In this way, one attains freedom not only from the external world but also from one's own individual self— which state is named with a new and bold expression as *nirātmakam*; one attains from the Śabdabrahman (i.e. the syllable Om, in a wider sense, the whole Veda) to *a-śabdabrahman* which is no longer knowable, but which, according to some, is directly perceivable in the whizzing sound in one's ears, or in the warmth of the body. This *aśabdabrahman* is Brahman, is Viṣṇu, and is Rudra, and the way to it has been described in a way to which is hardly unanimous — first, through what is called here *suṣumnā*, through the penetration of the ether (ākāśa) in the heart, through the loosening or dropping of the sheaths described in the Taitt. 2.

At the end of the conversation, there follow the usual exhortations — not to communicate this teaching to one who is unworthy, and a description of the delivered souls and of their freedom as against the un-freedom or bondage of others. After a little obscure polemic, concerning, as it appears, the question, which has remained undecided, arising out of the Sāṁkhya standpoint whether in reality, the Prakṛti or the Puruṣa gets emancipated, the narration of Bṛhadratha ends with 6.30, with the description of his attainment to perfection.]

18. Following is the arrangement for the achievement (of unity communion with Brahman): Control of breathing, withdrawal of the sense-organs, meditation, fixing of the mind, controlling of the same (mind) and sinking into trance—this is called

the six-fold Yoga. Through this it occurs that (what is at the end of the Muṇd. 3.1.3):

"When the seer sees him, shining like an ornament
of gold,
—him, the creator, lord and spirit, the cradle (source) of
Brahman,
then the wise man gives up good and evil,
and unites everything in the eternal, highest one."

Then it is said,

"Just as, when a mountain is in conflagration,
deer and birds flee away from it,
so also sins always flee away
from him who knows Brahman."

19. And in another place it is said: "Indeed, when the man, who knows, withdraws the *manas* (mind) from the outside and as Prāṇa, brings to rest, the objects of sense, and remains, on that account, without thought, because the individual soul named Prāṇa has arisen out of what is not Prāṇa, he should, therefore, as Prāṇa, hold down Prāṇa in what is named *turīya* (the fourth) (Māṇḍūkya Up. 7). Then it is said:

"What is unconscious, dwells in consciousness
unthinkable and full of mystery
therein one should immerse consciousness
and the Liṅgam,[1] deprived of any support.

20. And in another place it is said: "Still a higher concentration (*dhāraṇā*) consists therein when one presses the tip of his tongue and suppresses speech *manas* (mind) and breath; one sees the Brahman by means of the controlling (*tarka*[2], practice of the same). He, who thus sees the self, through his self, shining,

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1. The *liṅgam nirāśrayam* is "the psychical organism diverted from the external world"; This explanation is yielded by Sāṁkhya-kārikā 41: "Just as a painting is not without the support of a background, just as a shadow is not without the support of the trunk (of a tree) or without that of another body, so also the fine body bereft of support does not stand without the fine elements (*aviśeṣāḥ*, or the gross elements, *viśeṣāh*.) We often, as here, meet with literal agreements with the Sāṁkhya-kārikā.

2. *Tarka*, according to the commentator Rāmatīrtha, means 'Knowledge which is full of certitude, which, ensues after concentration'.
—Translator

subtler than the suble, with the arresting of the mind (thinking), then he, having seen the self through his self, becomes selfless (*nirātman*)[1] and on account of the selflessness he is to be considered as immeasurable and without any source or cause. This is the highest secret, the signifying characteristic of deliverance. Because it is said:

"Through the cleansing of his mind,
he eliminates good and evil actions,
with a cleansed mind, residing in one's own self
He attains to perennial joy."

21. And in another place it is said: "An artery, which is called *suṣumnā*, ascends upward, and which conducts the Prāṇa, is separated between the two sides of the palate (in the *uvula*? of Taitt.1.6). By this which is united with Prāṇa, the syllable *Om* and the *manas*, he ascends upward; and as he turns the tip (of his tongue) towards the palate and collects the sense-organs into a unity he sees the greatness (plenitude—*mahimā*) as greatness (cf. Chānd. 7.24.1)." Through that he attains to the state of selflessness (*nirātmakatvam*) and on account of selflessness, he does not participate in joy or sorrow but he attains to absoluteness *kevalatvam*). As it is said:

"But then, previously remaining still,
holding in check the wind of breath,
he breaks through the limitations,
he becomes one, in his head, with that which is limitless."

22. And in another place it is said:

"Indeed, two Brahmans are to be contemplated—the word and non-word; even through the word is the wordless made manifest." Here the word signifies the syllable Om; ascending upward through this (cf.Praśna 5), one attains in the 'wordless' or the 'non-word', to annihilation. Then further it is said: "This is the way, this is the immortality, this is the communion and blessed happiness." Particularly, just as a spider climbing up by its threads (out of the dungeon or the dingy

1. '*nirātman*', according to the commentator Rāmatīrtha, means 'without the functioning of the mind, he ceases to be an individual soul'.
—Translator

place in which it had descended) comes into free space, so also the one, who meditates and ascends up through the syllable Om, attains to freedom.

In another way, the teachers of the word-Brahman especially think that when they close the ear with their thumb (Chānd. 3.13. 8. cf. Bṛh. 5.9), they hear the noise of the ether which is in the heart (Chānd.8.1.1). Sevenfold is this similarity, namely with a river, a bell, a tin-pot, a wheel, with a croaking of frogs *bheka-viḥkṛndhikā*, which word is corrupted), with rain, with the speech in a closed space. Transcending this word Brahman which carries individual characteristics (for *pṛthak* cf. Chānd. 5.18.1) in itself, they disappear in the highest, wordless, unmanifest Brahman; in that place they are without individual qualities, without individual differences, just like the manifold juices of flowers which have entered into the virgin-honey (Chānd. 6.9.1). Because it is said (Mahābhārata 12.8540;[1] cf. Brahmabindu. 17, Sarvadarśanasaṁgraha p. 147.2) :

"One must know two Brahmans
the word-Brahman and the highest Brahman;
He who is proficient in the word-Brahman,
attains the highest Brahman also.

23. And in another place it is said:

"The word (-Brahman) is the syllable Om; but the uppermost part of that is that which is composed (quiet), wordless, which is devoid of fear and sorrow, which is bliss, satiated (full of contentment), firm, unmoving, immortal, unshaking, steady, which bears the name of Viṣṇu and leads to the place elevated above all; that is why one should worship these both! As it is said,

"The highest God and the lower one,
who is called the Om-syllable by name,
one, becoming speechless and vacant (without any thought),
should meditate, in the head, in the highest place."

24. And in another place it is said (cf. Muṇḍ. 2.2, 3-4) : "The body is the bow, the syllable Om is the arrow, Manas is

1. According to the critical edition of the Mahābhārata, this reference is 12. 224.60. — Translator

the tip (of the arrow), darkness (nescience) is the target; when one pierces through darkness, he reaches the place not obscured by darkness (cf. Chānd. 8.4.1 *sakṛdvibhātam* and Kāṭh. 5.15); he, who has pierced that which is obscured (by darkness *tamas*) has seen the Brahman, which is comparable to a sparkling 'wheel of sparks' (*alātacakra* = a firebrand)[1] which has the splendour like that of the sun, which is filled with power, and which is beyond darkness (Vāj. Saṁh. 31.18— *tamasaḥ paryam* appears to be accusative, taking the place of *tamasaḥ pari*, Ṛgveda 1.50.10); that Brahman (according to Kāṭh. 5.15) shines in that yonder sun, as well as in the moon, in the fire, and in the lightning, and when he has seen Him, he enters into immortality" (Vāj. Saṁh. 31. 78). As it is said :

"Absorption (meditation) directed on the inner self—
it, nevertheless, grasps also the external objectives;

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1. The one homogeneous Brahman, appearing, however, as a plurality of beings is exquisitely compared with the sparks (of a firebrand) being brandished in a circle (*alātacakra*); the firebrand (being brandished in a circle) possesses only an appearance of plurality of parts beside one another, though in truth it only remains one. This image is found presented on a larger scale in Gauḍapāda's Māṇḍūkya-kārikā 4.47-52:

47. Just as the oscillation of the firebrand gives the appearance of straight and crooked lines, so also the vibration of consciousness gives the appearance of the perception and the perceiver.

48. Just as the unbrandished firebrand neither appears, nor originates (as a circle) so also the consciousness, when it does not vibrate, neither appears nor does it originate.

49. When the firebrand is brandished, the appearance (of spark) does not come from outside in any way, it comes from nothing else than the vibration nor does it (the appearance of sparks) enter the firebrand.

50. They (sparks) do not flee away from the firebrand because they have no reality. — The same is the case in respect of knowledge because this is mere appearance.

51. When knowledge vibrates, the appearance comes not from outside in anyway, not from anything else than the vibration, there is no accruing of consciousness.

52. It (appearance) does not flee away from consciousness because it has no reality; because, being caused (i.e. the operation of cause and effect) is unreal, therefore, it is in reality incomprehensible.

thus the objectless consciousness—
it is made again, objective.
Still the joy, which ensues,
when the mind is merged with the self,
—with the Self only as witness,—
it is Brahman, the pure, eternal, one—
it is the true way, it is the true world."

25. And in another place it is said : "When one, with his senses held down or dormant as in sleep, sees, in the cavity of the sense-organs, still not under the sway of senses, through the purest thought (imagining), as in a dream, that director (praṇetṛ) —the (Ātman) named as Praṇava, who is formed of light, who is slumberless, ageless, deathless, and sorrowless" (cf. Muṇḍ. 3.2.9); because it is said : (which hardly suits as the proof of what is said in the preceding paragraph) :

"Because it binds together
life (vital breath) and the Om-syllable and all the manifoldness
or because it unites them in itself,
it is, on that account, called Yoga (binding or uniting together).
The union of the life (vital breath) and mind
and also of all the sense-organs,
the renunciation of all existing things,
this is what one calls Yoga."

26. And in another place it is said : "Just as the fowler (who at the same time is also a fisherman) pulls out the creatures living in water in the mechanism of his net and sacrifices them into the fire of his bowels, so also, indeed, one, as if, pulls out the Prāṇas (the vital breaths) with the syllable *Om* and sacrifices them into sorrowless fire (of Brahman or Ātman). Now this (fire) is like a hot earthen vessel (filled with melted butter); and just as the butter in the hot earthen vessel flares up through contact with the (burning) grass or wood, so also that one (Ātman) named as non-prāṇa, blazes forth through contact with the Prāṇa (vital breath); thus what blazes forth is the phenomenal form of Brahman; that is the highest abode of Viṣṇu" (cf. Kāṭh. 3.9); that is the Rudrahood (*Rudratvam*) of Rudra; and this, dividing itself into

innumerable beings (cf. Chānd. 7.26.2) fills these worlds. So it is said : (cf. Bṛh. 2.1.20; Muṇd. 2.1.1.) :

"And just as sparks scintillate out of fire
and rays shine forth out of the sun,
so also in this case here,
all the vital breaths issue forth
out of Him again, according to serial order."

27. And in another place it is said:

"Indeed, that is the splendour of the highest, immortal bodiless Brahman — that which is the heat in the body (in the sense according to Chānd. 3.13.8); this body serves (for the bodiless Brahman) as melted butter (which makes that heat into a blazing heat and makes it perceptible); and when it becomes perceptible or manifest, it remains. nevertheless, enveloped in the ether (of the heart); that is why they push aside the ether in the heart through perfect concentration; and then, as it were, the light of that (heat, which is Brahman) emerges forth; on account of it one forthwith enters into its essence, just as a piece of iron buried in the earth soon enters into the earth-matter; and just as that piece of iron changed into earth no more undergoes the sufferings inflicted by fire and the blacksmith and by similar effects, so also similarly, the (individual) consciousness together with its substratum then become extinct : Because it is said:

"The veil of ether in the heart—
it is bliss, it is the highest abode,
it is our self, our Yoga
it is the splendour of the fire and the sun."

28. And in another place, it is said:

"He, who leaving behind (transcending) the elements (of which the body consists), the sense-organs and the sense-objects, takes up the bow whose bow-string is called the pilgrimage (leading to renunciation—*pravrajyā*), whose frame (*daṇḍa*) is called the strength of character (*dhṛti*) and — then, he, with the arrow of non-egotism, knocks down the original doorkeeper— (the *ahaṁkāra*) — (—who obstructs entrance—) of the portals of Brahman;—he (the *Ahaṁkāra*) wears on his head the crown of infatuation, wears the earrings of greed and of envy

or jealousy in his ears, carries in his hand the staff of sleepiness, drunkenness and deceitfulness; he is the pastmaster of deceitfulness; then he takes up the bow, the bow-string of which is called anger, the frame (*daṇḍa*) of which is called avarice and he is used to kill the fellow-beings with the arrow of demanding desire; —he who knocks down this (*ahaṁkāra*) and journeys on the ship of *Om* beyond the ether in the heart, — in him the inner ether (ākāśa) in the heart becomes manifest by and by; then just as a mountaineer seeking minerals, digs and forges into the pits (of mountain), he also forges ahead until he comes into the hall of Brahman, breaks through the sheaths of Brahman consisting of four nets (that of food, that of breath, that of *manas* (thinking) and that of knowledge — Taitt. 2) through the instruction of a teacher; then pure, cleansed vacant (śūnya —), restful, prāṇaless (devoid of *prāṇa*) Ātman-less (devoid of Ātman) (selfless), infinite, imperishable, firm, eternal, unborn and free, he remains grounded in his own greatness (Chānd. 7.24.1) and when he sees himself established in his own greatness, he glances at the wheel of Saṁsāra (cycle of birth and death) as if at a wheel rolling thither (cf. Kauṣ. 1.4). As it is said :

"He, who strives for six months,
continually free from worldilness—
he becomes the recipient
of the boundless, all-highest, secret,
perfect Yoga-power.
However, he, who is filled with Rajas and Tamas,
who is, otherwise, himself well nourished
who is attached to children, wife and kiṇsmen, —
he will never be the recipient (of Yogā)."

29. After Śākāyanya had spoken and inwardly meditating, had offered worship to that (Brahman), he said :

"Through the knowledge of Brahman O King, the sons of Prajāpati (Vālakhilyas, according to the commentator) have climbed their way up towards Brahman; because through Yoga, one attains, getting inured to the opposites (like cold and heat, — *Vedāntasāra*), perfect contentment and quietness of mind." — Thus he spoke :

"This most mysterious (knowledge)" he continued, "should be made known to none who is not a son or pupil and who is not of quiet mind. But one should communicate to one who is attached or devoted to none other (than his teacher) and who is adorned with all virtues."

30. Om ! In a clean place (Chānd. 8.15) one should, as a pure one, remain firm in reality, one should speak the real, meditate on the real, sacrifice into the real (in the way described above in 6.9). Through this, one enters into the real Brahman which entertains the desire for the real man, becomes perfected and different; his reward is the loosening of the bonds and without hope, without as little fear of any one else as of himself, without desire for anything more, he attains and continues to remain in it. Because freedom from desire is like the great raising or digging up of the excellent treasure. Because (by nature) the Puruṣa participates in all desires (the commentator, Cowell and Max Müller differ in this interpretation); and only so far as he assumes or accepts resolution, thought, self-illusion (the guṇas of *Buddhi, Manas* and *Ahaṁkāra*) as *liṅgam* (the psychical body), he gets into bondage, and so far as the opposite occurs, he becomes emancipated. —Now some teach as follows : "It may be the guṇas (*sattvam, rajas, tamas*) which, on account of the differentiation in Prakṛti, falls into the bondage of resolution (of Buddhi) etc.; when this error or fault is abrogated, the emancipation would follow"— (but it is not so !). "Because only with the mind (*manas*) one sees, and with the mind, one hears; desire, judgment, doubt, faith, disbelief, firmness, unsteadiness, shame or bashfulness, knowledge, fear,—all these are only *manas* (mind)." (As the passage in Bṛh. 1.5.3 says, 'it follows that the Manas is only an instrument or a means (*karaṇam*) of bondage; it is not the *Kartṛ* (doer) who is himself bound; on the other hand, the one who is bound is the Puruṣa as the Bhūtātman; because, as it is already said of him as above in 3.2)."

"Dragged away and polluted by the river of the guṇas, he becomes rootless, tottering, broken down, greedy, uncomposed and falling into the delusion (of I-consciousness) he imagines : 'I am this, this is mine' and binds himself, like a bird in the net."

—Thus it is the Puruṣa who gets into bondage as long as he assumes or accepts resolution, thought, self-delusion as *Liṅgam* and who is emancipated as soon as the opposite occurs. That is why one should remain without resolution, without thought, without self-delusion; it is the characteristic of deliverance; it, here below, leads one on the way to Brahman (Bṛh. 4.4.23), it is the opening of the portals and through them, one will reach the yonder bank of darkness, because in him all 'wishes are resolved' (Chānd. 8.1.5); and with reference to it, they quote the following verse (e.g. Kāṭh. 6.10).

"Only when the *Manas* with the five senses
has attained to a state in which it remains quiet,
and when the *Buddhi* remains undisturbed,
— That they call the highest place (to go to)."

Thus spoke Śākāyanya, meditating within himself (remaining silent). Marut (i.e. the King Bṛhadratha) paid him homage (by saluting him) in a proper way and attained to his goal; he went to the northward path (*uttarāyaṇa*) of the sun, because there in that path, there happens no side-tracking,[1] but on the other hand, it only leads to the way of Brahman (Devayāna); and after he had entered through the portals of the sun, he ascended further upward (through the places named in Chānd. 5.10.2). With reference to it, they cite the following verses (which are only a depiction or description of verses in Chānd. 8.6.6=Kāṭh. 6.16).

"Infinite are these rays
of the one who stays in the heart as a torch,
white, not white, darkish yellow, dark,
also red-brown and of pale red colour.
From among those (rays), a ray ascends upward
which penetrates, through the disc of the sun,
reaching higher than the world of Brahman;
through it one reaches the highest place.
There are still hundred other rays
which spread themselves upwards;

1. Cf. the wellknown quotation: "There is no other way to go by" (*nānyaḥ panthā vidyate ayanāya*) — Vāj. Saṁh. 31.18 ed.

through them, one attains
to the dwelling places or the homes of the hosts of gods.
There are again still other rays
which spread downward,
they are manifold and are of subdued splendour (*mṛdu-prabhāḥ*);
Through them, the soul hurries hither,
against his will, (into this worldly existence)."

That is why the adorable Āditya (the sun) shining in the heart as that torch is the cause of new birth, (entry into) heaven, and of deliverance.

[After the close of the speech of Śākāyanya and of the description of Bṛhadratha's attainment of perfection, the theme of the Upaniṣad comes to a finish; there, however, still further, follow the supplements from 6.31 to the end of the Upanisad (7.11); these bear distinctly the characteristics of their being supplements, as they, through the new beginning and by the way in which they again set forth what has been earlier dealt with, in order to develop it further and work it out in closer details. The themes of this supplement are as follows:

6.31-32 The Ātman and the organs
6.33-38 The sacrifice and the *Prāṇāgnihotram*
7.1-7 Āditya as Ātman
7.8-10 Polemic against heretical views
7.11 Epilogue.]

6.31-32 *The Ātman and the Organs*

[Similar to the passage in Kena. 1 (which, perhaps, was vaguely in the mind of the author); the Ātman is described as the one who carries out (actions) in the form of the senses or the mind and who also controls them. But not only the senses but also all the objects comprehended through them are according to their nature, Ātman, and it has been corroborated through many citations.]

31. Of what do these sense-organs, which wander far, consist? Who is it that comes up in them (*udgantā*, not udgamayitā) and that controls them ? That is the question. The answer to it is as follows : they consist of Ātman; because it is the Ātman who comes up in them and controls them. Particularly, there are there the *Apsarasaḥ* (the seductive objects) and there also are the waves of light arising out of the (Ātman—)

sun; and with five rays of the same, (i.e. with the sense-organs), it consumes the objects. You ask: which of them is the Ātman? Now it is he who (from what has already been said (2.4), according to his characteristics, is 'pure, clean, vacant (śūnya), quiet' etc. and who can be comprehended through the signs properly characteristic of him. Of him who is without any characteristic (aliṅga), the characteristics are mentioned: he is what is heat in the fire, (arising in the body) (cf. above 6.27) and he is what is, in the waters, the most satisfying (i.e. the purest) taste; and there are also given other characteristics (of Ātman) —speech, ears, eyes, *manas* (thinking) and Prāṇa (the vital breath) [The commentator also refers to the passage="the ear of ear (*śrotrasya śrotram*) etc. —Kena. 2; Bṛh. 4.4.18]. Again there are some other characteristics : reason, steadfastness, recollection, consciousness (cf. Ait. 3.2). But all these are related to him as the plants are here related to the seeds, or as the smoke to the flame and sparks to the fire.

Concerning this, they cite the passage (6.26) :
"And just as the sparks fly out of the fire
or the rays out of the sun,
so also in the case of the Ātman,
all the vital breaths arise out of him
according to the serial order."

32. Indeed, out of this arise forth in himself (if the reading is not *ātmanas* but *ātmani*) " all vital breaths, all worlds, all the Vedas, all the gods and all beings; his *Upaniṣad* (secret name) is "the reality of realities" (Bṛh. 2.1.20). And, " just as, when one kindles a fire with moist wood (fuel), the clouds of smoke spread around, so also, indeed, are breathed forth out of this great Being, the Ṛgveda, the Yajurveda, the Sāmaveda, the (hymns) of the Atharvan and of Aṅgiras, the narratives, the history (historical episodes), the sciences or the lores, the secret doctrines (*Upaniṣadaḥ*), the verses, the aphorisms, explanatory comments (*anuvyākhyānāni*) and explanations (*vyākhyānāni*)— all these have been breathed forth out of him (*viśvā bhūtāni*) which reading in the text may, indeed, be an older wrong for reading for *viśvasitāni*)" (Bṛh. 2.4.10).

6.33-38 *The sacrifice and the Prāṇāgnihotram*

[This repeatedly obscure and difficult section forms the conclusion of the sixth *Prapāṭhaka*, as it sums up the main ideas of the same and intermingles them in its own peculiar way. The main ideas were three : (1) The identity of Āditya and Prāṇa as two symbols of Brahman (6.1-8); (2) the *Prāṇāgnihotram* (6.9 ff); (3) Yoga as the surrendering of the soul into the Absolute. The author of our section mixes these elements, when he gives a new interpretation of the sacrifice (*agnicayanam*, *agnihotram*, and different *soma*-sacrifices) as a sacrifice to Āditya, by which the sacrificer is further raised or elevated to Brahman. By virtue of the identity of Āditya and Prāṇa, there appears, in the place of the ritual sacrifice to Āditya, the sacrifice to Prāṇa (the vital breath) which consists in a sacramental offering of food to one's own body, as a parallel phenomenon beside it. But both the sacrifices are, in the deepest sense, the surrendering and the merging of one's own self in the Ātman in the Yogic sense. We will try to separate, as far as possible, these streams of thought which are occasionally somewhat chaotic, ideas occurring in pellmell, by giving a special statement of the contents of individual subsections.]

33

[The three sacrificial fires (*Gārhapatya*, *Dakṣiṇa*, *Āhavanīya*) are viewed by one 'who knows the Puruṣa' as the three world-regions and the powers governing them : earth, (year) air-space (Vāyu, Prāṇa), heaven (Indra, Āditya). He who organizes the sacrifices with this view, will be led (just as in Praśna 5, one who meditates over the syllable Om) upward above to the air-space, heaven, Prajāpati and finally to Brahman.]

33. This Agni, indeed, arranged with five bricks is the year and its bricks are these : the spring, the summer, the rainy season, the autumn and the winter; so also he has a head, two wings, one back and a tail. Of this fire, (in the form of the year), for one who knows the Puruṣa, this (earth) here is the first piling (*citi*) as a homage to Prajāpati; it raises the lord of the sacrifice upward with his hands into the air-space and offers him to the wind.

But the wind is the Prāṇa : and this second fire is the Prāṇa, and its bricks are these : *Prāṇa*, *Vyāna*, *Apāna*, *Samāna* and *Udāna*; this also has a head, two wings, one back and a tail; of this fire, for one who knows the Puruṣa, this air-space (*antarikṣa*) here is the second piling (*citi*) as a homage to Prajāpati and it raises the lord of sacrifices with his hands upward up into the heaven and offers him to Indra.

This Indra is that yonder Āditya and he is this (third) fire and

its bricks are these : *Rcs*, the *Yajus*, the *Sāmans*, the *Atharvāṅgirasaḥ*, the *Itihāsa-purāṇam* (the epic and mythological poems); this same has also a head, two wings, one back and one tail. Of this fire, for one who knows the Puruṣa, this heavenly region (dyauḥ) is the third piling (*citi*) as a homage to Prajāpati; it accomplishes the transfer or assignment of the lord of the sacrifice (Yajamāna) to the knower of the Ātman (Prajāpati), and the knower of the sacrifice raises him up and offers him to Brahman; there he becomes full of bliss and peace.

34

[The three sacrifical fires understood as the earth, the air-space, the heavenly region are only the digestive fire made manifest (in which the *Prānāgnihotram* is offered); corresponding to it is Savitṛ, to whom the external sacrifices are offered; he (savitṛ) is identical with the meditating subject in us, in which Manas (mind) and all the organs resolve themselves; through that, inexpressible joy and blessedness are attained; that is why the external sacrificial cult is maintained.]

34. The *Gārhapatya* is the earth, the *Dakṣiṇāgni* the air-space, the Āhavanīya the heavenly region: that is why they[1] are called *Pavamāna* (purifying), Pāvaka (purifier) and Śuci (pure), because through them (when one sacrifices into them), the sacrifice of the sacrificer (which he offers as *Prāṇāgnihotram* inside, in his body) becomes manifest; because the digestive fire (in which the *Prāṇāgnihotram* is offered) is a complex of Pavamāna, Pāvaka and Śuci[2]—That is why the sacrificial fire is

1. The fire of the earth, of the air-space and of the heavenly region; cf. Kūrmapurāṇa 12 (in the *Śabdakalpadruma*):

Pavamāna, *Pāvaka* and *Śuci*
—they are the three fires;
Pavamāna is what one whirls or whisks,
Pāvaka, that which arises out of lightning.
But that which shines there as the sun,
—it is called the fire *Śuci*.

2. Why it is so, is not explained. Perhaps the author's argument is as follows : As is wellknown (*Ind. Stud.* X.328), the three offerings offered to Agni in the process of the *agnyādhānam*, are called, as *pavamāna*, *pāvaka* and *śuci*, the three "offerings into the body" (*tanūhavis*). As such they originally signify the offerings offered into the digestive fire of one's own body and the three offerings into the external fire are only the Prāṇāgnihotram made manifest (*āviṣkṛta*).

to be worshipped, to be laid, to be extolled and to be reflected upon.[1] The lord (performer) of the sacrifice seizes the sacrificial food and desires to meditate over the divinity (with the following verse) :

"The bird, which is golden-coloured,
which dwells in the heart and in the sun,
the diver (bird) (*madgu*), the bird of passage (*haṁsa*) raining down splendour
—we worship it here in the fire."

And in this way, he also explains the significance of the spell or chant (of Savitṛ—Ṛgveda 3.62.10):

"That charming splendour of Savitṛ" is to be meditated upon, namely that (Savitṛ) who, resides as the thinking one, in the inmost part of consciousness; the *manas* merges in the Ātman hurrying into the abode of quietness.—With regard to this, there are the following verses:

"Just as the fire without fuel
comes to rest in his place,
so also the actionless passive mind
comes to rest in its own source;
As soon as Manas (mind) comes to rest
in its own place (source), because its desire (towards reality) is true;
however, when it is infatuated by the objects of sense,
he falls away from truth, being subjected to the effects of action.
Mind alone is the Saṁsāra (worldly existence)
one should purify it with diligence;
you are what your mind is (thinks)—
it is a mystery—a perpetual one!
The mind, which has come to rest (serenity),
cancels all actions good and bad;
he, who, himself, serene, remains steadfast in himself—
he attains imperishable happiness.
The mind which is so much attached,
to the objects of sense,

1. All that follows, up to the repetition of these words at the conclusion of the section is an episode perhaps interpolated by a later hand.

If that mind were to be that much attached to Brahman,
who would not be free from bondage?
Mind, it is said, is twofold,
either impure or pure;
If it is polluted by desire it is impure;
it is pure when it is free from desires.
He who makes his mind unwavering and free
from distraction and attachment,
and thus attains to mind-less-ness (a-manībhāva),
he enters into the highest place.
Keep your mind under check, so long
until it becomes dissolved in the heart;
This is the knowledge, this is the deliverance.
Everything else is learned rubbish![1]
He who has been absorbed in the Ātman,
with his mind washed clean through reflection or concentration,
he feels what is bliss,
words are not then adequate to describe that bliss;
one must experience it himself in his inner heart!
Water in water, fire in fire,
space in space—is no more perceptible;
thus, he, whose mind has entered into his self—
he attains deliverance.
The *manas* (mind) is, therefore, the cause
of bondage and deliverance of us—men,
Bondage (consists) in being attached to objects of sense.[2]

That is why, he, who does not perform the *Agnihotram*, who does not long lay the fires, who has no knowledge, who does not meditate,—to him the recollection of the ether (*vyoman*) of the abode of Brahman is denied.—Therefore, the sacrificial fire is to be worshipped, to be laid, to be extolled and to be meditated upon.

1. The last twelve lines similarly recur in the Brahma-bindu-Upaniṣad, verses 1-4.5.

2. Brahmabindu Up. verse 2.

35

[First the invocations (from the Taitt. Saṁh. 7.5.24) by the Yajamāna (the sacrificer) to Agni, Vāyu, Āditya, have been taken over by the new Yajamāna, as had been described above in 33, and correspondingly they have been increased by the incantation to Brahman. Then, further, connected with the somewhat modified passage in Īśa 15-16 (=Bṛh. 5.15), the idea is set forth to the effect that, it is not the sun itself, not the sun-nectar found therein, nor the sacrificial chant shining in it (compare with this idea Chānd. 3-1 ff) is the proper object of adoration; they are "only a part of the power penetrating the universe" (*nabhaso 'ntargatasya tejaso 'ṁśamātram*), whereas this itself is extolled as '*Satyadharma*' 'the true law', Viṣṇu, 'the all-penetrator'. In this power, the performer of the sacrifice merges himself, according to a simile borrowed from Brh. 2.4.12, like a lump of salt in water. The lines in rhythmical prose, attached at the close, juxtapose, as it appears, vis-à-vis each other the one who has attained union or communion with Brahman and those still caught up in duality.]

Obeisance to Agni, to the ruler of the earth, to the preserver of the world ('*lokaspṛte*' instead of *lokasmṛte* as in Vāj. Saṁh 7.5.24). Bestow your world on this performer of the sacrifice!

Obeisance to Vāyu to the ruler of the aerial space, to the preserver of the world; bestow your world upon this performer of the sacrifice.

Obeisance to Āditya, to the ruler of the heavenly region, to the protector of the world; bestow your world upon the performer of the sacrifice.

Obeisance to Brahman, the ruler of all, to the all-protector; bestow all or everything on this performer of the sacrifice.

"With a crust of gold
is covered the mouth of truth
open it, O Pūṣan for me,
admit me into (the presence of) *Satyadharma*, Viṣṇu."

Indeed, "I am that Puruṣa, who there resides in the sun" (Īśa 15-16=Bṛh. 5.15). Indeed, that is *Satyadharma* that which is the sun-hood (*ādityatva*) (the proper essence) in the sun; it is the pure one, the Puruṣa-essence, the sex-less one (therefore *puruṣam* instead of *puruṣaḥ*).

Only a part of the power penetrating the universe is what as it were, shines forth, there in the centre of the sun and in the eye and in the fire; but it (that power) is Brahman, is the

immortal one, is the splendour (cf. Savitṛ, Ṛgveda 3.62.10), is *Satyadharma.*

Only a part of the power penetrating the universe is what is the nectar in the sun (which flows collectively into it out of the Veda); but it (the power), of which also the Soma and the vital breaths themselves are sprouts or offshoots, is Brahman, is the immortal one, is the splendour, is *Satyadharma.*

Only a part of the power penetrating the universe is what glitters in the centre of the sun as the Yajus (the highest Veda, as our Upaniṣad is counted under it); (but it, the power is) Om! water, light, essence the immortal one,[1] the Brahman, *Bhūr, Bhuvaḥ, Svar,* Om!

"The eight-footed one, a Haṁsa (a bird of passage), pure,
three-stranded, eternal, invisible,
neither good nor evil, blazing with lustre—
he only who sees the universe, sees it.[2]

Only a part of the power penetrating the universe is that which ascending upward, becomes two rays (subject and object as the prototype of duality)? But it (that power) is the knower of non-dual one (*savit* in contrast to *dvaitavid*), it is *satya-dharma,* it is *Yajus,* it is *Tapas,* it is *Vāyu,* it is *Prāṇa,* it is water, it is the moon, it is the pure one, it is the immortal one, it is the realm of Brahman, it is the surging splendour (Ṛgveda 3.22.2); in it are merged, like the lumps of salt (Bṛh. 2.4.12), the sacrificers, it is the unity of Brahman, in it all desires are resolved (Chānd. 8.1.5).

—Here they quote the following chant:
"Just as a lamp bearing a wick,
moved by a gentle wind, only gentle quivers,
so also he, who has entered into the gods;
he who has such knowledge—
he is also the one who knows the non-dual one and who knows the duality;
he has attained to the united one place and its essence,

1. *āpo jyotī raso 'mṛtam*—this spell is the so-called *Śiras.*

2. The verse is very much corrupted and the elucidation of the same is most problematic. It is found with better sorts of readings in the Cūlikā Up. 1.

But they, just like drops of water rising up incessantly,
just as the flash of the lightning among the clouds, in the highest space,—
they also, as they support themselves in the glorious splendour of light
they are in him only what are the flaming locks of hair in the blazing (fire).

36

[Two phenomenal forms of Brahman have been distinguished here; the one is the previously described power penetrating the universe; its bearer is the space which is restful (*śānta*) and requires no sacrifice. The other apparent form, which appears in a manifest form in Āditya and Prāṇa is the opulent one (*samṛddha*) and its bearer is the food which is offered on the one hand, to Āditya inside the Vedi (altar) and, on the other hand to Prāna as a sacrifice in the fire of the mouth. That is why, as confirmed by a Brāhmaṇa-quotation, the sacrifices are to be continuously offered or performed. The concluding verse signifies the inner connection between Āditya and Prāṇa.]

These both, indeed, are the apparent forms of the light of Brahman: the one is quiet and restful, the other is opulent. Of that which is quiet, the bearer is the space; but of that which is opulent, the bearer is this food. That is why one should sacrifice (on the one hand) on the altar, with the spells (*mantra*), the stuff prepared from plants, the flesh, the sacrificial cake, milk-rice etc. and (on the other hand) he should offer sacrifice through the food and drink pushed into the mouth, because the mouth is considered to be the *Āhavanīya* fire for the sake of attaining the abundance of power, for the acquisition of pure worlds and for attaining immortality. Regarding this, they quote the following passage: "He who desires heavens should perform the *Agnihotram*; one wins the kingdom of Yama through the *Agnihotram*, the kingdom of Soma through *Uktham*,[1] the kingdom of the sun through the *Ṣoḍaśin*, the sovereignty over the self (*svārājyam*)[2]

1. Jacob's conjecture is that it is *ukthyam*.

2. The Sanskrit word in the original which is 'Svārājyam is interpreted by the commentator Rāmatīrtha as 'the world presided over by Indra'. (*svar*=heaven+*rājyam*=kingdom—Svārājyam=the kingdom of heaven).
—Translator

through the *Atriātra*, the kingdom of Prajāpati through the Soma sacrifice continued up to thousand years."

Just as the lamp consists of the combination of the wick, the vessel and oil,
so also, through coming in contact with the world-egg,
the Ātman and splendour come into manifestation."

37

[That 'boundless power', which is to be adored through the *Om* exhibits itself in three forms as Agni, Āditya and Prāṇa between which there consists continual communication of change like canal (nādī) through which the sap of food ascends up and descends down.]

That is why one should adore, through the syllable Om, that immeasurable power; this power manifests itself in three forms: in the fire, in the sun, and in the *Prāṇa*; there is (between them) that canal which carries the great quantity of food, which is offered in the fire, to the sun; and the sap which drips, which rains down (as it were) in *Udgītha*—by that, live the Prāṇas (vital breaths) and by the Prāṇas live the creatures. In this connection, they cite the following passage: "The sacrificial food which is offered into the fire—that is conducted to the sun; the sun rains it down with its rays; out of it arises food and out of food the beings originate." Thus it is said: (e.g. Manu 3.76):

"The gushing oblation, when offered into the fire,
ascends towards the sun;
out of the sun, rain originates,
out of it (rain) the food,
out of it (food) originates what lives."

38

[This concluding subsection describes, how the one who performs the fire-sacrifice in the way described above, and practises the ethical conduct pertaining to it, attains perfection.]

Performing the *Agnihotram*, he breaks off the net of greed, breaks through the delusion; and as he no more approves of anger, as he reflects over the (true) desire (for deliverance) and as he further penetrates the Brahma-sheath consisting of four nets (*annamaya, prāṇamaya, manomaya, vijñānamaya*) and then

still further on penetrates through what are (the four concentric) circles of the sun, the moon, the fire and *Sattvam*; he (who does it) becomes purified and attains to the view of that entity, existing in the *Sattvam*, which is motionless, immortal, unwavering, firm, and is called Viṣṇu, the place encompassing in itself everything, which entertains true desires, which is the all-knowing and free spirit, grounded in its own greatness (Chānd. 7.24.1). In this respect, they cite the following verse:

"In the sun stays the moon,
in the moon stays the fire,
in the fire resides *sattvam*,
in the *sattvam* resides the unwavering (Brahman)."

After he has meditated over what is of the size of short span in the body, what is of the size of a thumb, which indeed, is the subtlest of the subtle, he attains then to the highest state, because in it, all the desires are resolved (Chānd. 8.15). In this connection they cite the following verse:

"What is of the size of a thumb,
what is only of the size of a span
doubled and trebled like the splendour of a torch—
this, extolled as Brahman,
entered into all the worlds as great God".
Om! Obeisance be to Brahman,
—obeisance!

SEVENTH PRAPĀṬHAKA (LESSON)

[This Prapāṭhaka contains, like the sixth one which is a supplement to the Upaniṣad, three subsections : 1-7, 8-10 and 11 which are dealt with individually as follows.]

7.1-7 *The Ātman as the world-sun and its rays*

[The Ātman is the world-sun; all the gods, metres, *stomas*, *Sāmans*, seasons, vital breaths, divine, demoniac and earthly beings are only its rays, spreading out towards the east, the south, the west, the north, above and below and again going back into it—this is the basic idea of this piece (similar to Chānd 3.1 ff), though we feel that it is somewhat too extensively enlarged and expanded; the identity of this Ātman with the two chief gods

of popular belief—Śiva and Viṣṇu—, as well as the unity of the spirit embodied in the fire, in the heart and in the sun are again emphasised with great stress, at the end.]

1. *Agni*, the *Gāytatrī*, the *Stoma Trivṛt*, the *Sāman Rathantaram*, the Spring, the Prāṇa, the stars, the Vasus—they rise towards the east of it (the sun), they shine, they rain, they extol it, they again enter into it, and glean and peep forth from it through a cleft,—but it (the sun) is unthinkable, formless, deep; it is concealed, blameless, compact, unfathomable, devoid of *guṇas*; it is full of splendour, it is the enjoyer or consumer of *guṇas*, it is frightful, devoid of development; it is the lord of the Yogins; it is omniscient, mighty immeasurable, beginningless, endless, blissful, unborn, wise, indescribable; it creates everything, animates all, consumes all, rules over all; it is the innermost, being of all.

2. Indra, the *Triṣṭubh*, the *Stoma Pañcadaśa*, the *Sāman Bṛhat*, the summer, the *Vyāna*, the *Soma*, the *Rudras*—these rise forth towards the south of it (the sun), they shine, they rain, they extol it, they again enter into it and peep forth from it through a cleft,—but it is without beginning and without end, it is immeasurable, unlimited, it cannot be moved by others, it is free, characterless, formless, it is of unlimited power, it is the creator and the illuminator.

3. The Maruts, the *Jagatī*, the *Stoma Saptadaśa*, the *Sāman Vairūpam*, the rainy season, the Apāna, the planet Śukra (Venus), the Ādityas—they rise forth towards the west of it, they shine, they rain, they extol it, they again enter into it and peep forth out of it through a cleft—but it is quiet, wordless or taciturn, it is fearless, sorrowless, it is existing joy, it is satiated or gratified, it is firm, unwavering, immortal, unshakable, permanent, it is named Viṣṇu (Kāṭh 3.9 and above 6.9), it is a place having all under it (it is above all).

4. The *Viśve Devāh*, the *Anuṣṭubh*, the *Stoma Ekaviṁśa*, the *Sāman Vairājam*, the autumn, the Sāman, Varuṇa, the Sādhyas, —they rise forth towards the north of it (the sun), they shine, they rain, they extol it, they again enter into it, and peep forth out of it through a split,—but he is inwardly pure, purified, vacant (śūnya), quiet, it is devoid of prāṇa, devoid Ātman, it is endless.

5. Mitrā-Varuṇau, the Paṅkti, the *Stomas Triṇava* and *Trayastriṃśa*, the Sāmans—*Śākvaram* and *Raivatam*, the winter (*Hemanta*) and the cold season (*Śiśira*), the *Udāna*, the *Aṅgirasas*, the moon,—they rise forth upward from it (the sun), they shine, they rain, they extol it, they again enter into it, and peep forth out of it through a cleft, —but one knows under the name of Praṇava, as the director, it appears as effulgence, it is sleepless, ageless, deathless and sorrowless.

6. *Śani* (Saturn), *Rāhu* (the Dragon's head), *Ketu* (the Dragon's tail), the serpents, the *Rākṣasas*, the *Yakṣas*, men, birds, the monsters (Śarabha[1]), elephants etc.—they rise forth towards below from it (the sun), they shine, they rain, they extol it, they again enter into it and peep forth out of it through a cleft, from it there rises the wise one, the sustainer of things which are separate, who is the inmost being of all, who is imperishable, pure, purified, full of splendour, patient, and quiet.

7. And it, (the sun) indeed, is "the Ātman in the inmost being, (inside the heart), fully pure" (Chānd. 3.14.3), just like a blazing fire, who assumes all forms (*viśva-rūpa*); this universe serves as food for it, all the beings are interwoven like the warp and woof in it (cf. Bṛh. 3.8), "it is the Ātman, the sinless one, free from old age, free from death and free from sorrow, devoid of doubt, devoid of any fetters (bonds); its resolutions always come true, its desires always come true, (Chānd. 8.1.5 is here not literally but freely adapted —); "it is the almighty, it is the ruler of beings, it is the protector of beings, it is the bridge which holds together what are separate or asunder" (Bṛh. 4.4.22); this Ātman, indeed, is called (just as above, already described in 6.8) *Īśāna*, *Śambhu*, *Bhava*, *Rudra*, *Prajāpati*, the creator of all, *Hiraṇyagarbha*, it is the truth, the Prāṇa, the bird of passage (*Haṁsa*), the controller, the unshakable one, it is Viṣṇu, Nārāyaṇa; and there it dwells in the fire, and there it dwells in the heart, and there it dwells in the sun; it is all alone the only one. Obeisance to you, assuming all forms, and still remaining concealed in the true ether (of the heart) !

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1. *Śarabha* (see Monier Williams Dictionary) is supposed to have eight legs and is represented as stronger than the lion and the elephant.
—Translator

8-10 *Polemic against Heretics*

[Now the following polemic against heterodox efforts deals certainly, with a period in which the extra-Vedic (—external to the Veda—) instructions, no doubt, constituted the subject of a special study (as against *na avaidikam adhīyīta*); so also the orderly stages of life (āśramāh) stood opposed in antagonism against the Vedic ones (*vedādiśāstra-hiṁsaka-dharma*). That under these, besides others, that Buddhism is also to be understood as a heresy is quite probable, but the description is not concrete enough, to prove it with any definiteness. The address in the beginning—'O King !' (who can no longer be Bṛhadratha) appears to signify that this piece is taken over from another context originally foreign or alien to our Upanisad.]

8. Now, O king, about the things that constitute the attack against or pollutions of knowledge.

This is indeed, the source of the network of delusions that one who is worthy of heaven comes in contact with such as are unworthy of heaven; it is so; the foliage of a Nyagrodha (banyan) tree opens itself before him, but he clings to, (instead of that thick foliage), the undergrowth (of grass etc.) below it;

again there are such (persons) as are always boisterously gay, always wandering about, always begging, always living by their arts and crafts (śilpa);

further there are such as begging in the towns, organize the sacrifice for those who are unauthorized, betake themselves as pupils to a Śūdra, for instruction or are as Śūdras, conversant with the scriptural canvas;

again, there are such others who are swindlers, hypocrites, dancers or actors, hired soldiers (hirelings), tramps, comedians, and have committed immoral acts or such other things while in the service of the king;

further, there are such persons who, in case a danger from *Yakṣas*, *Rākṣasas*, ghosts, hosts of spirits, goblins, serpents, etc. threaten, assert out of greed for earning (wealth) : "We will exercise them".

Again, there are such people who without being entitled to them, claim pretensions to wear red clothes, the ear-rings and skull ornaments (of certain ascetics);

again, there are those, who through juggling and deception

of deceptive arguments and its practical application, love to oppress the believers in the Veda;

with such people, one should not keep contact because they are evidently only thieves and unworthy of heaven.

As it is said :

"By the deceptive arguments in favour of the denial
and by their apparently false application,
the people are seduced
and they no more know to distinguish
the Veda and popular witticisms."

9. Particularly, it was Bṛhaspati, who, assuming the form of Śukra (the preceptor of Asuras), has communicated this nescience (*avidyā*=delusive erroneous knowledge) to the *Asuras* for their destruction in order to protect Indra; according to that nescience, the evil is called good and good is called evil; they (the *Asuras*) demanded prescribed rule for study which was bound to over-throw the doctrinal edifice of the Veda and of parts attached to the Veda. Therefore, one should not study this doctrine because it is perverted and is unfruitful and its reward is mere (temporary) pleasure (only the *preyas*, not the *Śreyas*—Kāṭh. 2.1) like that of one who has been an apostate from right conduct; therefore, one should have no concern with it. Because, the scripture says (Kāṭh. 2.4; Īśa. 11) which latter is misunderstood; Kāṭh. 2.5).

"Different and opposite by far,
are what are named knowledge and ignorance,
I regard you, O Naciketas, aspiring for knowledge,
the host of desires has not unhinged you."[1]
"He, however, who knows
knowledge as well as non-knowledge,
he attains rescue from death through non-knowledge (*karma*)
and immortality through knowledge."
"Reeling here in the depth of ignorance,

1. The original Sanskrit word is 'lolupante'. It literally means 'make' greedy'. "The host of desires has not made you greedy" —Translator

imagining themselves as wise and learned,
the fools run aimlessly hither and thither
like the blind one whom also a blind man leads."

10. Once it happened (cf. Chānd. 8.7.ff) that the gods and the demons, desiring to know the Ātman, approached Brahman, paid him homage and said : "Revered Sir, we are seeking after the Ātman, you should impart (the knowledge about) it to us ! "But Brahman after long reflection thought that the demons sought the Ātman where it was not to be found; and therefore he showed to them the Ātman, there where it is not at all to be found. Therefore, they (the demons) live in delusion, clinging (to the earthly things); they break and batter the saving boat, and as they give homage to the untruth, they imagine, as if in delusion or mirage, the untruth as the truth. That is why, what is proffered in the Vedas is the truth and the wise men live according to what is taught in the Vedas. Therefore, a Brāhmaṇa should study nothing un-Vedic, because the consequence would be like that among those (the demons).

7-11 *The Om-syllable in the space of the heart and in world-space*

[About the power penetrating the world-space described in 6.35 (*nabhaso 'ntarikse* tejas) it was said in 6.37 that it should be worshipped through the syllable *Om*. How it occurs, is shown in more details by the first part of this subsection in the following manner. The essence or nature of the ether in the cavity of the heart is that 'the highest power' (*param tejas*) and the essence of the essence or nature of the ether in the heart is also just as much the syllable *Om* (*tejas*=brahman=veda=Om). In the form of the syllable (or sound) *Om*, that power ascends upward with breath and spreads itself, like the smoke curling up, further and further until it penetrates, like the thought of a man who meditates, the universe rapidly, just as the lump of salt penetrates the water or just as the heat penetrates the melted butter. On account of this rapidity, the syllable *Om* is called 'lightning-like'; this is here signified by its 'illumination or brightening up' of the whole body (according to the commentator, of the whole body of the universe).

At the end there are eight verses, of which, however, only two (verses 4-5) are concerned with the worship of *Tejas* through *Om*, while the remaining verses are remotely connected with it.

The verses 1-3 are only a metrical summing up of Brh. 4.2.2-3.

The verses 4-5 show that the *Manas* impels (produces) the warmth in the body, the warmth in the body impels the breath, to produce the syllable *Om*, which growing continually from the heart to the throat and tongue, finally becomes the womb or the source of the Veda.

Verse 6 describes, in literal repetition of the verse in Chānd. 7.26.2 (—only in the place of *paśyo*, the customary *pasyan* appears—) the transcendence of the man who sees (has knowledge), beyond death, illness and sorrow.

In verses 7-8, the four states in the Māṇḍūkya-Upaniṣad are stated to be connected with four quarters (pāda) of Brahman (Ṛgveda 10.90.3.4) in such a way that waking, dream-sleep, deep sleep make up the one quarter (fourth part), whereas the 'fourth state' (turīyam) forms the three immortal quarters (fourth parts). Since Brahman wished to experience both—the truth and the untruth, it entered into the world characterized by dualism. The Upaniṣad concludes with these great ideas.]

11. The essence or nature of the ether found in the cavity (of the heart) is, indeed, that highest power; this is explained as threefold : that in the fire, that in the sun and that in the Prāṇa.

The essence or nature of the ether found in the cavity (of the heart) is, indeed, that syllable *Om*.

Through it, that power breaks or sallies forth, ascends upward and is breathed out; it may be without intermission, or it may be as a support for the meditation of Brahman.

In this process, that power, during the heaving of breath, emerges as the warmth throwing the light into the background; and just as it occurs during the wafting of smoke (upwards and about), after it (that power) has sprung up as a twig in the ether of the heart, it unfolds itself further and becomes another twig or branch after the other one (rising up into infinity), just as when a lump of salt is thrown into water or just as the heat (rises) in the melted butter or just as the thought of one who meditates extends itself (into the infinity).

In this connection, they cite the following passage[1] : "But why is it (the syllable *Om*) called lightning like ?—Because no sooner it is uttered, it illuminates (brightens up) the whole body like lightning."

That is why, one should worship that immeasurable power through the syllable *Om* :

1. The Puruṣa in the inmost part of the eye
   who here in the right eye dwells,

1. Really it is cited even in the Atharva-Śira-Up. 4 (though it may not be its original source).

he is called Indra
and his wife dwells[1] in the left eye.

2. And in the cavity of the heart
it is the power (*tejas*);
a lump of blood serves there (as food) for both,

3. Ascending up from the heart,
taking up its location in the eye,
an artery serves as a conduit
the one for two, which splits itself into two.

4. The *Manas* strikes against (and wakes up) the
fire in the body,
this fire impels the breath in the body;
The breath in the body circulating in the chest—
it produces the deep sweet sound.

5. The fire arising in the heart through the ether
more subtle than the subtle, it becomes twofold
in the throat,
and it is threefold already at the tip of the tongue,
it flows forth, then it is the mother's essence (womb).

6. The one who sees (has knowledge) does not see
(experience) death
neither does he suffer from illness nor from discomfort,
only the one who sees, sees all (everything),
he penetrates everything from all sides.

7. The one in the eye, and the one in the dream,
the one in deep sleep and the one who (beyond that)
is the highest
these are his four subvarieties,
still, the fourth is the greatest of all.

8. A quarter (fourth part) of Brahman is in three
quarters (fourth parts)
in the last (quarter), there are the first
three quarters.
The great self underwent duality
in order to experience truth and untruth.

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1. cf. Bṛh. 4.2.2-3 cf. Talav. Up. Br. 1.43.9

D

THE UPANIṢADS OF THE SUKLA (WHITE) YAJURVEDA

BṚHADĀRAṆYAKA UPANIṢAD

ĪŚA UPANIṢAD

THE BṚHADĀRAṆYAKA UPANIṢAD (OF THE ŚUKLA YAJURVEDA)

INTRODUCTION

The first origin of the Yajurveda is, indeed, to be regarded as follows : First, only the material in the form of the *Mantras* (verses and sacrificial maxims) which were requisite for the use of the Adhvaryu, was fixed and was committed to memory by the pupils. Under these restrictions, it was then possible 'to complete the studies of the (three) Vedas' (Chānd. 6.1.2) in twelve years. (Later on, when the size and scope of the Veda became extensive, every Veda required twelve years for its study). In consonance with it, Śvetaketu (in Chānd. 6.7.2) was only asked by his father, 'to recite the sacrificial maxims (*Yajūṁṣi*)' along with other texts. The directions for the use of this material and of the necessary elucidations of things (connected with the same) (*arthavāda*) were, indeed, originally communicated orally to the pupil freely, without constraint. Gradually, in course of time, this also became, in the growth of tradition, fixed as an instruction (*brāhmaṇam*) in 'the right proper way of prayer and sacrifice' and was (as the oldest Indian prose literature) literally committed to memory by the pupil. Naturally, during this process, just as in that old, free form, every *Mantra* was accompanied by its Brāhmaṇa (*Vidhi* and *Arthavāda*).

The schools of the Black (Kṛṣṇa) Yajurveda have preserved, in essentials, Yajurveda in this form, although in them also, a separation of both these elements is perceived in its formative stage, as particularly the *Mantras* and the *Brāhmanas* concerning the Soma and other sacrifices are not only separated but also in all the three chief schools, are, likewise, by far, separated asunder from one another through the interpolation between them, of *Agniciti* (Taitt. Saṁh. 4-5; Maitr. Saṁh. 2.7-13, 3.1-5, Kāṭhakam 16-18, 19-22) after Mantras and Brāhmaṇas. It is all the more remarkable, as in the Śatapatha-brāhmaṇa also which concerns itself with the *Agnicayanam* in its Śāṇḍilya-portions (VI-X) there are many recognizable signs, as demonstrated by Weber, of an interpolation between the Yājñavalkya-portions (I-V and XI-XIV).

It was only a step further in this direction when the white (*Śukla*) Yajurveda represented by the school of the Vājasaneyins (i.e. the adherents of Yājñavalkya Vājasaneya) completely separates the *Mantra* and *Brāhmaṇa* material (though not quite completely — cf. Vāj. Saṃh. 16.17.18.19,24) and refers to them in two different works — the *Vājasaneyi-saṁhitā* and the *Śatapatha-Brāhmaṇa* with respect to the same. The motive behind this separation in this way may have been, on the one hand, the precedent of the Ṛgveda and the Sāma-Veda schools or on the other hand, it may have been due to the fact that more importance was given, in respect of them to the

ease in memorizing (the further continually increasing) texts in rhythmical verse and also in prose than to their direct understanding (which was made difficult through the dismemberment of the parts which belonged together, having been alike). Whatever the case may be, the Vājasaneyins prided themselves on their innovation; they call their collection (Śatap. Br. 14.9. 4.33) '*śuklāni yajūṃṣi*' 'white' sacrificial maxims (purified or cleansed from the impurities of) the supplements which did not belong there and claim that they have been received from the sun-god who is the prototype of all purity, while they speak ill of their 'tramping brothers' of the Black Yajurveda (the *caraka-adhvarayvaḥ*).

The Saṁhitā and the *Brāhmaṇa* of the *Vājasaneyins* are represented in two (slightly different) recensions — that of the *Kāṇvas* and the other of the *Mādhyandinas*; we, following Śaṁkara, deal with the two Upaniṣads of the school, according to the Kāṇva-recension; the following survey of contents concerns the recension of the *Mādhyandinas* (which alone is available in its entirety).

Vājasaneyi-Saṁhitā (40 Adhyāyas)		*Śatapatha-Brāhmaṇa* (XIV Kāṇḍas)	
1-2	New and Full-moon sacrifices.	I	Haviryajña Brāhmaṇa on Saṁh. 1-2.
3	Agnihotram Four-months-sacrifice.	II	Ekapādika. Brāhmaṇam on Saṁh. 3.
4-8	Soma-sacrifice (Agniṣṭoma)	III IV	*Adhvara*. Preparations for the Soma-sacrifice. Morning-pressing. *Graha*, continuation. Midday and evening pressings (of Soma).
9-10	*Vājapeya* and *Rājasūya* (modifications of the Soma-sacrifice).	V	*Sava*. *Brāhmaṇa* on Saṁh. 9-10.
11-18	*Agnicayanam* arrangement of the holy fire-altar.	VI VII VIII IX	*Ukthasambharaṇam* *Hastighaṭa* *Citi* *Saṁciti*. } *Brāhmaṇa* on Saṁh. 11-18.
		X	*Agnirahasyam*. Legends and contemplations regarding the mystic significance of different ceremonies during *Agnicayanam*.
		XI	*Aṣṭādhyāyī*. Recapitulation of the ritual (new-and full-moon

			sacrifices, *Agnihotram*, Four-months' Sacrifice etc.) Initiation of the pupil and Vedic studies.
		XII	*Madhyamam.* Expiation (*prāyaścittam*) for interruptions and failings or short-comings in the sacrifice.
19-21	*Sautrāmaṇi* 7-9		*Sautrāmaṇi* with partial reference to Saṁh. 19-21.
22-25	*Aśvamedha* the Horse-sacrifice.	XIII	The *Aśvamedha.* The horse-sacrifice is dealt with in details. Thereafter follow:
26-29	Supplementary (*khilyāni*) sacrificial texts on the ceremonies dealt with in the earlier Adhyāyas.		Human sacrifice All-sacrifice Sacrifice to the manes. — Short and a few references to the Saṁhitā.
30	*Purusamedha*		
31	*Purusa-hymn* and continued study of the same.		
32-34	*Sarvamedha* and other sacrifices.		
35	*Pitrmedha*		
36-39	Pravargya	XIV	*Āraṇyakam.* 1-3 Pravargya, in which Saṁh. 36-39 have been explained fairly completely.
			4-5 *Madhukāṇḍam* 6-7 *Yājñavalkya-kāṇḍam* 8-9 *Khila-kāṇḍam* — The Bṛhadāraṇyaka Upanisad.
40	The Īśa Upaniṣad		

THE BṚHADĀRAṆYAKA UPANIṢAD

Already, while dealing with the Chāndogya Upanisad, we drew the conclusion out of the circumstances, in which at the end of individual Prapāṭhakas, many times there were found isolated pieces, that these Prapāṭhakas before their combination into a whole, appear to have consisted of independent Works. — The Bṛhadāraṇyaka Upaniṣad exhibits this character of a conglomeration still more distinctly. Of the three parts in which it is divided, the tradition of the commentaries already characterizes the last (Adhyāyas 5-6) as the Khila-kāṇḍa ('a supplementary part') and its contents perfectly justify this appellation. Both the first parts, however, — the *Madhukāṇḍam*

(Adhy. 1-2) and the *Yājñavalkyakāṇḍam* (Adhy. 3-4) must have been originally independent from each other, as it appears therefrom with certainty that the same narrative (concerning Yājñavalkya and his two wives) is found throughout almost in the same words in both the parts (2.4 and 4.5). Happily, here for us, the transmission of the tradition gives a further explanation (which, only if rightly used, would yield successful results) in the form of the Vaṁśas or lists of teachers appended to the three Kāṇḍas. A further Vaṁśa list is found at the conclusion of the Śatapatha-Brāhmaṇa 10.6.5.9 (=Brh. 6.5.4). We will designate these four Vaṁśas, for the sake of brevity, as follows, with M^1, M^2, M^3, M^4, K^1, K^2, K^3, K^4.

Mādhyandina-Recension	*Kāṇva-Recension*
M^1=Śatap. Br. 10.6.5.9	K^1=Brh. 6.5.4.
M^2=Śatap. Br. 14.5.5.20-22	K^2=Brh. 2.6
M^3=Śatap. Br. 14.7.3.26-28	K^3=Brh. 4.6
M^4=Śatap. Br. 14.9.4.30-33	K^4=Bṛh. 6.5.1-3.

Above all, it is to be noted that K^1, like M^1, instead of appearing at the conclusion of the Śāndilya-section to which it belongs, is attached very unsuitably to K^4 and has, on that account, occasioned the most astonishing misunderstandings of the Commentators (Śaṁkara, Ānandajñāna, Sureśvara). That the rest of K^4 and M^4 refer not perhaps to the Khilakāṇḍam but to the whole Saṁhitā besides the Brāhmaṇa, is stated, indeed, in the text itself (*imāni sūktāni yajūṁsi*) and has been rightly viewed as such by the commentators. So also it is beyond doubt that the beginning words of the Vaṁśa K^1, M^1 (*samānam ā Samjiviputrād* :) contain a reference in advance to the complete Vaṁśa K^4, M^4 and state : "from the youngest member (in K^4 *Pautimāsīputra*, in M^4 the redactor himself '*vayam*' upto *Samjīvīputra* (i.e. according to K^4 upto the thirtyfourth, according to M^4 up to the fortieth ancestor in the line of teachers, the series or line for teachers is the same (as in K^4 M^4)". From that further on, however, they are (up to the name *Kuśrī* common to both) completely different, as the line (of descendants of the teachers) increases in K^1 M^1 by twelve additional members and that no doubt, through Śāṇḍilya up to Brahman, while on the other hand, in K^4 M^4 it increases by further seventeen (in M^4 eighteen) members, through Yājñavalkya up to Āditya as the foremost originator and revealer of the doctrine. Accordingly, the conjecture expressed by Weber is highly probable that we possess in K^1 M^1 the *Vaṁśa* of the Śāṇḍilya books (of the Agnicayana, Satap. Br. VI-X) and, on the other hand, in K^4 M^4 the *Vaṁśa* of the Yājñavalkya books (Śatap. Br. I-V, XI-XIV); and if we shall not place the Vaṁśas of Śāṇḍilya and Yājñavalkya in remote antiquity, then the significance which is expressly implied in them is, indeed, historical to the effect that the cult of the arrangement of the altar (Śāṇḍilya) and the usual sacrificial cult (Yājñavalkya) were originally two different kinds of divine worship and that they were then later on mixed or mingled with one another. When this mixing or mingling took place, is difficult to ascertain from the Vaṁśas. If one reckons between the teacher and the pupil on an average a difference in

age of twenty years, the period of the first mingling of the two rituals (*Saṁjīvīputra*) by the redactor of the Śatapatha-brāhmana would lie as far back as eight hundred years. Both the recensions K^1 K^4 and M^1 M^4 completely agree in the names from Brahman and Āditya downwards up to Ātreyīputra (leaving out a few inversions or change-overs and two interpolations); from then onwards, however, the Kānvas and the Mādhyandinas appear to have parted; this period, would lie backwards counting from the redactor of the Śatapathabrāhmaṇa by about twenty members (teachers), that is, about four hundred years, according to the above calculation. Finally, we would like to indulge in the conjecture that the systems of measuring do not indeed, refer to the physical (birth from) mother but to the Vidyā as the wife (or daughter) of the teacher, from whom, through the influence of the teacher, the pupil received his (spiritual) birth. The teacher gives birth to the pupil (Atharva-veda 11.5.3) after he has become 'pregnant' on account of his knowledge (*jñānair bibharti*, Śvet. 5.2). Accordingly, *Pautimāṣīputra* (the last name in K^4) could also be the pupil of *Pautimāṣya* (the last name in K^2 K^3) or perhaps be[1] this same in an inaccurate form conditioned by the analogy.

If we turn now from these lists of teachers ($K^1M^1K^4M^4$) as a whole referred to in the Saṁhitā and Brāhmaṇa to the Vaṁśas (K^2M^2) at the end of the Madhukāṇḍam and those (K^3M^3) at the end of the Yājñavalkyakāṇḍam, we observe, above all, the striking phenomenon that these philosophers' lists ($K^2M^2K^3M^3$) exhibit, no doubt, an extensive agreement among one another; on the other hand, compared with the tradition of the ritual (*imāni Śuklāni Yajūṁṣi* —Brh. 6.5.3) the concerned lists $K^1M^1K^4M^4$ contain almost throughout different names, from Brahman as the common beginning up to the end. Out of this, it follows firstly, (what indeed, already appears from their position) that these lists of philosophers ($K^2M^2K^3M^3$) refer only to the parts of the Upanisads concluding with them — K^2M^2 to Bṛh. 1-2, K^3M^3 to Bṛh. 3-4; secondly, however, there appears the surprising and still very natural state of things that inside the same Śākhā, above all in that of the Vājasaneyins, the chief bearers of the ritual and the philosophical traditions (Brāhmaṇas and Upaniṣads) were different from one another. Naturally, this holds good only in the case of the great 'specialists'; the customary Guru (teacher) liked the Brahmacārin (pupil) staying with him to learn his Brāhmaṇa and after that his Upaniṣad, without taking any particular offence to the contradictory spirit of the two documents.

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1. The names are many times, etymologically considered, very odd or funny; probably many of them are nicknames, attributed not so much by antagonists, as by their own pupils, without prejudice to their feeling of piety for them and these nicknames, in the course of tradition, adhered to them as real names. Just as when we meet former doorkeepers or gate-men and enjoy conversing about the glory of our *alma mater*, so also the old teacher is often remembered with great respect but the mention of the same occurs in popular forms, predominantly according to the nicknames.

If we further compare the two lists of philosophers (K^2M^2) at the end of the Madhukāṇḍam and (K^3M^3) at the end of the Yājñavalkyakāṇḍam with one another the names from *Brahmā Svayambhū* up to the fortieth member (leaving out of account the name of Bharadvāja which is omitted twice in K^2K^3) completely agree in all the four lists. From the fortieth member, however, (*Vaijapāyana* in K^2 M^2, Sāyakāyana in K^3M^3), they are very different from one another.

The whole difference lies, beyond doubt, in the *Mādhyandina* recension; in M^3, instead of the one Vaijapāyana in M^2, six other names and later again two names (the *Aurṇavābhāḥ* i.e. 'the wool-weaver' in the plural and *Kauṇḍinyau*) are interpolated in between. Naturally this cannot be right (the pupil cannot be separated from the teacher of his teacher by six generations of teachers —); it looks that the passage has been retouched and remodelled and, therefore, we have nothing to do with it.

The conditions in the *Kāṇva*-recension are all the more interesting; the Madhu-lists in K^2 and the Yājñavalkya-lists in K^3 agree in the thirtyeight names of the remote past, but in the eleven (in K^3, twelve) names of the older period there is almost complete difference and again in the nine names of the later period from *Āgniveśya* upto *Pautimāsya*, there is complete agreement. There can be no other explanation for this than the fact that up to nine generations (about two hundred years) before *Pautimāsya*, the *Madhukāṇḍam* and the *Yājñavalkyakāṇḍam* must have consisted as independent Upanisad-works inside the *Śākhā* of the *Vājasaneyins*, until they were joined through Āgniveśya and that in the further course of time, the *Khilakāṇḍam* of all kinds of supplements, was annexed.

Now follows, in conclusion, a general survey of the contents of the Bṛhadāranyaka-Upanisad according to the Kāṇva-recension.

I *Madhukāṇḍam* (Adhyāyas 1-2)

First Adhyāya

1-2. The sacrificial horse in the Aśvamedha is the Universe which Prajāpati created, in order to offer it as sacrifice to himself.
3. The Prāṇa is the saviour and preserver of the vital organs, in the psychical and the cosmic sense.
4. The creation of the world out of Ātman or Brahman, and knowledge : *Ahaṁ brahma asmi* ('I am Brahman').
5. Manas, Vāc and Prāna as the three products which Prajāpati has created out of himself for his food.
6. The Ātman appears threefold, as name, form and work (action); name and form are *amṛtam satyena channam* (the imperishable one concealed under reality).

Second Adhyāya

1. The conversation between *Ajātaśatru* and *Bālāki Gārgya* (parallel to Kauṣ. 4). The *vijñānamaya puruṣa* (the subject of knowledge) draws, in

himself in sleep the vital organs and lets them out during the waking state; the worlds again arise out of himself.

2. The Prāṇa and its embodiment in the body, especially in the head of man.
3. The Brahman has two forms : one having form and the other formless. The latter appears as the Purusa in the sun and in the eye but as the reality of reality is unknowable (*neti, neti*) according to its nature.
4. The dialogue of Yājñavalkya with Maitreyī. Everything is related with the Ātman; he, who knows him, has, thereby known everything. He is, however, as the objectless subject of knowledge, by himself without consciousness (of other objects).
5. Relativity of all phenomena (they are mutually *madhu* 'honey' for one another); the sole-absoluteness of the Ātman (embodied as Puruṣa in the natural phenomena and in human beings).
6. Vaṁśa, list of teachers from Pautimāsya up to Brahman Svayambhu (58 members).

II *Yājñavalkyam Kāṇḍam* (Adhyāyas 3-4)

The whole Kāṇdam is a tetralogy of four philosophical dialogues (Adhy. 3.4, 1-2; 4.3-4; 4.5) in which the main conversationalist is Yājñavalkya (comparable to Socrates in the Platonic dialogues).

Third Adhyāya

First Dialogue : Yājñavalkya proves his superiority against nine interlocutors : *Aśvala, Ārtabhāga, Bhujyu, Uṣasta, Kahola, Gārgī, Uddālaka, Gārgī*, and *Vidagdha Śākalya* :

1. (*Aśvala*) about the sacrificial cult and its reward.
2. (*Ārtabhāga*) The fettering of the soul in life through the organs and their objects and its fate after death.
3. (Bhujyu) The performers of the horse-sacrifice and their way towards the yonder world.
4. (Usasta) Theoretical unknowability of the Brahman.
5. (*Kahola*) The comprehensibility of the Brahman and the practical way.
6. (*Gārgī*) The gradual elevation of the conditioned (soul) to the unconditioned (Absolute) which is the prime basic ground (Ur-ground) of all grounds.
7. (*Uddālaka*) The thread which externally holds together the world is the wind, but the inner controller (*antaryāmin*) of all beings is the Ātman who, as the subject of knowledge is himself unknowable and is free from sorrow.
8. (Gārgī) The whole world is encompassed by space (ākāśa) but this space is again pervaded by the imperishable (*akṣaram*) which, different from whatever we know, regulates the world and, itself unknowable, dwells in us as the subject of knowledge.

9. (*Vidagdha Śākalya*) The ultimate unity to which the Vedic gods, the power (puruṣa) in man, the protector-divinities of persons, and the man considered as the tree, trace themselves back, is the (*Aupaniṣada Puruṣa*) the Puruṣa i.e. the Ātman, taught by the Upaniṣads, who forms the highest pinnacle of the personality of all (*sarvasya ātmanaḥ parāyaṇam*).

FOURTH ADHYĀYA

Second dialogue between king Janaka and Yājñavalkya (4.1-2)

1. Six definitions of Brahman by other teachers as *vāc*, *prāṇa*, *caksuḥ*, *śrotram*, *manas*, *hṛdayam*, are given a deep significance by Yājñavalkya by tracing them back to their essence (as *prajñā*, *priyam*, *satyam*, *ananta*, *ānanda*, *sthiti*) but they are found even in this improved nomenclature as inadequate.
2. The question raised by Yājñavalkya regarding the fate of the soul after death is answered by a reference to the identity of the individual and the highest Ātman.

Third Dialogue (4.3-4) *between Janaka and Yājñavalkya*

4. 3.1-8 The light of man is the Ātman i.e. the *vijñānamaya antarjyotiḥ puruṣa* (the subject of knowledge).
4. 3.9-18 The Ātman in the states of waking and dream-sleep.
4. 3.19-34 The Ātman in deep, dreamless sleep.
4. 3.35—4.4.2 The Ātman during the condition of death.
4.4. 3-6 The soul of the un-emancipated man, after his death.
4.4. 6-25 Description of the state of emancipation or deliverance.

Fourth Dialogue (4.5) *between Yājñavalkya and his wife Maitreyī* : (*nearly identical with Bṛh.* 2.4)

4.6 Vaṁśa—list of teachers from *Pautimāṣya* up to *Brahma Svayambhu* (59 members).

III Khilakāṇḍam (*Adhyāyas* 5-6)

FIFTH ADHYĀYA

1. The inexhaustibility of gods.
2. Self-restraint, gifts, compassion (*da*, *da*, *da*) as cardinal virtues.
3. Brahman as the heart (*hṛdayam*).
4. Elucidation of the formula *tad vai tad.*
5. About *Satyam*, cosmological, etymological, in the sun and in the eyes.
6. A short description of the doctrine of Śāṇḍilya (Śatap. Br. 10.6.3; Chānd. 3.14).
7. Brahman as *Vidyut* (lightning)
8. *Prāṇa*, *Vāc* and *Manas* as bull, cow and calf.

9. Agni Vaiśvānara as the digestive fire.
10. The way in the yonder world through *Vāyu*, *Āditya*, *Candramas* to the Brahman.
11. Illness, taking out the corpse and burning it as *paramam tapas*.
12. Brahman is not merely food (*vi*) or life or animation (*ram*) but both in union (*vi-ram* renouncing[1]).
13. The Prāṇa as *uktham*, *yajus*, *sāman* and *kṣatram*.
14. The four feet of Gāyatrī are : the worlds, the Vedas, vital breaths and the *Prāṇa* appearing in the sun and the eye.
15. Prayer (probably, of a dying man) to Pūsan (=Īśa. 15-18).

SIXTH ADHYĀYA

1. The quarrel among the organs or the , es for precedence or rank, just as in Chānd. 5.1-2.
2. The *Pañcāgnividyā* (the doctrine of the transmigration of the soul) just as in Chānd. 5.3-10.
3. The *Śrīmantha* (churning out or twirling of happiness or glory)
4. The *Putramantha* (the churning out of the son) i.e. the doctrine of begetting.
5. Two Vaṁśas (lists of teachers).
   1-3. from Pautimāṣīputra up to Āditya (52 members).
   4. from Pautimāṣīputra up to Brahman Svayambhu (46 members).

1. '*vi-ram*' from its interpretation in the passage of the Bṛh. Up. 5.12: referred to here signifies: "enjoying food (vi) and life (ram)" : It is inexplicable why Deussen has interpreted *vi-ram* as 'entsagen' (renunciation).
—Translator

BṚHADĀRAṆYAKA UPANIṢAD 1-2
THE MADHUKĀṆḌAM

FIRST CHAPTER

FIRST BRĀHMAṆAM

[1-2 Brāhmaṇam : The mystical significance of the horse-sacrifice.—The Śāṇḍilya-books of the Śatapatha-brāhmaṇa (VI-X) manifest their independence, *inter alia*, through the fact that in the *Agnirahasyam*, with which the Veda came to its end (*Vedānta*), they conclude with the contemplations of the Upaniṣadic type: the Śatapatha Br. 10.5.3 and the neighbouring parts have been already claimed by the *Brahmasūtras* 3.3.44-52 —as belonging to the *Vidyā* (knowledge); two further sections 10.6.1 (*Vaiśvānara-vidyā*) and 10.6.3 (*Sāṇḍilyavidyā*) are met with, in a significant continuation in the Chāndogya Upaniṣad, and both the last chapters—Śatap. Br. 10.6.4-5, dealing with the mystic significance of the horse-sacrifice are placed by the Kāṇva recension as Brh. 1.1-2 in the beginning of the Upanisad, no doubt, for good reasons. For just as the Upanisads of the Ṛgveda take their starting-point from *ukthaṁ* and those of the *Sāmaveda* from *Sāman*, *udgītha* etc., so also the Yajurvedic Brhadāraṇyakopanisad in its first two sections is connected with the sacrifice and especially with the horse-sacrifice as the highest sacrificial performance, to interpret the same allegorically. Only he, who understands in truth, the horse-sacrifice (Bṛh. 1.2-7) knows that the horse to be sacrificed is, as the first Brāhmaṇam sets forth its grotesque view, the universe. Because, according to an idea which has already emerged in the Ṛgveda (10.81.1.6) (—*Gesch. d. Phil.* I. 135 ff), the world is created by Prajāpati who is the life (*Prāṇa*-Bṛh. 1.2.3) and the death (*mṛtyu*) or hunger together at the same time, in order to be devoured as a sacrifice offered and performed by himself. With this aim, he creates, first of all, the primaeval waters (1.2.1) and earth as a solidification of the same (1.2.2), spreads himself out threefold as vital breath into Agni, Vāyu and Āditya, creates, through the copulation of his *manas* with the speech (the divine Vedic words), the year and thereafter all beings or creatures in order to devour them, as *Aditi* (derived from *ad* 'to eat'). This idea finds its highest expression in the fact that Prajāpati transforms himself into a horse which is offered in horse-sacrifice, to him and along with him, to the rest of the gods. He, who elevates himself into a unity or communion with Prajāpati, with hunger and death—to him death can do nothing, for the death is his own self.]

Om!

1. The dawn is, indeed, the head of the sacrificial horse, the sun is its eyes, the wind is its breath, the fire spreading

on all sides is its jaw; the year is the body of the sacrificial horse. The heavens are its back, the aerial space is its hollow or region of the belly, the earth its arch of the belly; the quarters are its sides, the intermediate quarters are its ribs or groins, the seasons its limbs, the months and the fortnights its joints, the day and the night its feet the stars its bones, the clouds its flesh. The fodder which it consumes and digests are the sandy deserts; the rivers are its arteries, the mountains its liver and lungs, the plants and the trees its hair; the rising sun is its fore-part, the setting sun is its hind-part. What it (the horse) shows forth[1] (by stretching its limbs) is the lightning; what it does in its shaking movements or tremor, is the thunder, what it discharges, is the rain; its voice (neighing) is the speech.

2. The day, indeed, is what has risen as the sacrificial bowl or vat for the sacrificial horse, placed before it. Its cradle or place of origin (*yoni*) is in the world-ocean in the morning. The night is what has arisen as the sacrificial bowl or vat, placed behind it (the sacrificial horse); its place of origin is in the world-ocean in the evening; both these bowls or vats have arisen to surround the horse. As a galloping stallion (*haya*)[2] it carried the gods, as a steed (war horse) (*vājin*), as a racer (*arvan*) the demons, as horse (aśva) the men. The ocean is its kinsman, its place of origin.

SECOND BRĀHMAṆAM

1. In the beginning there was nothing here; because the world was covered over by death, by hunger, as hunger is death. Then it created the *manas* (the intelligence, the will); then it desired that it should have a body (*ātman-vī*). He moved, singing hymns of praise; as he sang the hymns of praise, the waters originated; then he said : "As I sang (*arc*) (hymns of praise), Joy (*ka*) arose in me." This is the essence

1. The Sanskrit original is '*vijṛmbhate*' which is explained by Śaṅkara as 'gātrāṇi vināmayati' ('bends and stretches forth its limbs'). — Translator

2. In the Sanskrit original, there are three separate words: denoting the horse: *haya*, *vājin*, *arvan* and *aśva*. — Translator

of rays (*arka*). He, who knows this essence of rays, participates in joy.

2. Because the rays are the waters. What was the cream in the water became curdled; out of it arose the earth. In this he toiled and was weary; when he toiled and became weary, and became hot, his heat became power or force; the (hot) fluid (juice) became the fire.

3. It divided himself into three (entities) (one third part fire), one third part the sun, and another third the wind; as vital breath (prāṇa), he spread out threefold. Its head was towards the region of the morning; its front thighs or shanks were this region and that region; its tail was towards the evening; its hind thighs were this part and that part. Its sides (flanks) were the south and the north; the heaven was its back, the aerial space its hollow of the belly, this earth its chest; this same stands firm in the waters.—He, who knows this, stands established wherever he may go.

4. He desired to have a second self (ātman) (the body), then he as *manas* went into copulation with the speech (cf. 1.4.17 and *Gesch.d.Phil.* I. pp. 201, 206), he the hunger and death. What gushed forth as semen, became the year (the time); formerly there was no year. He bore the same so long a time as long as a year and after the expiry of this time he allowed it to arise out of him. After it had arisen, he opened the jaw; then he shouted: bhāṇ ! Out of that arose the speech (*bhaṇ*, *bhaṇati*, to speak).

5. He reflected: "If I remain waiting (thinking of) for this, my food would diminish " Then he created, with that self (with the *manas*) this whole universe—whatever is—the verses (of the Ṛgveda), the maxims (of the Yajurveda), the songs (or chants) (of the Sāmaveda, the metrical hymns (*Chandas*), the animals to be sacrificed. He resolved to devour or consume everything which he created; because he consumes (*ad*) everything, therefore he is called the *Aditi* (the *boundlessness*). He became the consumer of the universe; the universe serves as food for him who thus understands the essence of *Aditi*.

6. Then he desired to perform a still greater sacrifice; he toiled, he did penance (self-mortification); as he toiled as he

castigated himself, glory and power escaped from him. Particularly, the glory and the power are the vital spirit; when the vital spirit stirred out of him, his body continued to swell; but his *Manas* remained in the body.

7. Then he desired : "This body should be offered to me as sacrifice; I shall embody myself in it." Thereupon he became a horse (aśva); that was why he had developed and become (swollen) plump (aśvat). And he said: "This body has become worthy of being sacrificed for me." That is why it is called the horse-sacrifice (*aśvamedha*). Indeed, he who knows it, knows the horse-sacrifice!—He watched the horse, without fettering it. After the lapse of the year, he offered it as sacrificer for himself; but he assigned the remaining animals sacrificed during the horse-sacrifice, to the gods. That is why one offers the sacrifice to Prajāpati as the one consecrated to all the gods. Indeed that yonder which, as the sun shines with splendour, is the horse-sacrifice. Its body is the year. This earthly fire is the *Arka* (the sacrificial fire during horse-sacrifice); these worlds are its body. Both these are the sacrificial fire and the horse-sacrifice. And they are only one single godhead, namely Death. (He who knows this) averts death again and again; death does not overpower him because the death is his self. (Śatap. Br. 10.5.2.23). He becomes one of those divinities (who participate in the horse-sacrifice).

THIRD BRĀHMAṆAM

[Before man possessed the philosophical capacity to comprehend the Ātman in its purity as the principle underlying the things of the cosmos and to juxtapose against it all worldly phenomena by means of that great assertion '*neti neti*' (Brh. 2.3.6; 3.9.26; 4.2,4; 4.4.22; 4.5.15), his still immature thought (operating in the field of metaphysics as also that of empirical phenomena) tried to comprehend the principle underlying the world, as he viewed the same in some phenomenal form, which was distinctly evident. One such form is particularly the Prāṇa 'the vital breath', which assumes an important place not only in the antecedent history of the Ātman-doctrine (cf. *Gesch. d. Phil.* I. 294-305), but also remains still in the Upaniṣads as one of the customary symbols ('*pratīkaṁ*—Brahmasūtra 4.1.14) of Ātman. Thus in the third Adhyāya of the Kausītaki-Upaniṣad, we meet with the attempt to attain to the (ultimate) essence beyond the symbol, through the identification of the *Prāṇa* and *Prajñātman;* and two greatest Upanisads—

Chānd-1.2-3 and Brh. 1.3 present as a preliminary preparation for, and entrance into, the Ātman-doctrine, a text which glorifies the Prāṇa (psychically and cosmically) as the essence which cannot be affected by evil and base things and which sets all the rest of the organs (psychic and cosmic) beyond the evil and base things. Both the texts, undoubtedly, go back to a common base or foundation but considerably deviate from one another in presentation. The principal difference is that the Brh. 1.3 allows the singing or chanting of the Udgītha by means of the vital breath, while, on the other hand, the Chānd. 1.2 deals with the glorification of the vital breath as one of the symbols of Udgītha. We have already characterized the first as the original one and stated, as confirmation of the same, that during the three-fold occurrence of the narrative in the Talavakāra-Upanisad-Brāhmaṇam (1.60; 2.1-2; 2.10-11), a singing of the Udgītha is constantly dealt with. (A fourth version of the legend in the Talav. Up. Br. 2.3 leaves the Udgītha out of consideration). On account of this, however, it cannot be explained why Chānd. 1.2 deviates so strikingly from all other versions. Perhaps, we shall succeed in finding the key to this puzzle from the consideration of Brh. 1.3.

Here, for the purpose of overcoming the demons, speech, smell, eyes, ears, *manas* (mind) are, according to the sequence, charged by the gods to sing the Udgītha for them during the sacrifice. Accordingly, they begin and sing beautifully for themselves and the gods, but during singing (as we must assume) they are struck with evil by the demons and they are unable on that account to seize victory. Then as the sixth one, the vital breath Prāṇa (different from the Prāṇa which is named the sense of smell in the Bṛh. *āsanya prāṇa*, in Chānd. *mukhya prāṇa* 'the vital breath in the mouth') is required to sing the Udgītha; on account of that the demons flee as under, and it (the Prāṇa) seizes victory, banishes the evil, with which the rest of the organs have been affected, to the ends of the quarters and then leads the speech, smell, eyes, ears, and Manas (the mind) as Agni, Vāyu, Āditya, Diśas and Candramas beyond death and evil. Thereupon, it sings for itself for food and allows the other organs, when they have entered into it, to participate in it; on that account it is then celebrated as *Ayāsya Āṅgirasa, Bṛhaspati, Brahmaṇaspati* — Now suddenly in the Brh. 1.3.22, the situation is changed. The Prāṇa was previously the victorious singer of the Sāman, of Udgītha; now it is explained as the Sāman, as the Udgītha itself and the section ends with the glorification of the Sāman and an instruction regarding it to proceed with the chanting of the same by the *Yajamāna* (the performer of the sacrifice) and by the priests.

We believe that we discover here the joining point or the suture which binds together the two originally different pieces: (1) Bṛh. (1.3.1-21) (akin to Talav. Up. Br. 2.1-2, 10-11) describes in a legend the superiority of the Prāṇa conquering the demons, over to rest of the vital organs; (2) Bṛh. 1.3.22-28, on the other hand, appears to be originally devoted to the glorification of the Sāman (Udgītha) as Prāṇa, connected with the directions which concern the carrying out of the Sāman liturgy. — The Chānd. 1.2-3 (the verses in which are closely connected with those in Talav. Up. Br. 1.60.2, 3)

binds together both the elements, but secondarily mixes them to the extent that, from the beginning, it deals, not with the singing of the Udgītha by Prāṇa, but with the glorification of Prāṇa as one of the symbols of Udgītha; on account of this, the original point of the narration gets lost.]

1. The progeny of Prajāpati was twofold: gods and demons. Among them, gods were weak and the demons were strong. These both contended for (the supremacy over) the worlds. Then the gods said: "Well! let us vanquish the demons by means of the Udgītha during the sacrifice."

2. Then they said to the speech: "Do you sing for us the Udgītha!"—"So be it" it (speech) replied. Then the Speech sang for the Udgītha—The benefit or advantage (*bhoga*) which accrues from Speech—the speech sang that for (in the interests of) the god; that it utters what is beautiful and auspicious (kalyāṇa) is for himself[1] (the sacrificer). When those (demons) noticed: "Through this as the singer of chants, they (the gods) will overcome us", they assailed the same (Speech) and filled (infected) it with evil. The evil,—that it (the speech) utters indecorous unseemly words—that is that evil (pāpman).

3. Then they (the gods) said to the Smell (prāṇa): "Do you sing the Udgītha for us!" "So be it!" it said. Then the Smell sang the Udgītha for them. The advantage which accrues from the Smell—the Smell sang it for (in the interests of) the gods; what it smells as the auspicious beautiful smell, is for himself (for the sacrificer). Then they (the demons) noticed it: "Through this (smell) as singer of the Chant, they will overcome us"; they assailed it (the smell) and infected it with evil. The evil—that it smells inauspicious obnoxious things—that is that evil.

4. Then they (the gods) said to the eyes : "Do you sing the Udgītha for us!" "So be it" they said. Then the eyes sang the Udgītha for them. The advantage which accrued from the eyes—the eyes sang it for (in the interests of) the gods; that they see what is beautiful and auspicious is for himself (the sacrificer).—Those (demons) noticed it: "Through the eyes as singers, they will vanquish us" and they assailed them and

1. for himself (the sacrificer='yajamānāya') Śaṅkara — Translator

infected them with evil. The evil—that they (the eyes) see inauspicious things—that is the evil.

5. Then they (the gods) said to the ears : "Do you sing the Udgītha for us!" "So be it!" they said. Then the ears sang the Udgītha for them. The advantage which accrues from the ears — the ears sang it for (in the interests of) gods; that they hear what is auspicious is for himself (the sacrificer). — Then those (demons) noticed it : "Through these ears as singers they will vanquish us"; and they assailed them and infected them with evil. The evil — that they hear inauspicious things,— that is that evil.

6. Then they (the gods) said to Manas (intelligence, will) : "Do you sing the Udgītha for us!" "So be it" it said. Then the Manas sang the Udgītha for them. The advantage which accrues from the Manas — the Manas sang it for (in the interests of) gods; that it (the Manas) imagines or decides upon, what is auspicious, is for himself (the sacrificer). — Then those (demons) noticed it : "Through this (Manas) as singer, they will vanquish us"; and they assailed it (the Manas) and infected it with evil. The evil — that it imagines inauspicious things (decides upon doing inauspicious things), that is that evil.

Thus it occurred that they (the demons) overcame these divinities with evil, so that they became infected with evil.

7. Then they (the gods) said to the vital breath in the month (*āsanya prāṇa*) : "Do you sing the Udgītha for us!" — "So be it" it said. Then this vital breath sang the Udgītha for them. — Then those (demons) noticed it; "Through this as the singer, they will vanquish us"; then they assailed it and wished to infect (*avivyatsan*) it with evil. But then, just as a clod of earth is scattered to dust, when it strikes against a stone in the same way, they (demons) got dispersed asunder in confusion and vanquished. That is why the gods continued (survived) and the demons came to nought. He, who knows this, himself continues to live and his adversary is ruined.

8. Then they (gods) said : "Where was it who espoused our cause ? It dwells in the mouth (*ayam āsye*); that is why it is called *ayāsya*, and *Āṅgirasa* because it is the sap (*rasa*) of the limbs (aṅga)."

9. This divinity is truly called *Dūr* by name, because death remains far away (dūram) from it—He, who knows this, remains far away from death.

10. Thereafter, when this divinity had warded off the evil, the death from those other divinities, it removed it (the evil) there where there is the boundary (the last limit) of the quarters; thither it shifted that evil. That is why one should not go among the heathens (non-believers),[1] one should not go to the last limit or the boundary (*diśām antam*), so that he would not betake himself to evil, to death!!

11. After this divinity had warded off the evil, the death of those divinities, it led them beyond death.

12. First, it led the speech beyond (death); when this (speech) was released from death, it became the fire. As this fire, having gone beyond death, it blazes forth.

13. Thereafter it led the smell beyond (death); when this smell became released from death, it became the wind. As this wind, having gone beyond death, it purifies.

14. Thereafter, it led the eyes beyond (death); when these eyes became released from death, they became the sun. As this sun, having gone beyond death, they shine.

15. Thereafter, it led the ears beyond (death); when these ears were released from death, they became the quarters (diśah). As these quarters, they have gone beyond death.

16. Thereafter it led the *manas* (mind) beyond (death); when this (mind) became released from death, it became the moon. As this moon, having gone beyond death, it shines. Indeed, this divinity leads beyond death the one who knows this.

17. Thereafter, it chanted (sang) for food itself for eating. Because, whatever is eaten as food, it is consumed by the vital breath; through it (eating food), it continues to live here below in this world.

18. Then those divinities said: "All this, that is food, — that you have got for yourself by singing or chanting; so allow us to participate in this food along with you!" — "Well," it (*prāṇa*)

1. The people (*jana*), who were non-believers and were outside the pale of the Vedic domain, lived far away beyond the frontiers. —Translator

said, "all of you, enter into me!" "So be it" said they; then they entered into it from all sides.

Therefore, it happens that by the food which man eats for the sake of the vital breath, those others (organs) are satisfied.

Indeed, his own relatives—dependents—enter into him; he is the food-giver or nourisher of his own (relatives), he is their head, their chief, the consumer of food, and the sovereign among them — he, who knows this; — and he who stands against him, who knows this, as an adversary among his own relatives, — he will not be able to help them who depend upon him; but he, who submits himself to him, who, following him, strives to support his own relatives — he, indeed, is capable of helping them who depend on him.

19. It is Ayāsya Āṅgirasa, because it is the (sustaining) sap (*rasa*) of the limbs (aṅga); because life (*prāṇa*) is the (sustaining) sap or juice of the limbs. Because the life is the sap of the limbs, therefore it occurs that the limb from which the sap disappears — that limb just dries up; that is why it is the sap of the limbs.

20. But it is also Bṛhaspati; because the speech is Bṛhatī (the name of a metre, here standing for the Ṛgveda) and it (the *prāṇa*) is its lord; that is why it is also Bṛhaspati.

21. But it is also the Brahmaṇaspati, because the speech is Brahman (the prayer, here standing for the Yajurveda) and it is its lord; that is why it is also Brahmaṇaspati.

22. But it is also the Sāman, because the speech is Sāman (chant). Because it is *sā* and *ama* (she and he i.e. the female and the male), therefore the name comes as Sāman.[1] Or also because it is like (*sama*) the ant, like the gnat, like the elephant, like these three world-spaces, like this whole world. — He who attains the Sāman, he who therefore knows this Sāman, — he gains community of life, community of living in the same world with Sāman.

23. But it is also the Udgītha; because the Prāṇa is *ut*, as through the Prāṇa (life) this whole world is maintained or preserved (*ut tabdham*); and the speech is the *gīthā* (song or chant); but *ut* and *gīthā* make up together Udgītha.

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1. cf. Chānd. 1.6. Talav. Up. Br. 1.53.5.

24. He who knows the characteristic of this Sāman, participates in its characteristics. The euphony (sweetness of sound) is its characteristic. Therefore, he, who wishes to master priest-craft, wishes his voice to be euphonious (sweet); with a voice rich with euphony he should master the priest-craft. That is why one desires for sacrificial service only such a one (priest) who is rich in euphony, one who possesses the characteristic. He, who knows this characteristic of Sāman, will participate in that characteristic.

25. He who knows the gold of this Sāman, will participate in gaining gold. The gold of Sāman is the euphony. — Therefore he who knows this gold of Sāman will be in the possession of gold.

26. He who knows the base or foundation of this Sāman gets well established. The foundation of the Sāman is the speech, because the prāṇa is founded on the speech when it is sung (as Sāman) in such a manner. — Others say: it is founded or based on food.

27. Now follows the elevation (to a higher position) by the chants of purification. — The Prastotṛ has to chant the beginning of Sāman. While he is chanting it, he (the *Yajamāna*) should mutter the following texts:

> "From the non-existing lead me to that which exists;
> from darkness, lead me to the light;
> from death, lead me to immortality."

When he says: "From the non-existing, lead me to that which exists", the non-existing signifies death, that which exists signifies immortality. Therefore he says: "From death lead me to immortality, make me immortal". When it is said: "From darkness lead me to the light", the darkness signifies mortality and therefore he says: "From death lead me to mortality, make me immortal". When it is said: "From death, lead me to immortality", there is therein nothing that is concealed.

What further concerns the remaining verses of the song of praise (*stotram*), he (the Udgātṛ and his assistants) would chant in those verses, for food to eat for themselves. Therefore, he might request for gifts in those chants; and if he has any wish,

the chanting Udgātṛ who knows (such a wish), can chant for its fulfilment — it may be for himself or for the performer of the sacrifice, if the latter has any wish.

This (knowledge of the Sāman as Prāṇa) secures the heavenly world (*loka*). It is not to be suspected that he, who knows this Sāman, would not attain the heavenly world.

FOURTH BRĀHMAṆAM

[The origin of the world out of the Ātman. The author of this section which is of deep significance, makes use of the traditional form of the creation-myths (— for the reccountal of these creation-myths see *Gesch. d. Phil.* I. 183 ff —) as a frame, not for narrating the connected legends of the creation of the world out of the Ātman, but to set forth the inner dependence of all existing things on the Ātman. Therefore he begins again afresh with the Ātman, the Brahman, as a result of which the external form has a somewhat fragmentary character; but the consideration that it is a collection of fragments disturbs the full homogeneousness of the basic thought penetrating through them. Especially, characteristic is the sharp and bold polemic against the cult of the gods, which repeatedly breaks through the narration; it demonstrates that our text belongs to an earlier period in which the Ātman (doctrine) must have been required to struggle for its supremacy over the gods. In all these contemplations contained in the sections it is established that this world-creative super-divine Ātman, as the true, intrinsic self, i.e. as the subject of knowledge is to be directly to be found in each one of us.

1-4. The first consciousness of the Ātman as the world-principle and as also the principle underlying in us is: *aham asmi*, 'I am'. — All this Ātman existing in all is without sin (— etymology of *puruṣa* —) and without fear. But it is also, because it is alone, devoid of joy. Therefore, like the one in the myth of Aristophanes (Plato, *Symposium* p. 189 c. ff) it divides himself into man and woman — husband and wife — (both together make up the whole man) — and thus human beings and then the different species of animals originate (— they — the animals — are of the same essence as that of men).

5 and 6 b. (6 b to be placed before 6a): The Ātman knows that he is the whole creation and that the gods whose worship is recommended by the people, are only a metamorphosis of himself.

6 a and 6 c: The Ātman creates the food and the eater of food, reminiscent of the fire and Soma as its prototype. The first originates out of the rubbed hands and out of the mouth breathing into them — which are its place of origin or womb; and the latter out of the effusion of semen encompassing all fluid things.

6d. As the Ātman as man, the mortal one, creates the immortal gods, this creation is the super-creation (*atisṛṣṭi*).

7. The Ātman spreads out names and forms and then enters into them, so that he becomes invisible. All organs (and gods) contain him only partially (*akṛtsna*); therefore one should worship the Ātman (and not those separately). The Ātman (in us) is 'the track or the trail which one has to pursue (*padanīyam*), in order to attain the whole universe.

8. The Ātman, as the self, is the dearest of all, because it is the closest, nearest (to us) (— this is the seed of the thought further set forth in Bṛh. 2.4.5). He is not deprivable like all other things.

9-10. Through the knowledge of the '*great words*' (statements)(*mahāvākya*) — *aham brahma asmi*='I am Brahman', (which became so much celebrated in later times), the Brahman became the universe; and thus everybody who knows this becomes so. But he, who adores the gods as something different from himself, as being other than himself, is like a head of cattle separated out of the herd, which indeed would not like to lose it.

11-15. The Brahman (as the world-principle and at the same time the Brāhmanahood) creates, first of all as divine creation, the Kṣatriyas (*Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mṛtyu, Iśāna*), the Vaiśyas (the *Vasus*, the *Rudras*, *Ādityas*, *Viśve devāḥ* and *Maruts*) and the Śūdras (Pūṣan i.e. the earth which gives food) and still higher than all these 'the (righteous) law' (*dharma*) and the truth (*satyam*) identical with it. From these divine castes, the human castes are derived, while the Brahman itself lives as Agni among the gods, as Brāhmaṇa among men. Now, he who dies without having known 'his own world' (*sva loka* i.e. his Ātman) — his works or actions, however holy they may be, are evanescent; that is why one should adore the Ātman as the world.

16. The Ātman (in us) is the world of gods, of Ṛsis, of men and animals; therefore, these receive the daily five gifts (offerings) and as a consequence, cherish the desire for the welfare of those who give gifts, (considering them) as their own self.

17. The five 'goods' (good things) of life are one's own person, wife, children possession or property and work. He, who knows the Ātman, is not required to aspire for them, but bears or carries them as Manas, speech, Prāṇa, eyes-ears, and body (*ātman*) in himself. So he is, in himself, the five-fold sacrifice (see previous 16), the fivefold sacrificial animals (man, horse, cattle, sheep, goat), the fivefold man, the five-fold universe.]

1. In the beginning, the Ātman alone was this world in the form of man (cf. Ait. 1.1.4). He glanced around himself; then he saw nothing else than his own self. In the beginning, he then exclaimed: "That I am!" Out of that arose the name 'I'—Therefore, even today, when one is called or summoned, he first says: "that I am!" and after that he utters the other names which he bears. — Because he had burnt not (*uṣ*) all the previous sins before this all, he is called *pur-uṣ-a* (the man, the spirit).

Indeed, he who knows this, burns out whatever was desired by him previously.

2. Then he was afraid; that is why, one is afraid, when one is alone. Then he thought: "Why should I be afraid, as there is nobody else except me?" Consequently his fear fled away because, of whom should he have been afraid? Because there is fear only in front of or in the presence of a second one.

3. But he had also no joy or happiness; that is why one has no happiness, when he is alone. Then he desired for a second one. Particularly he became as big as a woman and a man when they hold each other in embrace. He divided (*apātayat*) thus his (big) self into two parts; out of them arose the husband (*pati*) and the wife (*patnī*). That is why this body 'in itself'[1] is, as it were, a moiety (a half); thus Yājñavalkya explained. That is why this empty space here is filled by the woman. With her he copulated; out of that originated men or human beings.

4. She, however, bethought herself: "How would he copulate with me, after having begotten me out of himself? Well! I will conceal myself!" — Then she became a cow; but he became a bull and procreated himself out of the same (cow). Out of them originated the cattle. — Then she became a mare; but he became a stallion; she became a she-donkey, he became a male donkey and copulated with the same. Out of them originated the one-hoofed animals. She became a she-goat, he became a he-goat; she became a sheep and he became a ram and copulated with the same; out of them arose the goats and the sheep. — Therefore it occurred that from whatever he copulates with — down to the ants —, all this was created.

5. Then he realized: "Indeed, I myself am the creation; because I have created (*sṛj*) this whole world". Thus arose the name 'creation' (sṛṣṭi). He, who knows this, is in this creation (the creator).

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1. *Sve=ātmani.* (Böhtlingk's suggestion to read *Svas* as a finite verb is very acceptable. "That is why we both are as it were a moiety",— although it cannot be ascertained in the accentuation-system of the Śatapatha-Brāhmaṇa; because then to accept the reading in the dual would be just less befitting for Yājñavalkya, as he had two wives.

6. Thereafter, he thus rubbed (the hands held in front of the mouth); then he brought forth or created the fire from his mouth as the source (*yoni*) and from his hands; that is why both these are without hair from the inside; because the source or the womb is inside without hair.

Therefore,[1] when people say about every individual god: "Offer sacrifice to him, offer sacrifice to him", one should know that this world originates out of him (the Ātman); therefore, he alone is all the gods.

Now whatever is moist in this world — that he created out of the flow of his semen; but this is Soma; because this whole world is only this: food and the consumer of food. The Soma is the food, the fire is the consumer of food:

This (creation) here is a super-creation (*atisṛṣṭi*) of Brahman. Because he created the gods as the higher ones (than what he himself is) and because he, as the mortal one, created the immortal ones, that is why it is called the super-creation. — He, who knows this, is (the creator) in this super-creation of his.

7. At that time the world here was not unfolded; it just unfolded itself into names and forms, so that it is said: "He has been called with this name and he has the form." Just the same one becomes unfolded today also into names and forms, so that is said: "He has been called with this name and he has the form." That (Ātman) has entered into them up to the tips of the nails, just as a knife is concealed in a knife-sheath or just as the fire (one maintaining all-'*viśvambhara*') lies concealed in the (fuel)[2] preserving the fire. That is why one does not see it; because it is divided or scattered (*akṛtsna*); as breathing, he is called the breath, as speaking he is called the speech, as seeing, he is called the eyes, as hearing, he is called the ears, as thinking he is called the intelligence (*manas*); all these are only the names for his operations or actions. He, who adores one or the other of these, is not wise; because that one (Ātman) dwells

1. This paragraph which here disturbs and interrupts the context is rather connected with the end of 5 or 6.

2. cf. Kauṣ. 4.20. In this passage we for the first time, meet the simile which has become typical in the later Vedānta : Brahman is latent in the phenomenal world, just as the fire in the fuel. See *Brahmasūtras*.

only partially in one or the other from among them. That is why one should adore him alone as the Ātman; because in this Ātman, all those become one.

Therefore, this is the track of the universe (which is to be trailed or pursued) — that which here (in us) is the Ātman; because in him, one realizes the whole world; why, indeed, just as one finds out (a head of cattle) by means of (tracking) the foot-prints, so also, (one knows the world by means of the Ātman.) — He, who knows this, attains fame and respect!

8. That is why this (Ātman) is dearer than the son, dearer than wealth, dearer than everything else; because what lies innermost, that is the soul (the Ātman).

If anybody explains anything else other than the Ātman as dear, of him one says: "What is dear is lost to him!" He can be the lord who commands this occurrence. That is why one should adore the Ātman alone as the dear one. He who adores the Ātman as the dear one, — for him what is dear does not become perishable or evanescent.

9. In this case they say: "If then men think of becoming one with all (the universe) by means of the knowledge of Brahman, then what did Brahman itself know, by means of which it became the world?"

10. Indeed, this world was in the beginning Brahman itself, which alone knew itself. And it realised: "I am Brahman!" — Through that it became this world. And whoever among the gods became aware of this (through the knowledge: 'I am Brahman'), he became just the same; and so also among the Ṛṣis (seers) as also among men. Realizing this, Vāmadeva, the Ṛṣi exclaimed (Ṛgveda 4.26.1).

"I was once Manu, I was once the sun." And also even today he, who realizes this "I am Brahman," becomes this universe: and also the gods have no power to produce that which he will not. Because he is the soul (Ātman) of the same.

Now he, who adores any other godhead (than the Ātman, the self) and says: "It is different, and I am different", does not know; but he is just like a domestic animal of the gods. Just as many domestic animals are of use to man, so also every individual man is of use to the gods. If only one domestic animal is

stolen, it causes discomfort, how much more discomfort (would be caused), if many animals (are stolen)!!" That is why it is not agreeable or pleasurable to them (the gods) that men know it.

11. Indeed, this world was in the beginning only Brahman alone. As it was alone, it was not unfolded (did not become manifold). It, itself, created beyond itself (*atyaṣṛjat*) (the *Brahman* i.e. priesthood which is the first caste), the *Kṣatram* of noble form (the princehood or kinghood, the second caste); — those who are the princely ones (Kṣatra) among the gods, namely, Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mṛtyu, Īśāna. Therefore, there is none higher than the Kṣatram. That is why the Brāhmaṇa respects the Kṣatra in a spirit of submissiveness during the king's consecration; to the Kṣatriya he just pays this homage. That is why when the king occupies the highest place, he still ultimately takes refuge in the Brahman in its source or the womb (*yoni*) as it were. But he who hurts this (Brāhmaṇa), he hurts his source or the womb; he becomes all the worse or the more sinful, if the one whom he hurts is all the nobler one.

12. It had still not yet completely unfolded itself; then it created the *Viś* (the middle classes — the third caste); that class (*Viśah*) which, born as gods, was enumerated in bands or groups: namely the Vasus, the Rudras, the Ādityas, the Viśve devāh and the Maruts.

13. It had not still unfolded itself completely; then it created as (belonging to) the Śūdra class, the *Pūṣan*; particularly this earth is *Pūṣan*; because it nourishes (*puṣyati*) all this that lives.

14. It had not yet unfolded itself completely; then it created the righteous law (*dharma*) surpassing itself as a better nobler form. This — what is the righteous law — is the ruler of the rulers (Kṣatrasya Kṣatram). That is why there is nothing higher than the law (dharma). Therefore, the weaker one (pitted) against the stronger one, sets his hope on the law, as if on a king. Indeed, that which is this law, is the truth (*satyam*). That is why, when one speaks what is righteously lawful one says that he speaks the truth; because both are one and the same.

15. This is just Brahman, Kṣtram, Viś, and Śūdra. This Brahman by means of Agni, became (Agni, the god of fire)

among the gods, as Brāhmaṇa among men. As the (divine) Kṣatriya it became the (human) Kṣatriya, as Vaiśya it became Vaiśya, as Śūdra it became Śūdra. Therefore one wishes in (the form of) Agni[1] an abode among the gods, in (the form of) Brāhmaṇa a place among men; because, in these both forms, the Brahman (directly) came into manifestation (became manifest). When now one departs from this world, without having realized his own world (the world of Ātman), it is of no avail to him, as he has remained without having realized (his own world of Ātman), just as the Veda which is not studied or an action which is not done (is of no avail). And even when he, who has no such knowledge, carries out a great good (auspicious) action, it (that action) still comes to nothing for him (on account of having consumed its reward or fruit). That is why one should adore the Ātman alone as the world (into which one enters after death . He who adores the Ātman as the world — his work does not come to nought; on the other hand, he will create out of this Ātman whatever he desires.[2]

16. But it is even this Ātman (one's own body) who is an abode (a world) for all beings.[3] So far as one sacrifices or allows sacrifice to be performed, he is the abode (the *loka*) of the gods; so far as one recites (the Vedas), he is the abode of the Ṛṣis; so far as he offers the gifts or oblations to the ancestors, so far as he desires progeny, he is the abode (the *loka*) of ancestors; so far as one provides a lodging for men and feeds them, he is the abode of men; so far as he secures grass and water for the cattle, he is the abode (the refuge) of the cattle; so far as the animals of the field and the birds up to the ants find their food in his house he is, to that extent, an abode (refuge) for these. Indeed, just as one wishes welfare for his own abode so also all beings wish well-being for one, who knows this. — All this has been certainly realized and investigated.

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1. As the god Agni; or according to Śaṅkara, 'sacrificing in the fire'.
2. Chānd. 8.2 can serve as an elucidation of this.
3. About the five daily sacrifices—*mahāyajñas* to be performed, which are here suggested as a sacrifice to the Ātman, cf. Manu 3,69 ff.

17. In the beginning, the Ātman solely and alone was this world. This Ātman desired : "I should like to have a wife ! I should like to propagate myself ! I should like to have wealth ! I should like to do work !" The desire extended to that extent. Also when one wished, he could not attain more than this. That is why, even today, when one (stands) is alone, he desires : "I should like to have a wife ! I should like to propagate myself! I should like to have wealth ! I should like to do work!" So long as he does not get one of these things he believes all the while that he is incomplete (*akṛtsna*). Still, however, his completeness is this[1] : the Manas is his self (Ātman); the speech is his wife; the breath is his progeny; the eyes his human wealth, because with the eyes he finds it out; the ears are his divine wealth, because with the ears he hears; the body (ātman) is his work because with the body, he accomplishes the work. Therefore, the sacrifice is fivefold (to the gods, the Ṛṣis, the ancestors, men and animals), the sacrificial animal is fivefold (*Ind. Stud.* X. 347; XIII. 218), the man is fivefold (as Manas (mind), speech, breath, eyes-ears, body.) Whatever there is, that is fivefold. He, who knows this, attains everything.

FIFTH BRĀHMAṆAM

[This Brāhmaṇam is divided into five sections in which only a partial inner connection can be recognized.

1-13. A puzzle in verse about the seven foods, which the father (Prajāpati) has created, is set forth and elucidated; the three foods, which the Father has earmarked for himself, are named as Manas, Vāc, Prāṇa and the psychological explanations are given regarding them. Then this triad (somewhat arbitrarily) has been subordinated to the different triads, according to the following scheme :

Vāc	*Manas*	*Prāṇa*
ayaṃ lokaḥ	*antarikṣam*	*asau lokaḥ*
ṛgvedaḥ	*yajurvedaḥ*	*sāmavedaḥ*
devāh	*pitaraḥ*	*manuṣyāḥ*
mātā	*pitā*	*prajāḥ*
vijñātam	*vijijñāsyam*	*avijñātam*

1. He, who knows the Ātman, possesses in himself already the five goals of human endeavour.

These above have as *body*

pṛthivī	*dyaus*	*āpaḥ*

and as forms of light (*jyotīrūpam*)

ayam agniḥ	*asau ādityaḥ*	*asau candramāḥ*

Herein, an idea is found, analogous to that in the Bṛh. 1.2 (though it is not however, further explicitly expressed) that Prajāpati has created the universe and its condition as food for himself.

14-15. The present section concludes with the interpretation of Prajāpati as the year (See *Gesch. d. Phil.* I. 208) and as the moon; it describes how the Prajāpati of sixteen limbs or parts loses, every night, during the waning of the moon, one part until he completely disappears on the new-moon-night and still continues to live as Prāna in all living beings, out of which he is again born in the next morning (as the crescent moon). A man of knowledge as Prajāpati finds herein a consolation that though he loses all that he has or all his belongings, he still maintains the life; he knows that in this process, the essential thing (the Prāṇa) is preserved, out of which, just as out of that last sixteenth part of Prajāpati, all the remaining can again originate. (We meet with a kindred idea in Chānd. 6.7).

16. Without any visible connection with the foregoing, possibly in order to provide a preliminary introduction to the ceremony of bequest, here appears the doctrine of the three worlds : the world of men which is gained through a son, the world of the manes which is gained through works, and the world of gods which is gained through knowledge. The passage appears to contain the first germ of the doctrine of the *Pitṛyāna* and *Devayāna.*

17-20. Here there follows the ceremony of bequest—*sampratti*—similar to the *sampradānam* described in Kauṣ. 2.15; our passage however, goes still further and describes, how out of earth, heavens and water, the divine *Vāc*, *Manas* and *Prāṇa*, contained in them according to the scheme given below, enter into the father after he has bequeathed his power of life to the son; on account of it he, provided he has this knowledge, becomes the self of all beings and participates in all good things, whereas the evil in them does not touch him.

21-23. The *Vrata-mīmāṁsā* 'the reflections on or investigations into the observances' is of special interest, as the first harbinger of the later Yoga-praxis. The place of this passage after the *Sampratti* appears to have been conditioned by the fact that it deals with what is called the divine Prāṇa "who may ramble or not ramble, who is unwavering and who does not suffer any harm" — a remark which here recurs, though in a somewhat different sense; though previously only the cosmic Prāna was dealt with, here, however, it is the psychic Prāṇa that is dealt with, as against it the cosmic potent power of Vāyu is juxtaposed. In this Vāyu-Prāṇa which is never exhausted or which never perishes, the remaining forces or powers—*Vāc*, *Cakṣus*, *Śrotram* from the psychological sphere and *Agni*, *Āditya*, *Candramas* from the cosmic sphere, which are exposed to exhaustion and death, find access and rescue

(similar to the *Daiva Parimara,* Kaus. 2.12.13). Because the Prāṇa is an imperishable world-principle (as the verse partially recurring in Kaṭh. 4.9.13 expresses) which has been stated by the gods as the eternal, valid 'law' (*dharma*). That is why man should transcend death and evil because he only and alone breathes out and breathes in (i.e. suppressing or controlling all the remaining manifestions of life i.e. senses), — an observance (*vratam*), in which we can recognize the first germ of the *prāṇāyāma* (regulation of breath) practised in later Yoga.]

1. Through the power of intelligence and through effort (*tapas*) the Father (*Prajāpati*) created the seven foods :

The one is common to all;
He divided the two among the gods;
He earmarked three, for himself;
He offered one to the animals,
Upon this is founded everything,
that which breathes and that which does not.
How does it happen that it never decreases
though man consumes everywhere ?
He, who understands this non-decrease,
he, who eats food with his mouth—
he enters into communion with the gods,
he feeds himself out of abundance,

—these are the verses.

2. "Through the power of (spirit) intelligence and effort (tapas), the Father created the seven foods",—i.e. through the power of intelligence and through effort (penance), the Father has created them —"The one is common to all"—i.e. this also is common to them all : the food which is eaten; he who highly esteems this, is released from evil, because it is also mixed (common, not selected).— "He divided the two among the gods" — i.e. (the fire) sacrifice and (the other remaining) offerings; that is why one sacrifices and makes offerings to the gods;— or they explain it as the new - and the full-moon sacrifices. Therefore, one should not apply himself to the sacrifices to be performed with some desire (Kāmyā iṣṭiḥ) (directed towards an egotistic purpose).—"He offered one to the animals", — that is the milk; because in the beginning men as well as animals live on milk. That is why they let the child, when it is born, first to

lick butter (ghee) or suck the breasts and one calls a newborn calf as "one not eating grass".

2. "On this is founded everything — that which breathes and that which does not breathe." — i.e. everything — that which breathes and that which does not breathe — is founded on milk. When, however, it is said, "He, who makes an offering of milk as long as a year, wards off re-death (dying again and again), one should not accept it as such; but on the contrary, on the day on which he makes an offering into the sacrifice — on that same day, he wards off re-death — he who knows this : because all foods, which he consumes, are offered or presented[1] (to the Ātman and through it) to the gods. "How does it happen that it does not decrease, though man consumes it everywhere ?" — i.e. the Puruṣa (man or his spirit) is non-decreasing (an inexhaustible entity); this (Puruṣa) continually begets the food anew.—"He who understands this non-decrease"—i.e. the Puruṣa is the non-decreasing entity; this (Puruṣa) begets the food through meditation (*dhī* — intelligence) and his work because if he would not work, it (food) would, indeed, diminish.— "He eats food with his mouth"; — the mouth is the *pratīkam* (symbol); therefore with the mouth (as the main intaking channel) he consumes the food. "He, who eats out of abundance, enters into communion with the gods." — this is said with a view to its glorification.

3. "He has earmarked three for himself",—these are : *Manas*, Speech and Prāṇa; he has earmarked them for himself.

"I was elsewhere with my mind (Manas), that is why I did not see; I was elsewhere with my mind, that is why I did not hear"; so one says; because one sees only with the mind and one hears only with the mind. Desire, decision, doubt, faith, disbelief, steadiness, unsteadiness, sense of shame, knowledge, fright,—all these are only *Manas*. Therefore, when one is touched from behind, he comes to know it through the *manas*.

All that is sound uttered (śabda) is the speech; the same speech goes to the end (of what is to be expressed) (as human

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1. The first trace of the doctrine ot the *Prāṇāgnihotram* about which, vide the preceding relevant parts and the Atharva-Upaniṣad.

speech) and the same speech is again not (as the heavenly Vāc, Ṛgveda 10.125; *Gesch.d.Phil.* I. 146 ff).

Out-breath (*prāṇa*), in-breath (*apāna*), inter-breath (*vyāna*), up-breath (*udāna*), all-breath (*samāna*); all this is breath (*ana*), i.e. *Prāṇa*.

This Ātman consists of all these; it consists of speech, of *Manas*, of *Prāṇa*.

4. These are also the three worlds; the speech is this (earthly) world, the *Manas* is the world of air-space, the *Prāṇa* is that world of the heavens.

5. There are also the three Vedas; the speech is the Ṛgveda, the Manas the Yajurveda, the Prāṇa the Sāmaveda.

6. These are also gods, ancestors, men; the speech is the gods, the Manas the ancestors, the Prāṇa the men or human beings.

7. These are also father, mother and child. The *manas* is the father, the speech the mother, the *Prāṇa* the child.

8. These are also what is known, what is to be known and what is unknown.

Everything that is known is a form of speech; because speech is what is known. It is this (speech) which helps him (who knows it as such.)

9. Everything that is to be known is a form of *Manas;* because the manas is what is to be known. It is this (*Manas*) which helps him (who knows it as such).

10. Everything unknown is a form of *Prāṇa*; because *Prāṇa* is what is unknown. It is this (Prāṇa) which helps him (who knows it as such).

11. The body of the speech (of Prajāpati) is the earth; and its light-form is this (earthly) fire; that is why, as far as the speech extends, so far extends itself the earth, so far this fire.

12. But the body of that Manas (of Prajāpati) is the heavens and its light-form is that sun; that is why, as far as the Manas extends, that far extend themselves the heavens, that far the sun.

Both these (the speech and the Manas) copulate; out of it is born the (world-) breath (*prāṇa*); this is Indra and he is called a rival; particularly a second one is called a rival.—For him who knows this, there arises no rival.

13. But the body of that Prāṇa (of Prajāpati) is the water and its light-form is the moon; that is why, as far as the *Prāṇa* extends, that far extends the water, that far the moon.

Even these (*speech*, *Manas* and *Prāṇa*) are all equally great, all are infinite. —He, who adores them as finite, gains a finite abode (in heaven); but who adores them as infinite, gains an infinite, boundless abode.

14. This Prajāpati is just the year (the period which is linked through the waxing and waning of the moon), is of sixteen limbs or parts. The nights (between the new and the full moon) are fifteen parts of him (Prajāpati); his sixteenth part is unchangeable. Through the nights, he (Prajāpti imagined as the moon) is increased and again decreased; after he has entered on the new-moon night, everything that has life-breath with that sixteenth part, he is born on the following day (as the new crescent moon). Therefore, one should, on that night, deprive no living being of its life, though it may be even a lizard; particularly so out of reverence towards that godhead.

15. Indeed, this sixteen-limbed *Prajāpati* who is the year is also the man here who has this knowledge. His property or belongings are his fifteen parts, his person (*ātman*) is the sixteenth part in him. He increases and again decreases only in respect of his property. His person—that is the name of the wheel, his property (wealth) is the circumference or rim of the wheel. Therefore, when he is oppressed in all ways and he continues to live as a person, one says of him : "by paying for the rim of the wheel, he has got away".

16. There are, indeed, only three worlds : the world of men, the world of the manes and the world of gods. The one i.e. the world of men is to be won only through a son, not by any work. The world of the manes or the ancestors is to be won through the sacrificial rites (works) and the world of gods through the knowledge.[1] But the world of gods is the best among all the worlds; that is why they extol knowledge.

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1. Particularly (according to the later theory), the world of the manes on the way of the Pitṛyāṇa, the world of gods on the way of the Devayāna.

17. Now the testament (*sampratti*). When a person thinks that his end is near, he says to his son: "You are the prayer, you are the sacrifice, you are the world." Thereupon the son replies: "I am the prayer, I am the sacrifice, I am the world." That is, all that has been studied [in the Veda] becomes compressed in the word 'prayer' (*brahman*); and all sacrifices become compressed in the word 'sacrifice'; and all the worlds become compressed in the word 'world'. Verily, all this extends so far [as these three words], and [thus thinks the father]: "Inasmuch as he is all this, may this one promote me from here."—Therefore they say about an educated son that he has world [—experience]; therefore they educate him.

Now when one, who knows this, departs from this world, he enters into the son along with his spirits of life [speech, Manas and Prāṇa]; and if anything wrong has been committed by him, his son will atone for [s ü h n e n] it all; hence the name "Sohn" (son) (*putra*, because he, *pūraṇena trāyati pitaram*, Śāṅk.); through the son alone he continues to exist in this world. Then those divine, immortal life spirits enter into him [who has bequeathed the life spirits to the son];

18. from the earth and from the fire enters into him the divine speech; but this is the divine speech by which whatever he may say takes place ;

19 from the heaven and from the sun enters into him the divine Manas; but this is the divine Manas, by which he becomes full of bliss, so that he no longer grieves;

20. from the waters and from the moon enters into him the divine Prāṇa (breath); but this is the divine Prāṇa which, whether it may blow or not, does not waver, and also does not do harm.

One who knows this becomes the self of all creatures; as is that divinity [Prajāpati], so also is he; and just as all creatures are beneficial to that divinity, similarly all creatures are beneficial to him also who knows this.—And all grief, which these created beings suffer, they retain it for themselves, and only their good goes out to him; for the evil does not go out to the gods.

21. Now, the contemplation about the vows (*vratamīmāṃsā*)—Prajāpati then created the actions (the organs of activity);

after he had created them, they vied with another. "I will speak" aspired the speech, "I will see" so said the eyes, "I will hear" so said the ears; thus the rest of organs of action, each according to its activity. Death, as fatigue, over-powered them, seized them and after it had seized them, it held them captive. That is why the speech gets fatigued, the eyes get fatigued, the ears get fatigued. Only it (Death) did not seize that which is Prāṇa in the middle (the *Mukhya Prāṇa*—Śaṅkara). Then they (the other organs) aspired to know it. And they said : "Indeed, from among us he is the best, who is able to (or may) wander or not to wander, who does not waver, and who also does not suffer harm; well ! let us all be one with its nature (*rūpam*) !" Then they became one with its nature. That is why these (organs) are named after it (Prāṇa) and are called Prāṇas (living spirits)—Indeed, they name the family accordingly, the family out of which he is born—he who has such knowledge. But he, who vies or contends with one who has such knowledge, he gets dried up or withers, and finally perishes.—

So much, with regard to the self (adhyātmam).

22. Now in respect of the gods : "I will burn" so aspired the fire, "I will make hot" so aspired the sun, "I will shine" so aspired the moon; and also the remaining divinities, each according to its divine power. But what the Prāṇa in the middle is among those Prāṇas (organs), that is Vāyu (the wind) among these divinities; because the rest of the divinities go to rest (or desist from their activities) but not the Vāyu; it is the divinity which has no decline—that is Vāyu.

23. Concerning this, there is this verse (cf. Kaṭh. 4.9) :

Out of which the sun rises
into which the sun again sets.—

That is, it arises out of Prāṇa and goes down or sets in the Prāṇa.

The gods made that the law,
it is today and will be tomorrow.

That is they follow even today what has been formerly fixed.

That is why one should follow or observe only one vow (*vratam*) : man should (with the control (or suppression) of the activities of other organs), breathe in and breathe out and desire : "Evil, the death, should not seize me !" He, who observes this vow, should try to carry it through (*samāpaya*) : then therethrough, he, who has such knowledge, will attain communion with, and companionship in, the world of the divinity.

SIXTH BRĀHMAṆAM

[The objective world-factors—name, form and work—have their *uktham* (*Ṛgveda*), their *sāman* (*Sāmaveda*), their *brahman* (Yajurveda) i.e. their principle out of which they originate (because the Veda is the principle of the world which has originated out of the Veda), in the body (Ātman). Thus that triad (name, form and work) is traced back (to speech, eyes, body and through them) to the Ātman or Prāṇa. The Ātman is the immortal (*amṛtam*) (principle); that triad forms the empirical reality (*Ṣatyam*); the names and forms (of the Ātman) are on that account, veiled by the empirical reality (*Satyam*) (*amṛtam satyena channam*). One may compare, with this deeply significant thought, particularly those contained in the Śatap. Br. 11.2.3 (*Gesch. d. Phil.* I. 259-260) and the Chānd. 8.3.1-2, as also with the *prathamachad* in the Ṛgveda 10.81.1 (*Gesch. d. Phil.* I. 136).]

1. This world is, indeed, threefold : name, form and work.

That, which, among them is concerned with the name, is what man calls the speech, the hymn of praise (*uktham*); out of it originate (ut=sthā) all names, it is the chanting of them (*sāman*) as it is the same (*sama*) in all names, it is their prayer (brahman), because it carries (*bibharti*) all names.

2. But in the case of the forms, it is what one calls the eyes; it is their song of praise (uktham) because out of it originate all forms; Its chant (Sāman) as it is the same (*sama*) in all forms, its prayer (*brahma*) because it carries all forms.

3. In the case of works, however, that is what one calls the body (ātman), it is its song of praise (*uktham*), as out of it all works originate; it is its chant (sāman), as it is the same in all works; it is the prayer (brahman) because it carries all forms.

This, although it is threefold, is one (i.e. the *Ātman*) and the Ātman again though it is one, is that triad. The same (Ātman) is the immortal one, veiled by reality (*amṛtam—satyena channam*);

the Prāṇa particularly is the immortal one; name and form are the reality; through it that Prāṇa is veiled.

SECOND CHAPTER

FIRST BRĀHMAṆAM

[The Brahman need not be explained as the Puruṣa (the man, Spirit, the personified power) in the sun, in the moon, in the lightning or in other phenomenal forms of external, objective nature; but it is the Purusa of the nature of knowledge, i.e. the knowing subject in man which does not escape or vanish in the state of sleep but which withdraws only the vital organs in itself and out of which all vital organs, all worlds and all beings again arise, just as threads arise out of a spider. — About the relation of this thought to the introductory dialogue, cf. the notes to the parallel texts, Kauṣ. 4.]

1. The proud son of Balāka[1] was a learned man from the family of Gārgya. He said to Ajātaśatru (the king) of Kāśī : "Let me explain the Brahman to you !" Ajātaśatru replied : "We give for such speech (of instruction) a thousand cows; because (when one thus speaks that he would instruct) the people, indeed come running, calling out 'a Janaka, a Janaka' (the king of Videha who had become proverbial on account of his liberality)."

2. Then Gārgya said : "That spirit (puruṣa) who is in the sun—I adore it as Brahman"—Then Ajātaśatru said : "Do not tell me about that ! I adore it as the director of all beings, as their head, as their king".—He who thus adores this, becomes the director of all beings, their head and king.

3. Then Gārgya said : "That spirit (puruṣa) who is in the moon—him I adore as the Brahman. Thereupon Ajātaśatru replied : "Do not tell me about that ! I adore it as the great one in white or livid garment, as the king Soma". Therefore, he who adores this (*Soma*),—for him it will be pressed every day (and continuously); his food is never exhausted.

4. Then Gārgya said : "That spirit (Puruṣa) which is in the lightning—I adore it as the Brahman"—. Thereupon Ajātaśatru replied : "Do not tell me about it ! I adore it as the one rich

1. Bālāki is here explained by Śaṅkara and Dvivedagaṅga as the descendant of Balāka; on the other hand, in Kauṣ. 4.1, it is explained by Śaṅkarānanda as the descendant of Balāka; thus, there appears to have been no fixed tradition about this name.

with splendour"—He, who adores this (lightning) rich in splendour, will become rich with splendour and his progeny will become rich with splendour.

5. Then Gārgya said : "That spirit (puruṣa) which is in the ether (*ākāśa*=space)—I adore it as the Brahman".—Thereupon Ajātaśatru replied : "Do not tell me about it ! I adore it as the fullness or plenitude, as the unchangeable one" (cf. Chānd. 3.12.9)—He who adores this (ākāśa), he becomes full of abundance in progeny and cattle: his family continues to remain in this world without any change (or break).

6. Then Gārgya said : "That spirit (puruṣa) which is in the wind—I adore it as the Brahman". Then Ajātaśatru replied : "Do not tell me about it ! I adore it as Indra Vaikuṇṭha[1] (the invincible one) or as his (Indra's) invincible army (sena of Maruts)."[2]— He who adores him (Indra) becomes a conqueror, as the invincible one, who overcomes his adversaries.

7. Then Gārgya said : "That spirit (puruṣa) which is in the fire—I adore it as the Brahman".—Thereupon Ajātaśatru replied : "Do not tell me about it ! I adore it as the vanquisher (*viṣāsahi*)[3] one"—He, who adores it, becomes the vanquisher (of his adversaries) and his family becomes powerful (enough to vanquish.)

8. Then Gārgya said : "That spirit (puruṣa) which is in the waters—that I adore as the Brahman."—Thereupon Ajātaśatru replied : "Do not tell me about it ! I adore it as the wellformed (*pratirūpa*))[4] one".—He who adores it, attains the wellformed, not the malformed[5] and one who is born of him is also wellformed.

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1. Vaikuṇṭha—according to Śaṅkara, means '*aprasahya*' (invincible). —Translator

2. The invincible army (aparājitā senā) of Indra is, according to Śaṅkara, the host of the *Maruts*—Translator

3. Agni is said in the text, as *viṣāsahi*. According to Śaṅkara, *Viṣāsahi* means '*marṣayitā pareṣām*' the forgiver or absorber of others (adversaries). —Translator

4. 'pratirūpa' means according to Śaṅkara, 'anurūpa' (worthy, proper). —Translator

5. The context requires here for *pratirūpa*, *apratirūpa* a different rendering as in Kaus. 4.11, where it means, 'image, likeness'.

9. Then Gārgya said : "That spirit (puruṣa) which is in the mirror—I adore it as the Brahman".—Thereupon Ajātaśatru replied : "Do not tell me about it ! I adore it as the shining one". He, who adores it becomes a shining one and his family becomes shining; and he outshines all those whom he meets or confronts.

10. Then Gārgya said : "That one for whom a sound rises forth afterwards (i.e. the breath; according to Śaṅkara who reads *yantam* together (—as the adjective of—) with 'that sound which rises forth behind one who is going')—that I adore as Brahman". Thereafter Ajātaśatru replied : "Do not tell me about it ! I adore it as the living (vital) breath (*asu*)".—He, who adores this, attains, in this world, to full duration of life: the life-breath (prāṇa) does not desert him before the allotted-time (period).

11. Then Gārgya said : "I adore that spirit (puruṣa), that is in the quarters (of the heavens), as the Brahman". Thereupon Ajātaśatru replied : "Do not tell me about that ! I adore it as the inseparable associate or companion (because out of them nothing arises;—according to Śaṅkara, because the quarters of the heavens inseparably belong together)". He who adores these, will never be without companions; his attendants or retinue (gaṇa)=the community will be never separated from him.

12. Then Gārgya said : "I adore that spirit (puruṣa) which continues in the shadow, as the Brahman".—Thereupon Ajātaśatru replied : "Tell me not about that ! I adore it as death". He, who adores it, attains to the full duration of life in this world; death does not overcome him before the (allotted) period.

13. Then Gārgya said : "That spirit (puruṣa) who is in the Ātman (not the soul but the spirit of the body as such)—that I adore as Brahman". Thereupon Ajātaśatru replied : "Tell me not about it ! I adore it as the embodied one (one as having the body) (*ātmanvī*[1]).—He, who adores it as such, continues to

1. 'Ātmanvī' is interpreted by Śaṅkara as the adjective of one and the same divinity (*devatā*) which resides in the Ātman, in Prajāpati, in the intelligence and in the heart. —Translator

be an embodied one (—*ātmanvī*) (i.e. to live in this existence) and his progeny continues to be an embodied one (continues to live).

Then Gārgya remained silent.

14. Thereupon Ajātaśatru said : "Is that all ?"—"Yes, that is all. —"With all this, however, nothing is known"[1] —Then Gārgya said : "Please allow me to approach you as pupil".

15. Thereupon Ajātaśatru said : "That is, indeed, an opposite reversed trend that a Brāhmaṇa proceeds to a Kṣatriya as a pupil, in order to get the Brahman explained to him ! Now, I will teach you". With these words, he seized him by the hand and got up. Then both approached a man who was asleep. Then he addressed him with that name (of the spirit—puruṣa, which Gārgya had explained as the Brahman) : "O ! You in grey clothes, you king Soma ?" But he (that man) remained lying asleep. Then he (Ajātaśatru) awakened him by a stroke of hand and he (the man who was asleep) stood up.

16. Then Ajātaśatru asked : "When this man was asleep here, where was that spirit consisting of knowledge (*vijñānamayaḥ puruṣaḥ*) and from where has it now come here ?"—Gārgya did not know (the answer to) it.

17. Then Ajātaśatru said : "When one is thus asleep, then that spirit. consisting of knowledge, has taken (withdrawn) in itself through its knowledge, the knowledge of those vital organs and lies in that space (ākāśa) which is inside the heart; when that spirit seizes those (senses) withdrawn in itself, then people say that the man goes to sleep (*svapiti*); then the (sense of) smell is seized and withdrawn, the speech is seized (and withdrawn), the sense of sight (eyes) is seized and withdrawn, the sense of hearing (ears) is seized and withdrawn, the power of thinking (*Manas*) is seized and withdrawn.

18. "Then where he wanders or moves about in the dreams, they are his worlds; then he is, as it were, a great king or as it were a great Brāhmaṇa or he, as it were, moves above on high

1. Śaṅkara : "The definitions of Gārgya concern not the *parabrahma* but only the *amukhyam brahma*, as it is comprehended in name, form and work from the standpoint of nescience (ignorance) and had been the subject of the foregoing Adhyāya (chapter)".

and down below. And just as a great king takes his subordinates with him and wanders about in his realm according to his pleasure so also he takes around with himself those vital spirits and carries them around in his body, according to his pleasure.

19. "When, however, he is in deep sleep, and is not conscious of anything, then the twenty-seven thousand arteries named as *hitāḥ* ('the benevolent ones') circulate from the heart in the pericardium and just as a young lad or a great king or a great Brāhmaṇa, having enjoyed abundant bliss, reposes, so also he then reposes or rests.

20 "Just as the spider goes out through its threads, just as the tiny sparks spring forth out of the fire, so also all the living spirits, all the worlds, all beings originate, out of the Ātman;— —His secret name *(upaniṣad)* is 'the reality of reality'; the living spirits are the reality and he is their reality".

SECOND BRĀHMAṆAM

[The introductory part describes the Prāṇa (the life) as a young animal; the body is its stable, the head the roof of the stable; the breath is the post to which the Prāṇa is bound, the food is the bond or the cord, which binds it firmly to it. Seven divinities (Rudra, Parjanya, Āditya, Agni, Indra, earth, and heavens) dwell in the eyes and hold watch over it.

The verse which then follows, and gives a further elucidation is not quite in conformity with the above context. (About its original interpretation and significance cf. Atharva. 10.8.9 and *Gesch. d. Phil.* I 320). The verse describes the head as a drinking bowl, which has the opening on one side, and which is full of glory; on the edges of that bowl the seven sense-organs (eyes, ears, nostrils, and mouth) as the seven Ṛsis and the eighth one viz. speech *(vāc)* related to the Brahman dwell. A later supplement, indeed, is the enumeration of the seven Ṛṣis which follows thereafter, in which the *Vāc* appers as the eighth Ṛṣi; here one must translate the *Vāc* which, as speech, is the eighth (sense-organ) as the 'tongue' (cf. Śatap. Br. 8.5.4.1: *vācā eva annasya rasam vijānāti*), if one wishes to avoid the contradiction which would, otherwise, ensue.

Both halves of the *Brāhmaṇam* appear to have originated out of different views: In the first, the body is the chief topic, in the second, the head; in the first seven gods dwell in the eyes, in the second the eyes are the two Ṛṣis.]

1. He, who knows the young animal and its habitation and the roof over it and its post and the halter (rope) with which it

is bound, overpowers the seven inimical cousins (*bhrātṛvya*).[1]

Indeed, the young animal, here, is the vital breath in the middle (the *mukhya prāṇa*) and this (body) here is its habitation and this (the head) is the roof overhead; and the breath is its post and food is the halter with which it is tied.

2. These seven immortals stand waiting upon it for its service they are the red strips which are there in the eyes: through these Rudra is bound with it and through the water which is in the eye, *Parjanya* (is bound with it), and through the (starry) pupil in the eye, *Āditya* (is bound with it), through the black part in the eye *Agni* (is bound with it), and through the white part in the eye, Indra (is bound with it), and through the lower eyelash the *Pṛthivī* (the earth) is bound with it and through the upper eyelash, *Dyaus* (the heavens).

3. This (following) verse is about it:

With its opening in front and with the bottom above,
is a bowl, full of all glory;
on its edge dwell the seven Ṛṣis,
the speech as the eighth which is connected with the prayer (*Brahman*).

"With its opening in front and with the bottom above is a bowl",—it is the head, because it is a bowl which has the opening in front and the bottom above;— "Full of all glory", —the vital senses, particularly, constitute the manifold glory with which it is full; hereby are thus meant, the vital senses.—"On its edge dwell the seven Ṛṣis", — the vital senses are, in particular, the seven Ṛṣis; thus hereby the seven vital senses are meant; —"The speech is the eighth, connected with the prayer",—the speech is the eighth and it is connected with the prayer.

4. In particular, these both here (pointing towards the ears) are Gautama and Bharadvāja, this particularly is Gautama and this Bhardvāja; and these both here (the eyes) are Viśvāmitra and Jamadagni, this particularly is Viśvāmitra and this Jamadagni; and these both here (the nostrils) are Vasiṣṭha and Kaśyapa, this in patricular, is Vasiṣṭha and this Kaśyapa; finally

1. According to Śaṅkara the seven sense-organs of the head—but such ascetic tendencies are, indeed, quite far away or remote from the passage.

the tongue (*vāc*) is Atri, because the food is eaten (*adyate*) with the tongue; particularly Atri is as much as *Atti* (he eats).— He, who has this knowledge, becomes the consumer of all; for him everything serves as food (enjoyment).

THIRD BRĀHMAṆAM

[If we leave out of account, first of all, the concluding sentences about *neti neti* and *satyasya satyam*, we have before us in this Brāhmaṇam a secondary systematization of very different elements. — We meet, already in a repeated form, with the *Vāyu-Prāṇa* as a symbol of the Brahman and not less usual or customary is the view of the Brahman as the world-space and the space in man, especially in the heart. Both these ideas are here summed up in a form which is not quite apt, because against the unformed (formless) Brahman as Vāyu and world-space, as Prāṇa and space in man, the formed Brahman (the Brahman having the form of all the remaining powers and phenomena in nature and in man) is juxtaposed. The sun and the eyes are characterized as the essence (*rasa*) of the Brahman having form, while the Puruṣa is characterized as the essence of both (resting on the idea which appears in Chānd. 1.6-7), the description of which is reminiscent of the Chānd. 1.6.6.7. It is especially unfortunate that against the one which has form and which is mortal, and is described as the 'immobile', there is juxtaposed the formless, immortal entity as 'the mobile' one and under this not only Vāyu-Prāṇa, for which alone this definition is suitable, but also the external and inner space is subsumed. So also the characterization of Vāyu and the external space, Prāṇa and the inner space as *tyam* (i.e. *tyad*) is not satisfactory, in view of the usage according to which the expression is otherwise used for the one (signifying the knowing and, therefore, the transcendent subject in us) (Bṛh. 3.9.9.; Taitt. 2.6). It is still less acceptable, when the author, to all appearance, in order to characterize the Puruṣa in the sun, and in the eyes, finally takes to the formula '*neti, neti*' which Yājñavalkya always uses only at the highest and the most sacred moment (Bṛh. 4.2.4; 4.4.22; 4.5.15; 3.9.26 with the existing supplement which does not appear here in the passage), in order to express the complete distinction of the Brahman from all the knowable phenomena. Our author gives an explanation of the formula, which, indeed, testifies to the secondary or inferior kind of application (of the formula). And thus then the second formula *satyasya satyam* may have been borrowed from Bṛh. 2.1.20.]

1. Indeed, there are two forms of Brahman viz. the one having form and the other formless, the one mortal and the other immortal, the one immobile (*sthita*) and the other mobile (*yat*), the one existing here (*sat*) and the other transcending (*tyam*).

2. This one having form is that which is different from the wind, the aerial space (earth, water, fire); this is the mortal one,

this is the immobile one, this is the one that exists (here). Of this (Brahman) having form, which is mortal, which is immobile which exists here, the essence is that one which shines there (the sun); because it is the essence of all that exists.

3. On the other hand, the formless one is the wind and the aerial space; this is the immortal one, this is the mobile one, this is the yonder (transcendental) (*tyat*) one. The essence of this formless one, of this immortal one, of this mobile one, of this yonder transcendental one is that Puruṣa (man, the spirit) who is there in the orb (of the sun); because he is the essence of the yonder, transcendental one.

—So much is with regard to the sphere of the divinities (*adhidaivatam*).

4. Now with regard to the self.—This that (Brahman) which has form; it is different from the breath, from the space in the inner part of the body (*ātman*) (earth, water, and fire as the stuff of the body); this is the mortal one, this is the immobile one, this is the (here) existing one. The essence of this (Brahman) which has form of that which is mortal, of that which is immobile, of that which exists here is that which is the the eyes: because it (—the eyes—) is the essence of the existent one.

5. On the other hand, the formless one is the breath and the space in the inside part of the body; this is the immortal one, this is the mobile one, this is the yonder, transcendental one; the essence of this formless, the immortal, mobile, and yonder transcendental (Brahman) is that Puruṣa who is in the right eye here; because he is the essence of the yonder, transcendental one.

6. The form of this Puruṣa is like a (yellow) saffron-garment, like a white sheep-skin, like a (red) Indragopa-beetle (insect), like the flame of the fire, like a (white) lotus-flower, like a lightning when it suddnely flashes forth.[1]—Indeed, just when it flashes forth, one, who has such knowledge, participates in that glory.

—But the characterization of this (Puruṣa) is: 'it is not so' 'it is not so' (*neti, neti*); because there is nothing outside this

1. cf. Kena 29.

(characterization) that is not so, not anything else. (*na hi etasmād 'iti na' iti anyat param asti*)[1]—But its name is "the reality of reality'. i.e. the vital spirits are the reality and he (the Puruṣa or Brahman) is its reality.

FOURTH BRĀHMAṆAM

[The Ātman i.e. the subject of knowledge in us is the bearer (sustainer) of this whole world which has its reality only through it and which, without it, is nothing. — This is the basic thought of this section which explains with rare clarity the standpoint of the Upanisad-philosophy.

1-4. An introductory narrative. All earthly goods are perishable and therefore worthless. More desirable than all these is knowledge. (cf. the same motif Kāṭh. 1.26-29; Maitr. 1).

5a. Everything that exists — husband, wife, children, property, the Brāhmaṇahood, the Ksatriyahood, world-space, the gods, the Vedas, the beings and the universe — all these are not dear to us for their own sake but for the sake of the Ātman. — This is not something like the declaration of the standpoint of an extreme egoism but it indicates (because the Ātman is the knowing subject in us) that we can know, possess and love everything in this world only so far as we carry or entertain it as an idea in our consciousness.

6. (We transpose 5b and 6). He, who has not yet raised or elevated himself to this (plane of) knowledge, who thinks all the previously mentioned things — Brāhmaṇahood, Kṣatriyahood, world-space, gods, beings and the universe —, as outside himself — he feels as an individual isolated from them all (or as it is often said, one feels alarmed at them *vijugupsate*) and as a foreign thing 'abandoned', as it were.

5b. He, who has knowledge of the Ātman, has known everything in it. (This same idea and in the same original wording is in Chānd. 6.1, whereas in Muṇḍ. 1.1.3 there is an imitation of both the passages).

7-9. An exquisite elucidation of this thought through three similes: The Ātman is like a musical instrument, the world is like the sound arising from it. It (the world) is like these sounds, dependent on it and is graspable only through it.

10. Just as the smoke arises out of the fire, so also all the Vedas and (branches of) knowledge have been 'breathed out' by the Ātman. This is the main passage to prove the revelation of the Veda by the Brahman. Corresponding to our inspiration, the Indians have a kind of 'ex-spiration'

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1. Or "because there is nothing outside this (Brahman), — that is why it is said: 'it is not so'. — Something other beyond itself, (with which it could be compared through the words: 'it is so' (cf. Śaṅkara on Brahma Sūtra 3.2.22.)

(*niḥśvasitam*). The Brahman breathes out the Veda (*mantras* and *Brāhmaṇas*) whereupon the same (Veda) is 'seen' by the Ṛṣis.

11. In contrast to the earlier explanations (in which the meaning is nearer to the wording but it cannot claim to arrive at the idea) we find here in accord with the passages like those in Bṛh. 1.4, 7, Kauṣ, 3.4, Chānd. 8.12.4, Kena 1-2) the sense that the Ātman is, as sense-organs (i.e. in the form of individual sense-organs), the focal point (point of unity) of the corresponding state or conditions of the external world. The five senses of knowledge and five organs of action are here stated (indeed, for the first time) besides the (Manas) the mind and the heart.

12-14. The Ātman is merged or dissolved in the five elements which have originated out of it (Taitt. 2.1) like a lump of salt in water, (— The same simile occurs in Chānd 6.13; the same simile appears in a rather misrepresented form in Bṛh. 4.5.13—), raises itself out of them as consciousness in the body and again, with the (death of) body, is dissolved in them. This dissolution of the Ātman (consciousness) in the object is, however, on the contrary, the dissolution of all objects in the Ātman which continues to remain or subsist as the mere subject of knowledge and therefore devoid of (empirical) consciousness.]

1. "Maitreyī" said Yājñavalkya, "Now I will give up this stage (of a householder); well! I will make a division (of my property) between you and Kātyāyanī.

2. Then Maitreyī said, "If, my lord, this whole earth with all its wealth belonged to me, would I be, indeed, on that account, be immortal?—"With nothing!" replied Yājñavalkya, "but just like the life of the well-to-do your life would in that case be; as regards immortality, however, there is no hope (to attain it) through riches."

3. Then Maitreyī said: "What should I do, so that I would become immortal through it? Communicate to me, my lord, the knowledge which you possess".

4. Yājñavalkya replied: "Dear to me, indeed, you are and you talk what is dear (to me); come, seat yourself; I shall explain to you; but carefully attend to what I say."

5a. And he (Yājñavalkya) said: "Indeed, not for the sake of the husband, is the husband dear, but for the sake of the self, is the husband dear; indeed, not for the sake of the wife, is the wife dear but for the sake of the self, is the wife dear; indeed, not for the sake of the sons are the sons dear but for the sake of the self are the sons dear; indeed, not for the sake of wealth, is the

wealth dear but for the sake of the self, is the wealth dear; indeed, not for the sake of Brāhmaṇahood, is the Brāhmaṇhood dear, but for the sake of the self, is the Brāhmaṇahood dear; indeed, not for the sake of the Kṣatriyahood, is the Kṣatriyahood dear, but for the sake of the self is the Kṣatriyahood dear; indeed, not for the sake of the world-spaces (*lokāḥ*), are the world-spaces dear, but for the sake of the self, are the wrold-spaces dear; indeed, not for the sake of the gods, are the gods dear, but for the sake of the self, are the gods dear; indeed, not for the sake of beings, are the beings dear, but for the sake of the self are the beings dear; indeed nothing in this universe is dear for the sake of itself, but for the sake of the self, everything in the universe is dear.

5b. One[1] should indeed, see (the self), hear (the self), understand (the self) and reflect (meditate) over the self; O Maitreyī; indeed, he, who has seen, heard, understood and reflected over the self,—by him (alone) the whole world comes to be known.

6. The Brāhmaṇahood will desert him who considers the Brāhmaṇahood as being outside the self; the Kṣatriyahood (the warrior-caste) will desert him who considers the Kṣatriyahood as being outside the self; the worlds (world-spaces) will desert him who considers the world-spaces as beings outside the self; the gods will desert him who considers the gods as being outside the self: the beings will desert him who considers the beings as being outside the self; the whole world (everything) will desert him who considers everything as being outside the self. This is the Brāhmaṇahood, this is the Kṣatriyahood, this is the world-space, this is what are the gods, this is what are all beings, this is the universe (everything)—all this is what this self (this soul) is.

7. Just as, when one beats the drum, one cannot grasp the sounds (of the drum) as existing without (the drum); but when

1. This passage interrupts here the context or the interconnection between 5a and 6, which, as the contrasts, belong together. But though here it disturbs the context, it is suitable, yea, indispensable as an introduction to the three similes 7-9. Therefore, though the existing serial order lies at the basis of both the recensions (Bṛh. 2.4 and 4.5), still 5b originally must have had its position after 6.

one is seized (aware) of the drum or also of the drum-beater, one stand seized also of the sound.

8. Just as when a conch is blown, one cannot grasp the sounds (of the conch) as existing without (the conch); but when one is seized (aware) of the conch or also of the conch-blower, one stands seized also of the sound.

9. Just as when one plays on a lute, one cannot grasp the sounds (of the lute) as existing without (the lute); but when one is seized (aware) of the lute or of the player on the lute, one stands seized also of the sound.

10. Just as, when one lays (kindles) the fire with moist fuel, the clouds of smoke spread all around, so also out of this great Being, indeed, have been breathed forth the Ṛgveda, the Yajurveda, the Sāmaveda, the (songs of) the Atharvans and the Aṅgirasas, the historical narrative literature (*itihāsa*), the old ancient literature (*purāṇa*), the sciences or the branches of knowledge (*vidyāḥ*), the secret doctrines (*upaniṣadaḥ*), the metrical verses *ślokāḥ*), the aphorisms (*sūtrāṇi*), the discussions (*anuvyākhyānāni*) and the explanatory literature (vyākhyānāṁ)—all these are the breathings forth of it (that great Being).

11. It is the focal point like the ocean which is the focal point or point of union (ekāyana) of all waters; so also as the skin it is the focal point of all feelings of touch; as the tongue it is the focal point of all feelings of taste; as the nose, it is the focal point of all the smells; as the eyes, it is the focal point of all (visible) forms; as the ears, it is the focal point of all sounds; and as the Manas (mind) it is the focal point of all aspirations or thoughts and as the heart, it is the focal point of all recollections (*vidyā*); as the hands, it is the focal point of all works, and as the reproductive organ, it is the focal point of all pleasures and as the anus, it is the focal point of all evacuations, and as the feet it is the focal point of all movements or paths, and as the speech, it is the focal point of (all branches of) knowledge.

12. It is just like a lump of salt which, when thrown in water so that it is not possible to take it (the salt) again out of it, on the other hand, from wherever one would like to get it, everywhere it (the water) is saltish;—thus indeed, it occurs that this great, endless, boundless one consisting of the nature of

pure knowledge, raises itself out of these elements (earth, water fire, air and ether) and in them again merges (with the body); after death, there is (left) no consciousness: thus, indeed, I say." Thus spoke Yājñavalkya.

13. Then Maitreyī said: "With what you say that there is no consciousness (left) after death, you have perplexed (confounded) me, my lord!" —But Yājñavalkya replied: "Nothing perplexing, indeed, have I spoken; what I have said is sufficient for understanding or knowledge."

14. "Because, where there is quality as it were, there one sees, (different from oneself), another, smells (different from oneself) another, hears (different from oneself) another, addresses (different from oneself) another, knows (different from oneself) another; but where everything else has become one's own self, how should one see anybody (as different from oneself), how should one hear anybody (as different from oneself), how should one address anybody (as different from oneself), how should one regard anybody (as different from oneself), how should one recognize or know anybody (as different from oneself)? How should one know him through whom one knows everything, how should one, however, know the knower?"

FIFTH BRĀHMAṆAM

[According to the Vedānta, all organic beings (plants, animals, human beings, gods) are wandering souls and are as such Brahman; on the other hand, the inorganic nature (earth, water, fire, air and ether) forms only the scene or the field on which they obtain the fruits of their actions. But this scene or field of the inorganic nature also has originated out of Brahman (Taitt. 2.1).

We see this thought germinating in the present Brāhmaṇam because it establishes the mutual dependence of the inorganic and the organic (here *bhūtāni*), and proves, that in both the realms — in the inorganic nature and in the organic one (*adhyātmam* i.e. the same as what were previously the *bhūtāni*) — there is one 'powerful immortal Puruṣa (spirit)', rendering possible their mutual dependence, and explains this objective as well as the subjective Puruṣa, as the Ātman (the Brahman, the imperishable one, the universe).

In the statement of these basic thoughts, fourteen phenomena of the external world are first enumerated:

1 *pṛthivī*, 2 *āpaḥ*, 3 *agni*, 4 *vāyu*, 5 *āditya*, 6 *diśaḥ*, 7 *Candra*, 8 *Vidyut*, 9 *Stanayitnu*, 10 *ākāśa*, 11 *dharma*, 12 *satyam*, 13 *mānuṣam*, 14 *ātman*.

It is these (fourteen), — if we join or include ākāśa in the first line of the series: — the five elements, the five cosmic phenomena, and four potencies transferred or attributed to nature by man (*mānuṣam* 'the humanlike part' of nature cf. Ait. 1,1; *ātman*, the vital principle in nature). All these are 'honey' for the beings (*bhūtāni*, here the organic nature) and the beings are 'honey' for them, i.e. they nourish one another, the beings are nourished by the earth and the earth by the beings etc. How is this possible? The author provides this answer: through the fact that in and with the beings (*adhyātmam*), corresponding potencies are present:

1 *śarīram*, 2 *retas*, 3 *vāc*, 4 *prāṇa*, 5 *cakṣuḥ*, 6 *śrotram*, 7 *Manas*, 8 *tejas*, 9 *śabda*, 10 *hṛdi ākāśa* 11 *dharma* 12 *satyam*, 13 *mānuṣam*, 14 *ātman*, and in both the cosmic as well as the psychic potencies, a *tejomaya amṛtamaya puruṣa* dwells; he is identical in all the twenty-eight manifestations — i.e. he is the *ātman* in us (One, who likes to investigate this topic in depth, can compare with these thoughts the Kantian doctrine of 'the affinity of phenomena', which has found its ultimate ground or basis in "the synthetic unity of apperception", in Indian phraseology, in the Ātman).

This 'honey-doctrine (lore)' (of the affinity of the natural phenomena by virtue of the Ātman in them) is already found expressed in four Vedic verses by our author; of these the two last, at least, if one interprets Indra as the Ātman, are, indeed, suitable to illustrate the doctrine.]

1. This earth is the honey of all beings, all beings are the honey of this earth; but that spirit which is in the earth, which is powerful and immortal, which is, with reference to the self, that powerful, immortal spirit consisting of the body — it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

2. These waters are the honey of all beings, all beings are the honey of these waters; but that spirit which is in the waters, which is powerful (vigorous) and immortal, which is, with reference to the self, that powerful, immortal spirit consisting of semen—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

3. This fire is the honey of all beings, all beings are the honey of this life; but that spirit which is in the fire, which is powerful and immortal, which is, with reference to the self that powerful, immortal spirit consisting of speech — it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

4. This wind is the honey of all beings; but that spirit which is in the wind, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of breath—it is that which is this soul, this is the immortal one, this the Brahman, this the universe.

5. This sun is the honey of all beings, all beings are the honey of this sun; but that spirit which is in the sun, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of the eyes—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

6. These quarters (of the heavens) are the honey of all beings, all beings are the honey of all the quarters; but that spirit which is in the quarters, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of the ears, which is reverberating (*prātiśrutka*)—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

7. This moon is the honey of all beings, all beings are the honey of this moon; but that spirit which is in the moon, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of *Manas* (the mind), —it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

8. This lightning is the honey of all beings, all beings are the honey of this lightning; but that spirit which is in the lightning, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of flashing splendour—it is that which is the soul; this is the immortal one, this the Brahman, this the universe.

9. This thunder is the honey of all beings, all beings are the honey of this thunder; but that spirit which is in the thunder, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of vibrating articulate sound,—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

10. This space (ether) is the honey of all beings, all beings are the honey of this space; but that spirit which is in the space, which is powerful and immortal, which, with reference to the

self, is that powerful, immortal spirit consisting of the space in the heart—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

11. This law (of justice or righteousness) (*dharma*) is the honey of all beings, all beings are the honey of this law; but that spirit which is in this law, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of law (rectitude),—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

12. This truth is the honey of all beings, all beings are the honey of this truth; but that spirit which is in the truth, which is powerful and immortal, which, with the reference to the self, is that powerful, immortal spirit consisting of the truth,—it is that which is the soul; this is the immortal one, this the Brahman, this the universe.

13. This mankind (*mānuṣam*) is the honey of all beings, all beings are the honey of this mankind; but that spirit which is in the mankind, which is powerful and immortal, which, with reference to the self, is that powerful, immortal spirit consisting of the human self,—it is that which is this soul; this is the immortal one, this the Brahman, this the universe.

14. This self is the honey of all beings, all beings are the honey of this self; but that spirit which is in the self, which is powerful and immortal, which, as the self, is that powerful immortal spirit—it is that which is the soul; this is the immortal one, this the Brahman, this the universe.

15. Indeed, this self is the overlord of all beings, is the king of all beings ; that is why, just as all spokes are fixed in the navel of the wheel and in the rim of the wheel, so also all beings, all gods, all worlds, all vital breaths, all these souls are fixed (concentred) in the self.

16. This, indeed, is that honey which Dadhyañc, the son of Atharvan, disclosed to the Aśvins. The Ṛṣi (the seer) saw this and said (Ṛgveda 1.116.12):

> This great deed, which would be beneficial to you,
> I will proclaim, just as the thundering cloud (pours out) rain,

that Dadhyañc, Atharvan's son has disclosed[1]
the honey with the horse's head (mouth).

17. This, indeed, is that honey, which Dadhyañc, the son of Atharvan, proclaimed to the Aśvins. The Ṛṣi (seer) saw this and said (recited) (Ṛgveda 1.117 22).

O Aśvins, for the sake of Dadhyañc, the son of Atharvan,
Ye have put on him the head of the horse;
The true (faithful) one (Dadhyañc) demonstrated to you the honey of Tvaṣṭṛ[2]
so that, O mighty ones, you should guard it as a secret for him.

18. This, indeed, is the honey which Dadhyāñc,
the son of Atharvan, disclosed to the Aśvins.
The Ṛṣi (the seer) saw this and said:
As strongholds (puraḥ=cities[3]) he created the bifooted,
as strongholds, the fourfooted also;
as a bird, he entered into the strongholds,
in the strongholds (he entered) as man, (puruṣaḥ) the occupant of the stronghold.

That is, indeed, that Puruṣa (spirit) who resides in all strongholds (of cities) (i.e. bodies) as the city-dweller (*puri-śaya*). There is nothing with which he has not covered himself, there is nothing in which he has not concealed himself.

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1. Both the Aśvins requested Dadhyañc to disclose to them the honey (by which is to be allegorically understood the honey-doctrine — *madhu-vidyā* presented in the foregoing part). Dadhyañc dreaded that Indra would chop off his head for doing it; therefore the Aśvins brought his head in a secure place and put on him, instead a horse's head. With this horse's head, Dadhyañc proclaimed to them the abode of honey. Indra, on that account chopped off the horse's head and the Aśvins put on him again his own head — Śaṅkara.

2. 'The honey of Tvaṣṭṛ' (*tvaṣṭraṁ madhu*) is explained by Śaṅkara as '*tvaṣṭā ādityaḥ tasya sambandhi*' relating to "*tvaṣṭr ādityа* (the sun)". — Translator

3. Böhtlingk, according to the Śatap. Br. rightly accentuated *puras* but still translates it as 'firstly' instead of the cities of the realm — I am not able to get from his footnote, any sense compatible with the facts of the context.

'puraḥ' is interpreted by Śaṅkara as 'bodies' (of the bifooted) men and birds and of the fourfooted (quadrupeds) — Translator

19. This, indeed, is that honey, which— Dadhyañc, the son of Atharvan, disclosed to the Aśvins. The Ṛṣi (seer) saw this and said (Ṛgveda 6.47.18):

In every form, he became his image,
it is what is to be seen of him as form,
through manifold spells (magic powers), Indra changed himself,
harnessed are his tenfold hundred horses.

He (the Ātman), indeed, is the horses ('the senses' according to Śaṅkara), he, indeed, is ten and he is thousand, he is many, and he is infinite. —This Brahman is devoid of the earlier past, (devoid of cause), devoid of the later (effects), devoid of the inside and devoid of the outside; this soul is the Brahman the all-understanding one.—Thus concludes the instruction.

SIXTH BRĀHMAṆAM

[As regards this Vaṁśa (the spiritual dynasty of teachers) concluding the Madhukāṇda, one should refer to our Introduction in the beginning and compare therefrom.]

1 *Now the list (of the teachers)*
Pautimāṣya (was taught) by *Gaupavana*;
Gaupavana by *Pautimāṣya*,
Pautimāṣya by *Gaupavana*,
Gaupavana by *Kauśika*
Kauśika by *Kauṇḍinya*,
Kauṇḍinya by *Śāṇḍilya*,
Śāṇḍilya by *Kauśika* and *Gautama*,
Gautama (2)[1] by *Agniveśya*,
Āgniveśya by *Śāṇḍilya* and *Ānabhimlāta*,
Ānabhimlāta by *Anabhimlāta*,
Ānabhimlāta by *Ānabhimlāta*,
Anabhimlāta by *Gautama*,
Gautama by *Saitava* and *Prācīnayogya*,
Saitava and *Prācīnayogya* by *Pārāśarya*,
Pārāśarya by *Bhāradvāja*,
Bhāradvāja by *Bhāradvāja* and *Gautama*,

1. the figure 2, as well as the figure 3 indicate the figures of the subsections.

Gautama by *Bhāradvāja,*
Bhāradvāja by *Pārāśarya,*
Pārāśarya by *Vaijapāyna,*
Vaijapāyana by *Kauśikāyani,*
Kauśikāyani (3) by *Ghṛtakauśika,*
Ghṛtakauśika by *Pārāśaryāyaṇa,*
Pārāśaryāyaṇa by *Pārāśarya,*
Pārāśarya by *Jātukarṇya*
Jātukarṇya by *Āsurāyaṇa* and *Yāska,*
Āsurāyaṇa by *Traivaṇi,*
Traivaṇi by *Aupajandhani,*
Aupajandhani by *Āsuri,*
Āsuri by *Bhāradvāja,*
Bhāradvāja by *Ātreya,*
Ātreya by *Māṇṭi,*
Māṇṭi by *Gautama,*
Gautama by *Gautama,*
Gautama by *Vātsya,*
Vātsya by *Śāṇḍilya*
Śāṇḍilya by *Kaiśorya Kāpya,*
Kaiśorya Kāpya by *Kumārahārīta,*
Kumārhārīta by *Gālava,*
Gālava by *Vidarbhī-kauṇḍinya,*
Vidarbhī-kauṇḍinya by *Vatsanapād Bābhrava,*
Vatsanapād Bābhrava by *Panthāḥ Saubhara,*
Panthāḥ Saubhara by *Ayāsya Āṅgirasa,*
Ayāsya Āṅgirasa by *Ābhūti Tvāṣṭra,*
Ābhūti Tvāṣṭra by *Viśvarūpa Tvāṣṭra,*
Viśvarūpa Tvāṣṭra by both the *Aśvins,*
Both the *Aśvins* by *Dadhyañc Ātharvaṇa,*
Dadhyañc Ātharvaṇa by Atharvan Daiva,
Atharvadaiva by Mṛtyu Prādhvaṁsana,
Mṛtyu Prādhvaṁsana by *Pradhvaṁsana,*
Pradhvaṁsana by *Eka Ṛṣi,*
Eka Ṛṣi by *Vipracitti,*
Vipracitti by *Vyaṣṭi,*
Vyaṣṭi by *Sunāru,*
Sunāru by Sanātana,
Sanātana by *Sanaga,*

Sanaga by *Parameṣṭhin*,
Parameṣṭhin by *Brahman*,
Brahman is the existing one by itself;
Adoration to Brahman!

The Yājñavalkya-Kāṇḍam
(*Bṛhadāraṇyaka Upaniṣad* 3-4)

[This middle part of the Brhadāraṇyaka-Upaniṣad consists, excluding the list of teachers given at the end (4.6), only of four dialogues, in all of which Yājñavalkya plays the main role, not dissimilar to that of Socrates in the dialogues of Plato. An increasing gradation in the arrangement of this conversation is, no doubt, deliberately planned: the first (3.1-9) is a great dialogue-contest in which Yājñavalkya proves his superiority over nine conversationalists or interlocutors one after another; the second (4.1-2) predominantly consists of a critique of alien views by Yājñavalkya. Thereupon follows the same (contest) in the third dialogue (4.3-4), which forms the highest point or pinnacle of this and perhaps of all the Upaniṣads, unhindered by antagonistic objections and alien doctrinal opinions; the dialogue is carried on in the presence of King Janaka who urges him (Yājñavalkya) continually further and further on, until his philosophical knowledge spreads resplendently in its entire glory or splendour. — The dialogue is comparable to the sun, which, on rising, first of all, scares away the hosts of stars, then overcomes the vapour of the clouds on the horizon, until finally it sends forth an abundance of light and warmth from the unclouded heavens, and the fourth and the last dialogue (4.5) can be compared with the sunset; it contains once again the conversation of Yājñavalkya with his wife Maitreyi already known to us in Bṛh. 2.4; with that dialogue, Yājñavalkya departs out of the human society in order to move into the solitude of the forest.

In all this, it is striking, however, that this last dialogue, which can be suitably named as the testament of Yājñavalkya, appears in the Yājñavalkya-kāṇḍa (4.5) in an undoubtedly less original form than the former one in the Madhukāṇḍa(2.4); than the list of teachers, which in 4,6 is appended to the Yājñvalkya-kāṇḍa pursues the tree of genealogy of the founder of the doctrine from Brahman down to the present — without making any mention of Yājñavalkya!

If this list of teachers were to be seriously taken into consideration, it has to be confessed that Yājñavalkya, as a historical personality, has no place at all in the tradition of the *Yājñavalkya-kāṇḍa*; that he, on the contrary, as the spiritual hero or leader from the ancient past (— in the ritual list of the Bṛh. 6.5.3 he is the thirteenth after Āditya —), forms originally, without prejudicing in any way the historicity of his person, a purely ideal mid-point, around which the thoughts of the Upaniṣads crystallize themselves. Thus for example, the whole thought-sphere of the apostle Paul is governed by the personality of Jesus, although perhaps, he (Jesus) was never

physically seen by him (2 Kor. 5.16) and the historical tradition about him rather evades (the issue) than trying to seek it out (Gal. 1.17.)

But from the point of the composition of the thoughts brought together in the Yājñavalkya-kāṇḍa, Yājñavalkya appears to have been not so much the starting point as, on the contrary, the concluding point (of the thought-process). Because, we shall meet many signs in favour of this conclusion that the ideas which are persent here, have existed previously partially at least as independent reflections, before they were put in the mouth of Yājñavalkya and were inserted in the poetical frame of the four dialogues.]

THIRD CHAPTER

[Janaka, the King of Videhas, celebrated as the father of agriculture (of sītā) and the philosophical patron of interests (e.g. of Yājñavalkya) striving against the Brahmanical cult, appears already in the Upaniṣadic tradition as belonging to the past ages, as he already (in Bṛh. 2.1.1 Kauṣ. 4.1) lives as the prototype of a liberal king in the mouths of the common people. Correspondingly, the sacrificial festival organised by him (similar to the one occurring in Chānd. 1.10-11) can hardly be accommodated in the frame of the later ritual known from the Sūtras. On the day of the sacrifice and before the beginning of the same (Bṛh. 3.1.7) the great discussion takes place,—what is called the '*Brahmodyam*' (Bṛh. 3.8.1.12) which forms the contents of the present Adhyāya (chapter) and in which Yājñavalkya maintains his superiority over the nine interlocutors—Aśvala, Ārtabhāga, Bhujyu, Uṣasta, Kahola, Gārgī, Uddālaka, Gārgī, and Vidagdha Śākalya, one after another.]

FIRST BRĀHMAṆAM

[The questions of Hotṛ Aśvala are concerning two things :

1. Through what would the performer of the sacrifice release himself (*atimokṣa*) from the vicissitudes of earthly existence ?

2. What would fall to his share (*Sampadaḥ*) instead, as a result of the sacrifice ? — The answers of Yājñavalkya appear to satisfy the questioner, as he becomes silent and quiet thereafter. To that extent, these answers would thus show that the great proclaimer of the Ātman-lore (doctrine) possesses also the perfect knowledge of the ritual. But they go even further, so far that they attempt to find the symbols of the Ātman-doctrine in the process of performance of the sacrificial cult. The four priests, *hotṛ*, *Adhvaryu*, *Udgātṛ*, *Brahmā*, are, in reality, *vāc*, *cakṣuḥ*, *prāṇa*, *manas* (and the corresponding divinities *Agni*, *Āditya*, *Vāyu*, and Candra); i.e. for the priests are here substituted, as the organs of the gods, speech, eyes, breath, *Manas* (mind).—So also the achievements (*sampadaḥ*) no more consist of any individual rewards (dakṣiṇā) or bliss but of all living things of the three world-spaces, of the boundless universe—in other words, they consist in becoming one or having communion with the Ātman pervading the universe. Several expressions (e.g. 3.1.6 *iti atimokṣāḥ, atha sampadaḥ;* 3.1.10 *katamās*

tā yā adhyātmam) appear to imply, with regard to them, that the form as a dialogue in which the section had been conceived, is not the original one.]

Om! Adoration to the highest Ātman!

1. Janaka, the King of the Videhas, once performed a sacrifice, with an offer of rich sacrificial rewards (*dakṣiṇā*). At the sacrifice, the Brāhmaṇas from the (regions of) the Kurus and Pañcālas had assembled. Then, there arose in Janaka, the King of the Videhas, a desire to explore as to who among these Brāhmaṇas might be the most learned. And he kept apart a thousand cows and to the horns of everyone of these cows ten *Pādas* (quarter-coins of gold) had been fastened.

2. And he said to them: "Venerable Brāhmaṇas! He, who is the greatest Brāhmaṇa (Brahmiṣṭha) among you, should drive these cows to his home, (as reward (dakṣiṇā)". But the Brāhmaṇas fought shy. Then Yājñavalkya said to his pupil: "Dear Sāmaśravas, drive these (cows) to our home". Then he (the pupil) drove them from that place—.Thereupon, however, the Brāhmaṇas were angry and they said: "How could he call himself the greatest Brāhmaṇa among us!" The *Hotā* (the Ṛgvedic priest) of Janaka, the King of Videhas, Aśvala by name, was present there. He asked that (Yājñavalkya)" You are, therefore, O Yājñavalkya, the greatest Brāhmaṇa among us?"—The other one (Yājñavalkya) replied: "We also give respect to the greatest Brāhmaṇa; but what matters at the present moment is that (—he added ironically—) —we have the desire for the cows!"

Then the Hotā Aśvala undertook to put to him the (following) questions:

3. "Yājñavalkya", he said, "as long as this world is entirely seized or fettered by death, entirely attacked by or subject to death, through what is the performer of sacrifice released from the fetters of death?"—(Yājñavalkya replied:) "Through the Hotṛ-priest, through the fire, through the speech. Because during the sacrifice, speech is the hotā; that, which is this speech, is the fire, that is the *hotā*, that is the release (*mukti*), that is the final transcendent emancipation (*ati-mukti*)"—.

4. "Yājñavalkya," said he, "since everything here is pervaded by day and night, since everything is overcome by day and night, by what means does the sacrificer free himself from the

reach of day and night?" "By the Adhvaryu-priest, by the eye, by the sun. Verily, the eye is the *adhvaryu* of the sacrifice. That which is his eye is the yonder sun. This is the *adhvaryu*. This is freedom. This is complete freedom."

5. "Yājñavalkya" he (Aśvala) further asked: "As long as this world is fettered by the bright and the dark (halves of the month) fortnights, is entirely subject to bright and dark fortnights, through what is the performer of the sacrifice released from the fetters of the bright and dark fortnights?"—(Yājñavalkya replied) "Through the Udgātṛ-priest, through the wind, through breath; because during sacrifice the breath is the *Udgātā*; that which is the breath, is the wind, that is the *Udgātā*, that is release (mukti), that is the final transcendent emancipation (*atimukti*)."

6. "Yājñavalkya", he (Aśvala) further asked: "As long as this aerial space is, as it were, devoid of steps or rungs (*anārambaṇa* = supportless), on which ascending path, does the performer of the sacrifice ascend upward to the heavenly world?"—(Yājñavalkya replied:) "Through the *Brahman*-priest through the Manas (mind), through the moon; because during sacrifice, *manas* is the Brahmā; that which is Manas, is that moon, that is the *Brahmā*, that is the release (*mukti*), that is the final transcendent emancipation (*atimukti*)."

So much with regard to the release and the final emancipation; now as regards the achievments (*sampadaḥ*):

7. "Yājñavalkya," he (Aśvala) further asked: "With how many verses will the hotā here today perform the offerings during the sacrifice?"—(Yājñavalkya replied:) "With three".—"Which are these three?" — "The verse of invocation or invitation (*puronuvākyā*), the verse accompanying the sacrifice (*yājyā*) and the verse of praise (śasyā) as the third".—"What does he gain or achieve through these?"—"Everything whatever which has breath (prāṇabhṛt)."

8. "Yājñavalkya", he (Aśvala) further asked: "How many sacrificial offerings will the Adhvaryu here pour today (into the sacrificial fire)?—(Yājñavalkya replied:) "Three"—"Which are these three?" "Those which, poured out (into the fire), blaze forth upwards; those, which poured out (into the fire), overflow with (noisy) froth; those, which poured out (into the fire), lie

down (at the bottom)".—"What does he gain or achieve with these?"—"Those which, when poured out, blaze forth upward —with these he achieves or attains the world of the gods, because the world of the gods shines with splendour; those (offerings), when poured out, overflow above upwards with (noisy) froth—with these he attains the world of the manes, because the world of the manes is as it were, over head, above (noisy with calls of help);[1] those (offerings) which when poured out, come to lie down at the bottom—with these he attains the world of men, because the world of men is, as it were, below."

9. "Yājñavalkya" he (Aśvala) asked: "Through how many deities is the sacrifice here, protected or watched over by Brahmā (the priest) from the right side?"—(Yājñavalkya replied) "Through one", — "Which is this one?"—"the *Manas*; because the *manas* is unrestricted, boundless, the *Viśve Devāḥ* are infinite, boundless is the world which he gains through this":—

10. "Yājñavalkya" he asked: "How many hymns (chants) will the Udgātā sing here today, during this sacrifice?—"Three"— "Which are these three?"—"The introductory hymn(*puronuvākyā*) the accompanying hymn (yājyā) and the hymn of praise (śasyā) as the third,"—"What do these signify in regard to the self?"— The in-breath (*prāṇa*) is the introductory hymn, the out-breathing (*apāna*) the accompanying hymn, the intermediate breath (*vyāna*) is the hymn of praise." "What does he gain through these?"—"Through the introductory hymn, he gains the earthly world, through the accompanying hymn, the world of aerial space, through the song of praise the heavenly world."—

Then the Hotā Aśvala remained silent.

SECOND BRĀHMAṆAM

[The second interlocutor, Ārtabhāga, puts five questions, the answers of which, by their conciseness, are now and then enigmatic. We will try to interpret them.

First Question : We have already specified, on Kāṭh. 6.15, the passages in which 'the knots of the heart' appear and we have explained them as the knots which connect the heart with the things and the circumstances of the

1. '*Ati iva hi pitṛlokaḥ*' — Śaṅkara explains that the noise arises from the world of manes who call out shouting : 'O, we are damned! Release us —*hā hatāḥ sma muñca muñca*". —Translator

external world. Related therewith is the view that appears here as regards the eight 'seizors' (*graha*) by means of which the Ātman 'seizes' the things (—they are the five senses of knowledge, and two of the later organs of action, besides Manas, all these not well-ordered but arranged pellmell—) and the eight 'super-seizors' (atigrahāḥ) (i.e. the corresponding related objects of the external world). The soul 'seizes' the obiects by means of the *grahas* and is "still more powerfully seized or affected" by them as *atigrahas*; *graha* and *atigraha* are, as it were, the two threads which tuck up the knots (*granthi*) of the heart and it would not be improbable that the latter kind of views originally depends on our passage, although *graha* and *granthi* trace themselves back to different, though not unrelated, roots (*grabh* and *grath*).

Second Question : Death is the all-consuming fire; but there is also for this fire of death, water, extinguished by which, the fire of death makes repeated death impossible; naturally, only he who possesses this water (the knowledge of the *Ātman*)—*ya evam veda*—as one would perhaps like to supply these words, in order to escape the difficulty of the expression *mṛtyur mṛtyum jayati* (cf. however, Bṛh. 1.2.7 — the concluding part).

Third Question : The vital breaths do not go out[1] in death but they remain in the body, as one sees therein that the corpse swells and gets inflated. (In man the prāṇas are not the imperishable ones but only the Ātman, the subject of knowledge, is imperishable).

Fourth Question : The imperishable in man is the *nāman*, the name. By this we should understand, with the support of Chānd. 7.1.5, the infinite "world as idea". It continues to remain after death and through it, the subject of knowledge of which it is the bearer.

Fifth Question : On the death of man, everything goes back into the elements, also the Ātman which becomes *Ākāśa* i.e. the world-space of the individuality, only the Karman (work) remains as the seed of the next birth. This view, strictly interpreted, is not quite reconcilable with the Vedānta-doctrine. Possibly, it is first germ of the Buddhistic theory which rejects the Ātman and allows only the Karman to continue.

Note— The eschatological ideas of Yājñavalkya in this section appear to be essentially more undeveloped than those of Yājñavalkya in the other section in which, in his fourth dialogue (Bṛh. 4.3-4) explains his views before King Janaka : There the difference is this : the un-released (*Kāmayamāna*) one whose soul together with the living spirit or breath

1. Our text contains no trace of the restriction of this doctrine to the released souls in the sense of Bṛh. 4.4.6 ('whose living spirit (prāṇaḥ) does not go out'); also the swelling of the corpse, on account of the gas which is formed, is a phenomenon which could be observed also in the case of the un-released souls. But as the Mādhyandinas, so far as they, pointing back to the words (in the Bṛh. 4.4.6) *atra eva samavaniyante* as it were, they belong to our passage, repeat the same words, they also appear to refer to the released souls.

(prāṇāḥ), leaves during death and the released (*a-kāmayamānaḥ*) one, whose living spirit does not leave, but dissolves itself in the Brahman during death. This difference is missing (is not found) in the three last questions of our text, if one sticks completely to what the wording says and does not interpret at random.

In the case of all men, without difference, the *Prāṇas* remain in the corpse (as one can see in the swelling of the corpse); after death, in all cases, the world remains to continue as an idea consequently as the subject of knowledge entertaining the same (world); and besides, after death, only the good and bad works remain as a great mystery i.e. as the germ of a new duration or lease of life. One can find a transcendence beyond this standpoint dimly hinted, only in the water which 'extinguishes the fire of death'.]

1. Then the son of Ṛtabhāga, descendant from the family of Jaratkāru, questioned him (Yājñavalkya). "Yājñavalkya" he said, "How many seizors (*graha*)[1] and how many super-seizors (*atigraha*) are there?" (*Yājñavalkya* replied) "There are eight seizors and eight super-seizors." "Which are the eight seizors and the eight super-seizors?" —

2. "The out-breath (prāṇa), indeed, is a seizor; this is seized by the in-breath (apāṇa) as the super-seizor; because through the in-breath, one smells the smell.

3. "The speech, indeed, is a seizor; this is seized by the name as the super-seizor; because through speech, one utters the names.

4. "The tongue, indeed, is a seizor; this is seized by the taste as the super-seizor: because through the tongue, one distinguishes the tastes.

5. "The eye, indeed, is a seizor; this is seized by the form as the super-seizor; because by means of the eyes one sees the forms.

6. "The ear, indeed, is a seizor; this is seized by the sound as the super-seizor; because by means of the ears, one hears the sounds.

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1. 'Graha', in the ritualistic sense, means 'a ladle or a vessel for taking up a portion of fluid' (Monier Williams' dictionary). Here it means senses which are the instruments of seizing objects. 'Atigraha' here therefore means the objects of sense which are seized by the senses. —Translator

7. "The Manas (mind), indeed, is a seizor; this is seized by the desire as the super-seizor; because through the Manas one entertains the desires.

8. "The hands, indeed, are a seizor; these are seized by the work as the super-seizor; because through the hands, one does the work.

9. "The skin, indeed, is a seizor; this is seized by the touch as the super-seizor; because through the skin, one experiences the (feelings) of touch. These are the eight seizors and the eight super-seizors."

10. "Yājñavalkya", he (Ārtabhāga) asked: "as long as this whole world is the food of death, which is indeed, that divinity of whom the death is food?" — (Yājñavalkya replied) — "Indeed the death is a fire; as this (fire) becomes a food of the (concerning) water, the re-death is warded off."

11. "Yājñavalkya," he asked, "when this man dies, does, then, the living spirit, go out of him or not?" — "No!" replied Yājñavalkya: "but even these remain here collected; it (the body) swells, it gets inflated; the dead man lies (with his body) swollen."

12. "Yājñavalkya" he said, "When a man dies, what is there that does not leave him?" — "The name" he replied: "because unending is the name, unending are the *Viśve devāḥ* and he gains the unending world with this."

13. "Yājñavalkya", he said, "if after the death of man, his speech enters into the fire, his breath into the wind, his eyes into the sun, his Manas into the moon, his ears into the quarters, his body into the earth, his Ātman[1] into the Ākāśa (world-space), his hair on the body into the plants, his hair on the head into the trees, his blood and semen into the water, — where remains this man (what remains of this man?)." — Then Yājñavalkya replied: "Hold forth for me, Ārtabhāga, my dear, your hand; then we, both of us must understand or know what that, among ourselves alone, not here in the assembly." Then both of them went out and conversed among themselves: what they spoke

1. The view, akin to the Buddhistic one, according to which, only the work, not the Ātman, continues to remain, is explained away by Śaṅkara because he understands, by Ātman here, 'the space in the heart in which the soul resides.'

about, was the work, what they extolled was the work. — Indeed, one becomes good by (doing) good works and base or sordid by (doing) base or sordid works.

Then the son of Ṛtabhāga became silent.

THIRD BRĀHMAṆAM

[The question of Bhujyu which follows gives to Yājñavalkya the occasion to show that his knowledge is equivalent to that of a clairvoyant person. He answers the question viz. whither may have the Pārikṣitas (a forgotten royal family with many contradictory traditions) gone after death, with the assertion that they (in spite of their outrageous crimes) must have gone thither where the performers of the horse-sacrifice go". (Already in the Ait. Br. 8.21.1, a Janamejaya Pārikṣita is named among those who performed the horse-sacrifice.) The description of the way thither gives an occasion for (the description of) a short cosmography : Just as in an egg the different stuffs are laid around one another, so also in the great world-egg, the one shell or peel of which overvaults above us as the heavens, while the other peel of which lies beneath us, contains (1) the world in which beings dwell, (2) around this again, the earth and (3) surrounding it again, the ocean, laid or situated around one another in concentric circles. The world (in which beings dwell) is as wide as 32 days' journey of the sun's chariot, the earth as wide as 64 days' journey of the sun's chariot, and the ocean as wide as 128 days' journey of the sun's chariot. Accordingly, the diameter of the world-egg would amount to 416 journeys of the sun. There, i.e., indeed, on the horizon where the heavens and the ocean strike against or border on one another, there is between the two shells of the world-egg a narrow chink or cleft through which man, coming out of it, indeed attains to the rear of the ridge of the heaven (*nākasya pṛṣṭham*) where verily, according to Taitt. Ār. 10.1.52, association with Brahman (*brahma-salokatā*) takes place, whereas, according to Vāj. Saṃh. 15.50, as well as according to our passage, the retribution or fructification of good works takes place. That this retribution on the rear of the heaven is evanescent is stated in the Muṇḍ. 1.2.10 (cf. also Kāṭh 3.1), but it is not so described in our passage which, in general, is not compatible with the doctrines of the position of the way of the gods and of the way of manes and which, therefore, appears to stand on an older stage (of evolution) mostly related to the view of the Ṛgveda.—The performers of the Aśvamedha sacrifice, therefore, reach thither. Indra as the bird (according to Weber. *Ind. Stud.* IX 361 : that in the fire arranged, or laid out in the shape of a bird during the horse-sacrifice), delivers them (the performers of Aśvamedha) to the wind which here as often, is a symbol of Brahman, as the individual (*vyaṣṭi*) and, at the same time, the cosmic (*samaṣṭi*) vital breath; therefore, he, who has this knowledge, escapes redeath.]

1. Then Bhujyu, the grandson of Lahya asked him: "*Yājñavalkya*", he said, "when we moved about, as itinerant pupils in the region of the Madrās, we arrived at the residence of Patañcala — a descendant of the Kapis. He had a daughter who was possessed by a Gandharva. We asked him 'Who are you?'; and he replied: 'Sudhanvan the descendant of Aṅgiras.' While after that we questioned him regarding the boundaries of the world, we asked him, 'Whither have the descendants of Parīkṣit gone after death?' Whither did the descendants of Parīkṣit go, I ask you, O Yājñavalkya! Whither have the descendants of Parīkṣit gone?"—

2. Yājñavalkya replied: "He has told you that they have attained to that place where all those who have performed the horse-sacrifice arrive. Particularly, this world extends so far that it requires thirtytwo days of the divine chariot (of the sun) to cover it. The earth encircles this world twice so far. The ocean encircles this earth twice so far. The space between (both the shells of the world-egg) is as wide as the edge of a razor or the wing of a fly. Indra, as a falcon, delivered those Pārīkṣitas over to the wind; and the wind received them into himself, and led them thither where the performers of the horse-sacrifice were. Thus he (the Gandharva) said (to you) and extolled the wind". —

That is why the wind is the particularity (*vyaṣṭi*) and the wind is also the generality (*samaṣṭi*). He who has this knowledge, wards off re-death! —

Then Bhujyu, the grandson of Lahya, remained silent.

FOURTH BRĀHMAṆAM

[4-5 Brāhmaṇam—just as Kant explained the theoretical speculations as inadequate and rejected the human mind with its demands or desires on the practical way, so also does the author of both these sections which doubtlessly stem out of parallel structures or frames and form[1] a whole which belongs together. The first section teaches that the Brahman is theoretically unknowable, because it is the knowing subject of all knowledge, it can never be the object of knowledge for us.—The mind, however, not resting

1. If they are not to be considered, perhaps, as two versions (as 3.3 and 3.7 or 3.6 and 3.8) of one and the same dialogue.

content with the fact and raising the same question anew is rejected to in second section as a means of comprehending the Brahman in a practical way. This happens when one gradually elevates himself from eruditeness (*pāṇḍityam*) to childlike simplicity (bālyam) (cf. Ev. Matth. 18.3), from this to the state of a Muni (recluse observing silence), from that to the state of a Brāhmaṇa (pregnant with knowledge as in Brh. 3.8.10, Chānd. 4.1.7) who renounces his famıly, his possessions and worldly desires because all these latter are different from Brahman and consequently are subject to decline and decay.]

1. Then Uṣasta, the descendant of Cakra, questioned him: "Yājñavalkya", he said, "the Brahman which is immanent, which is not transcendent, which is inside all beings as a soul — that Brahman you should explain to me." — (Yājñavalkya replied): "It is your soul which is inside all beings". — "Which, O Yājñavalkya, is inside all?". — "That which breathes in with the in-breath, that is your soul, which is inside all; that which breathes out with the out-breath, that is your soul which is inside all; that which breathes in between with the intermediate breath (*vyāna*), that is your soul which is inside all; that which breathes up with up-breath (*udāna*), that is your soul which is inside all;—this is your soul which is inside all."

2. Then Uṣasta, the descendant of Cakra, said, "With what you have said, you have merely pointed out such a thing as when one says: "that is a cow, that is a horse"; but the Brahman which is immanent, which is not transcendent, which is the soul inside all — just that you should explain to me! —" It is your soul which is inside all."—"Which, O Yājñavalkya, is inside all?"—"You cannot see the seer of sight, you cannot hear the hearer of hearing, you cannot comprehend the thinker of thinking, you cannot know the knower of knowing. It is your soul who is inside all.—All that, which is different from it, is full of sorrow."—

Then Uṣasta, the descendant of Cakra, remained silent.

FIFTH BRĀHMAṆAM

1. Then Kahola, the descendant of Kuṣītaka, questioned him: "Yājñavalkya", he said, "you should explain to me just that Brahman which is immanent, which is not transcendent, which is, as the soul, inside all."—"It is your soul which is inside all."

—"Which, O Yājñavalkya, is inside all?"—"That which transcends hunger and thirst, sorrow and delusion, old age and death. —Indeed, when they have become conscious of this soul, the Brāhmaṇas give up or renounce the desire for childern, the desire for possessions, and the desire for the world (worldly fame) and move about as mendicants; because the desire for children is the desire for possessions, and the desire for possessions is the desire after the world (worldly fame); all these both are mere desires.—That is why the Brāhmaṇa, having given up his eruditeness, sticks to childlike simplicity; after he has given up childlike simplicity and eruditeness, he becomes the silent one (*muni*); after he has given up (transcended) the non-silence (*a-mauna*) and silence (*mauna*) he becomes a Brāhmaṇa—Wherein does this Brāhmaṇa live ? (Wherein does this Brāhmaṇahood lie ?)—There where he lives (wherein his Brāhmaṇahood lies), just as it turns out to be[1] (*yena syāt, tena īdṛśa eva*). — That, which is different from it, is full of sorrow."—

Then Kahola, the descendant of Kuṣītaka remained silent.

SIXTH BRĀHMAṆAM

[*Gārgī*, the daughter of *Vacaknu*, who puts questions (to Yājñavalkya) in the sixth section concurs with the oft-occurring view (*Gesch. d. Phil.* I. 195 ff) that the world is interwoven lengthwise and crosswise (*ota* and *prota*) in the waters (i.e. the primaeval waters) and she further goes on to ask about that in which the waters again have been interwoven lengthwise and crosswise. The answer (of Yājñavalkya) leads to (a description of) cosmography which cannot, indeed, conform with the one previously given (Bṛh. 3.3.). There the abode of the Pārīkṣitas is evidently supposed to be 'the ends of the world's (*lokānām antān*, Bṛh. 3.3.1);—but here the world interwoven into the waters is further surpassed or more accurately, surrounded by new further layers or strata. These latter are :

1. The world of the wind. 2. the world of aerial space, 3. the world of

1. Śaṅkara and Max Müller explain as 'just the way in which he—the Brāhmana lives or behaves' *yena syāt kena syāt* ('*yena Brāhmaṇaḥ kena syāt kena caraṇena bhavet, yena syāt yena caraṇena bhavet tena īdṛśa eva ayam—Śaṅkara*). But it is, however, quite different. For *īdṛśa eva*, cf. the use of 'hutos' (Greek) 'nearer of the two things', e.g. Plato *Symp.* p. 176. (E. Ev. Joh. 4.6) An interpretation of the expression is well already given by *Gauḍapāda* (*Māṇḍūkya Kārikā* 2.37 *yatir yādṛcchiko bhavet* cf. (*Paramhaṁsa Up.* 3. *Yādṛcchiko bhaved bhikṣuḥ*).

the Gandharvas, 4. the world of the sun, 5. the world of the moon, 6. the world of the stars, 7. the world of gods, 8. the world of Indra, 9. the world of Prajāpati.

Around all these worlds, there is the world of Brahman, which is '*anatipraśnya*', i.e. about which no more questions are to be asked. When we raise ourselves gradually step by step from the conditioned to the ever-conditioning we arrive at last to the unconditioned state; to ask questions regarding the state beyond that is a sacrilege. Thus one could resume the contents of this section (in a manner of expression, which though happily looks outmoded today, has been, however, emphatically utilized by Kant.]

1. Then Gārgī, the daughter of Vacaknu asked him:

"Yājñavalkya", she said, "as long as this whole world is interwoven in the waters lengthwise and crosswise (*ota* and *prota*) in which are then the waters interwoven, lengthwise and crosswise ?"

"In the wind, O Gārgi."

"But then what is it in which the wind is interwoven lengthwise and crosswise?"

—"In the worlds of the aerial space, O Gārgi."

"But then what is that in which the worlds of aerial space are interwoven lengthwise and crosswise?"

—"In the worlds of the stars, O Gārgi!"

"But then what is that in which the worlds of the stars are interwoven lengthwise and crosswise?"

—"In the worlds of gods, O Gārgi!"

"But then what is that in which the worlds of the gods are interwoven lengthwise and crosswise?"

—"In the worlds of Indra, O Gārgi!"

"But then what is that in which the worlds of Indra are interwoven lengthwise and crosswise?"

—"In the worlds of Prajāpati, O Gārgi!"

"But then what is that in which the worlds of Prajāpati are interwoven lengthwise and crosswise?"

—"In the worlds of Brahman, O Gārgi!"

"But then what is that in which the worlds of Brahman are interwoven lengthwise and crosswise ?"

—Then he (Yājñavalkya) said: "O Gārgi, do not question further (*mā ati prākṣīḥ*), so that your head should not burst (to

pieces) (by further questioning)! You over-question (i.e. question beyond a limit) about a godhead regarding which no further questioning is possible (*anatiprasnyā devatā*); O Gārgi, do not question further!"—

Then Gārgī, the daughter of Vacaknu remained silent.

SEVENTH BRĀHMAṆAM

[The seventh interrogator Uddālaka Āruṇi (Chānd. 6— the father and teacher of Śvetaketu, but here playing a modest role) begins his narration almost with the same words like Bhujyu (Bṛh.3.3), with the only difference that there (in the Bṛh. 3.3), the clairvoyante is the daughter, while in the present section the clairvoyante is the wife of Patañcala Kāpya. Now it would, indeed, be possible that Patañcala Kāpya might have been pleased with his dubious privilege or advantage of having possessed two clairvoyant women in his family; but it is still probable, particularly in view of the whole uniform wording, that we have here before us two different versions of the same narrative which both afterwards were enlisted as independent parts of the report of the conversational (dialogues—) contest of Yājñavalkya, without still denying the commonness of the origin, just as in the first two gospels (Matth. 16.9-10, Mark 8.19-20), the feeding of 5000 men and that of 4000 men stand beside one another and have been expressly recognized by the redactor as different incidents.

The question which Yājñavalkya as well as the clairvoyante answer with knowledge refer (i) to the thread (*sūtram*) through which all worlds and all beings have been held together from outside (*saṁdṛbdha*, i.e. somewhat like a sheaf of grass or a bunch of flowers through a bond entwining them), and (ii) to an inward controller (*antaryāmin*) by whom all parts of nature, all beings, and all organs have been controlled from inside : (i) the thread is the wind which as Prāṇa (vital breath) holds together the parts of the body (—therefore in death they disintegrate after the escape of Prāṇa—) and which, corresponding to the cosmic Prāṇa, binds together all the parts of the world. (ii) So also the Ātman residing in us as the immortal one, inner controller i.e. the subject of knowledge, (3.7.23) dwells in all the nature phenomena (—twelve of these have been enumerated, without any order—), in all organic beings, and in all organs (—eight have been named again without any order or proper arrangement). The systematic distribution into *adhidaivatam, adhibhūtam, adhyātmam,* indicates that the expressed theory was older than the frame of the narration. All these nature-phenomena, beings and organs form the body of the Ātman; they are different (antara) from it; they do not know it but still they are inwardly controlled by it.— Vāyu as the psychical and the cosmic prāṇa is only a symbol of the Ātman; this Ātman, however, is again the *Antaryāmin* or the inner controller of beings; thus Vāyu and *Antaryāmin* are basically identical. The unitary idea of the whole section can be

characterized as that the Ātman, the knowing subject in us, regulates all things from inside as also all individuals from outside and it also equally holds together the whole world in its condition.]

1. Then Uddālaka, the son of Aruṇa, asked him.

"Yājñavalkya", he said, "we lived in the region of the Madras at the house of Patañcala, the descendant of Kapi, in order to acquire the knowledge of the sacrifice. He had a wife who has possessed by a Gandharva. We questioned this (Gandharva) as to who he is and he replied: 'I am Kabandha, the descendant of Atharvan:' And he spoke to Patañcala, the descendant of Kapi and to us who had come to acquire the knowledge of the sacrifice: 'Do you know, O Kāpya,[1] that thread by which this world and the other world and all beings have been bunched together?' And Patañcala, the descendant of Kapi, replied: 'I do not know it, O venerable one'. And that one (Gandharva) said to Patañcala, the descendant of Kapi, and to us the pupils who had come to acquire the knowledge of the sacrifice: 'Do you know, O Kāpya, that inner director who inwardly regulates this world and the other world and all the worlds?' And Patañcala, the descendant of Kapi, replied; 'I know nothing about him'. And that one (Gandharva) said to Patañcala, the descendant of Kapi and to us the students (who had come—) of sacrificial knowledge: 'Truly, O Kāpya, he who knows that thread and that inner director or controller, knows the Brahman, knows the worlds, knows the gods, knows the Veda, knows the beings, knows the soul — he knows everything'. Then he explained it to those (who had assembled); and thus I know it. If now you, O Yājñavalkya, without knowing that thread, without knowing that inner controller, drive the cows of the Brāhmaṇas your head will burst into pieces."—"Will, I know, O Gautama, that thread and that inner controller."—"Everybody can say it. 'I know it, I know it'; if you know it, announce it!"—

1. In the conversation, frequently, the patronym is employed as the name; that is possibly due to the fact (convention) that the one who is addressed should not be approached more closely through his direct name, than what respect to him allows. On account of the same reason, among us one rather addresses another with the title (surname) than with the direct name.

2. And he (Yājñavalkya) said: "The wind, indeed, O Gautama, is that thread; because through the wind, O Gautama, as thread, this world and the other world and all beings are bunched together. That is why particularly, O Gautama, one says of a man who is dead: 'his limbs have been dissolved'; because through the wind, O Gautama, as the thread, they are bunched together."

"It is so, O Yājñavalkya; now just tell us about the inner controller!"

3. "He who dwelling in the earth is different[1] from the earth, whom the earth does not know, whose body is the earth, who inwardly controls the earth—he is your soul, the inner controller, the immortal one.

4. "He, who, dwelling in the waters, is different from the waters, whom the waters do not know, whose body is the waters, who inwardly controls the waters—he is your soul, the inner controller, the immortal one.

5. "He, who, dwelling in the fire, is different from the fire, whom the fire does not know, whose body is the fire, who inwardly controls the fire—he is your soul, the inner controller, the immortal one.

6. "He, who, dwelling in the aerial space, is different from the aerial space, whom the aerial space does not know whose body is the aerial space, who inwardly controls the aerial space —he is your soul, the inner controller, the immortal one.

7. "He, who, dwelling in the wind, is different from the wind, whom the wind does not know, whose body is the wind, who inwardly controls the wind—he is your soul, the inner controller the immortal one.

8. "He, who, dwelling in the heavens, is different from the heavens, whom the heavens do not know, whose body is the heavens, who inwardly controls the heavens—he is your soul, the inner controller, the immortal one.

9. "He, who, dwelling in the sun, is different from the sun, whom the sun does not know, whose body is the sun, who in-

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1. The word in the original Sanskrit is *antara*. Śaṅkara renders it as *abhyantara* i.e. *inside* (the earth). Deussen, in what follows renders *antara* as 'different', as here. —Translator

wardly controls the sun—he is your soul, the inner controller, the immortal one.

10. "He, who, dwelling in the quarters, is different from the quarters, whom the quarters do not know, whose body is the quarters who inwardly controls the quarters—he is your soul, the inner controller, the immortal one.

11. "He, who dwelling in the moon and the stars, is different from the moon and stars, whom the moon and the stars do not know, whose body is the moon and stars, who inwardly controls the moon and the stars—he is your soul, the inner controller, the immortal one.

12. "He, who, dwelling in the ether (space), is different from the ether, whom the ether does not know, whose body is the ether, who inwardly controls the ether—he is your soul, the inner controller, the immortal one.

13. "He, who, dwelling in darkness, is different from the darkness, whom the darkness does not know whose body is the darkness; who inwardly controls the darkness,—he is your soul, the inner controller, the immortal one.

14. "He, who dwelling in the light, is different from the light, whom the light does not know, whose body is the light, who inwardly controls the light,—he is your soul, the inner controller, the immortal one.

"Thus far with regard to the divinities.—Now, with regard to the beings.

15. "He dwelling in all beings, is different from all beings, whom all beings do not know, whose body is all beings, who inwardly controls all beings — he is your soul, the inner controller, the immortal one.

"So much with regard to the beings.—Now with regard to the self.

16. "He, who dwelling in the breath, is different from the breath, whom the breath does not know, whose body is the breath, who inwardly controls the breath,—he is your soul, the inner controller, the immortal one.

17. He, who, dwelling in the speech, is different from the speech, whom the speech does not know, whose body is the speech, who inwardly controls the speech—he is your soul, the inner controller, the indestructible.

18. He, who dwelling in the eyes is different from the eyes, whom the eyes do not know, whose body is the eyes, who inwardly controls the eyes,—he is your soul, the inner controller, the immortal one.

19. He, who, dwelling in the ears, is different from the ears, whom the ears do not know, whose body is the ears,—he is your soul, the inner controller, the immortal one.

20. He, who, dwelling in the Manas (mind), is different from the Manas, whom the Manas does not know, whose body is the Manas, who inwardly controls the Manas,—he is your soul, the inner controller, the immortal one.

21. He, who, dwelling in the skin (the sense of touch) is different from the skin, whom the skin does not know, whose body is the skin, who inwardly controls the skin—he is your soul, the inner controller, the immortal one.

22. He, who, dwelling in knowledge, is different from knowledge, whom the knowledge does not know, whose body is knowledge, who inwardly controls the knowledge,—he is your soul, the inner controller, the immortal one.

23. He, who, dwelling in the semen, is different from the semen, whom the semen does not know, whose body is the semen, who inwardly controls the semen,—he is your soul, the inner controller, the immortal one.

Himself the seer, he is not seen, himself the hearer he is not heard, himself the thinker, he is not the object of thought, himself a knower, he is not known (the object of knowledge). There is, besides him, no other seer, there is besides him, no other hearer, there is, besides him, no other thinker, there is, besides him no other knower. He is your soul, the inner controller, the immortal one.—That which is different from him, is full of sorrow."

EIGHTH BRĀHMAṆAM

[After Gārgī had urged (on Yājñavalkya to answer) the questions regarding the 'interwoven' character of the world up to the point when there should not be any questioning, and she was warned by Yājñavalkya not to press (her questions further), it could not be the intention of the author of a homogeneous composition to allow the same lady-questioner

to appear on the scene once again with the same questions. We are, therefore, again driven to the assumption here that the narration of Gārgī questioning about the interwoven texture of the world was current in two versions; with the first of the versions we are already acquainted in 3.6; the second version, on the other hand, is in the present section and is incomparably more valuable and significant. Yājñavalkya here teaches the lady-interrogator that the whole world—the present, the past and the future—is interwoven lengthwise and crosswise in the Ākāśa (space, ether; to speak exactly, the space is conceived as an all-encompassing material element – see *System des Vedānta* p. 249 ff); but the *Ākāśa* is again interwoven lengthwise and crosswise in the *Akṣaram* 'the imperishable'. This Akṣaram cannot be known or characterized; on it depends the spatial and temporal order of nature as also the eternal basic law which everything in the universe obeys and only through it (the *Akṣaram*) is the release out of this wretched existence (*kṛpaṇa*) possible; — and this Akṣaram is, as Yājñavalkya at the conclusion of his discourse, assures, the Ātman i.e. the knowing and therefore un-unknowable subject in everyone of us.

Thus, it is the subject of knowledge which remains ever unknowable, in which the laws are grounded (founded), which everything in nature obeys, and into which the whole space and along with it everything that it contains, is interwoven,—all this is, in the Indian manner of expression, Kantian philosophy; and the reader himself should judge, whether we, with this interpretation, read into this old text only the minimum that does not lie in it.]

1. Then the daughter of Vacaknu said: "O venerable Brāhmaṇas! I will put to him (Yājñavalkya) two questions; if he is able to give answers to me, certainly none among you will vanquish him in the debate-contest concerning sacred things (*brahmodyam*)!"—"Put your questions, O Gārgi!"

2. And she spoke: "Just now, O Yājñavalkya, I shall confront you with two (penetrating) questions—just as a man from the region of the Kāśis or of the Videhās, a youthful hero, bends his unbent bow and with two arrows made of cane (bāṇavantau) in his hand[1] confronts his opponent in order to pierce him with them—you should give their answers to me!"—"Put your questions O Gārgi" (said Yājñavalkya).

3. And she said: "That which is above the heavens, O Yājñavalkya, and that which is below the earth and that which is

1. Śaṅkara explains 'bāṇa' as a piece of bamboo which is affixed at the tip of the arrow. Therefore, *bāṇavantau*, according to him, means 'arrows having sharp ends or tips made of bamboo pieces'. —Translator

between both the heavens and the earth—, that which they call the past, the present and the future—in what is (all) this interwoven lengthwise and crosswise?"—

4. And he (Yājñavalkya) replied: "That which is above the heavens, and that which is below the earth, and that which is between both—the heavens and the earth, that which they call the past, the present and the future—all that is interwoven lengthwise and crosswise in the space (the ether)."

5. And she said: "Salutations to you, O Yājñavalkya, because you have solved this question of mine. Now prepare yourself to answer the second!—"Put your question, O, Gārgi"—

6. And she said: "That which is above the heavens, O Yājñavalkya, and that which is below the earth and that which is between both the heavens and the earth, that which they call the past, the present and the future—in which is this (all) interwoven lengthwise and crosswise?"

7. And he replied: "That which is above the heavens, O Gārgi and that which is below the earth and that which is between both—the heavens and the earth, that which is they call the past, the present and the future,—all that is interwoven lengthwise and crosswise in the space."—"But then in which is the space interwoven lengthwise and crosswise?"—

8. And he replied: "It is, O Gārgi, what the wise call the imperishable one (akṣaram); it is neither gross nor subtle, neither short nor long; not red (like fire) and not adhering or sticking (like water); neither shadowy nor dark; neither wind nor ether (space); nor sticking (like lacquer); devoid of taste, devoid of smell, without eyes and without ears, devoid of speech, devoid of mind (thinking), devoid of vital powers, devoid of breath; devoid of any mouth (or opening); immeasurable, devoid of any interior or exterior; it does not consume or eat anything nor is it consumed by any body.

9. "At the bidding of this imperishable one, O Gārgi, the sun and the moon exist apart; at the bidding of this imperishable one, O Gārgi, heavens and the earth exist apart; at the behest of this imperishable one, O Gārgi, the minutes and hours exist apart as also the day and the night, the fortnight, the month, the seasons and the year; at the behest of this imperishable one,

O Gārgi, the rivers flow from the snowy mountains—some of them towards the east, others towards the west and wherever each one goes; at the behest of this imperishable one, O Gārgi, men extol the liberal givers, the gods go after the sacrifice, the manes (go after) the libations to the dead.

10. "Indeed, O Gārgi, he who does not know the imperishable one and performs sacrifice in this world, offers gifts, and performs austerities for many thousands of years,—the (reward) all these confer on him is only temporary; indeed, O Gārgi, he, who, without having the knowledge of this imperishable one, departs from this world, is the wretch (kṛpaṇa); but O Gārgi, he who possesses the knowledge of this imperishable one—when he departs from this world, he becomes divinely holy (*brāhmaṇa*).

11. Indeed, O Gārgi, this imperishable one, while it sees, it is not itself seen, while it hears, it is not itself heard, while it thinks, it is not itself the object of thinking, while it knows, it is not itself known—There is none except it, who sees, none except it, who hears, none, except it who thinks, none, except it, who knows.—Indeed, in this imperishable one, O Gārgi, the space is interwoven lengthwise and crosswise."—

12. And she said; "Indeed, O venerable Brāhmaṇas, you should consider yourself highly fortunate, if you get away from him (Yājñavalkya) (without any further chastisement), by paying him homage; but certainly none among you will vanquish him in the discussion-contest concerning the sacred things (*brahmodyam*)!"

Then the daughter of Vacaknu became silent.

NINTH BRĀHMAṆAM

[After Yājñavalkya had offered the explanation in the previous section, any further doubt about his superiority (over others) was sacrilegious; therefore the last interrogator Vidagdha ('the skilled crafty one') meets his doom (at the words of Yājñavalkya) because his head bursts into pieces—This must have been the point of view (cf. particularly, the last words of Gārgi-Bṛh.3.8.12) which was considered authoritative in the final redaction of this section, in which, as it lies before us, it can be assumed as the basic thought that the Brahman (the Ātman, the Upaniṣadic Puruṣa) is the ultimate unity to which the Vedic gods (1-9), the vital power (puruṣa) in men (10-18, 26b), the guardian deities of man (19-26a) and the man himself considered as the tree (27-28) are traced back.

Very different is the picture which we get, if we take into consideration not the leading motive which led to the final remodelling, but the genesis of the section itself which can be determined with fair certainty, partly from the composition itself, partly through the comparison of the parallel texts of the Śatapatha Brāhmaṇa and which gives an interesting explanation about the changes, the texts of this kind have undergone before they took the shape in which they are before us.

The whole section as it is before us, can, first of all, be divided into five parts.

I. (1-9) Vidagdha questions Yājñavalkya about the number and the names of the gods. Yājñavalkya gives their number. One after another as 3306, 33, 6, 3, 2, 1½ and finally 1 (one) which he characterizes as the Prāṇa (the *Brahman*, the *Tyad*).

II. (10-18) Just as in the Brh. 2.1 (=Kauṣ. 4), Bālāki Gārgya offers to explain the Brahman and states, one after another, twelve or sixteen Puruṣas representing it (the Brahman), whereupon Ajātaśatru rejects every time, his (Bālāki's) explanation because he points to the subordinated position given to the Purusa, so also here in this section Vidagdha Śākalya[1] prides himself on knowing the Purusa which must be *sarvasya ātmanaḥ parāyanam* "the highest goal of all that which one designates with the word Ātman" i.e. the ultimate and the innermost self. But Vidagdha Śākalya states eightfold locations (*āyatanam*) and the worlds (loka) (of the Purusa)—each a separate one (earth and fire, desire for family or procreation, and the heart; form and the eyes etc.). Thereupon, Yājñavalkya rebukes him every time (by rejecting it), to the effect that what he (Vidagdha Śākalya) considered as the authentic Ātman (*sarvasya ātmanaḥ parāyaṇam yam āttha*="what you explain as the summit or the highest point of all self") is only the presiding genius of corporeality, of the desire for family or procreation of the son etc. Vidagdha indirectly concedes it, not only so far as he continually again and again formulates some nine definitions, but also through the fact that, after putting questions about the guardian-deity, of the Puruṣa under consideration, he states it such as amrtam, women, truth etc., continually as a separate one. In the individual definitions and in the orderly arrangement of the same, both the recensions are mutually very contradictory and one can doubt whether the readings of the Mādhyandinas are the original ones or whether they are only an attempt to eliminate the confusion prevailing in the Kāṇva recension; it is of no avail to enter into this controversial question more closely. The conclusion of this theme follows only after other thoughts or contemplations interpolate themselves in 19-25; about the thoughts in 26 see below IV.

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1. The derivation of the name of the person (as the son of Śakala) by Śaṅkara is (as the accent in the Śatapatha Brāhmaṇa and still to a greater extent the context proves) is wrong and has been rightly abandoned by M. Müller and Böhtlingk.

III. (19-25). This part interrupts the connection between 18 and 26 which exactly are in conformity with one another. This part in its independent secluded character, makes the impression that which was originally a separate question of Yājñavalkya, has been formulated by Vidagdha, as we have been acquainted with the eight ones, through others in the foregoing sections. Vidagdha asks Yājñavalkya, which 'sacred knowledge' (*brahman* as in *brahmodya*) he (the latter) had known through which he considered himself superior, and Yājñavalkya develops, with respect to his question, the knowledge of the five quarters of the heavens, the five guardian deities of men in them, and their five locations. They have all their locations in more or less subjective potencies (one of which remains unclear and is perhaps corrupt) and these in the heart of man. The further question of Vidagdha viz.—'in what is the heart grounded ?' (to judge according to the kindred passage, *Gesch.d.Phil.*I. 178) was not so idle that it deserved the derision with which Yājñavalkya rejects or dismisses the same.]

IV. (26). This section with the words in the middle : *etāni aṣṭau āyatanāni* etc., is exactly connected with 17 (or 18); but there are the previous two paragraphs which, by their conciseness and disconnectedness, are difficult to be assessed or evaluated. The first of these two sentences (stating that the Ātman is grounded or founded in Prāṇa, this Prāṇa is founded in *apāna*, this *apāṇa* in *vyāna*, this *vyāna* in *udāna* and this *udāna* in *samāna*) is perhaps a fragment introduced here where it does not belong, on account of the similarity of the question with the foregoing. No further meaning can be gathered from it; if one were to ascertain it, I would, most of all, like to see therein the question of Yājñavalkya to Vidagdha who, in his rest of the meaningless answers is like a sand-pit (as an Indian would say). Through them, Vidagdha demonstrates the complete emptiness (absence) of his knowledge of the Ātman on which he had prided himself. —The second sentence is the well-known formula of Yājñavalkya *neti neti* etc. which was, perhaps, interpolated from the Brh.4.2.4 or 4.4.22 by a reader who found it desirable to include it in our passage a positive utterance of Yājñavalkya about the *aupanisada puruṣa*.—The following (sentences) are connected with 10-18 and stands again exactly analogous to Bṛh. 2-1 and Kauṣ. 4. Just as, there, Ajātaśatru contrasts the puruṣas of Bālāki with the *vijñānamaya puruṣa* (prajñātman), so also, here, Yājñavalkya, after he had rejected the statements of Vidagdha, inquires into that *puruṣa* who is, in truth, *sarvasya ātmanaḥ parāyaṇam*, particularly into the *aupaniṣada puruṣa* i.e. the Ātman of the Upaniṣadic teaching. The silence of Vidagdha, who has no reply to give, contributes to this end.

V. (27-28) The renewed challenges of Yājñavalkya and the beautiful concluding verses about the Brahman as the root of the tree that is man form here, as the parallel passage in the Śatap. Bṛ.11.6.3 shows, a secondary supplement, in order, presumably, to round off this great drama after its tragic denouement with a sort of a propitious conclusion.

In what follows, we propose to set forth the genesis of the whole *Brāhmaṇam*, with the further significance of the whole *Adhyāya* (chapter) :

1. The oldest form of the narrative is preserved in the Śatap. Br. 11.6.3. Janaka sets out to award a prize or a reward. Yājñavalkya lays his claim to it and Vidagdha Śākalya is the one who, for the rest of the Brāhmaṇas, as we would say, is supposed to pull the chestnuts out of the fire, (the corresponding Indian expression is employed in Śatap. Brāh. 11.6.3.3, but too late, in Bṛh. 3.9.18),[1] when he puts questions to Yājñavalkya. For this sacrilege which he commits by entering the lists against Yājñavalkya and challenging him, he had to expiate with his death; because in the questions which he puts, there is nothing which is found culpable. The questions are directed only on eliciting the number and the names of the gods. In general, the whole section does not reach the level of the Upaniṣadic standpoint of the Ātman-doctrine but as a preliminary footstep to the same, which recognizes in Prāṇa the one only God. With regard to it Yājñavalkya leads him back to 3306,33, (6 is missing), 3,2,1½ gods: Thereupon, with the remark that Vidagdha should not have asked further questions regarding the godhead which stands beyond questions, the conclusion of the disputation along with the prophecy of death takes place. This follows here, not as in Bṛh. 3.2.29 immediately and in the presence of the assembly (—thus at least every one will understand it—) but purā itihyai 'before so-and-so-many'.

2. This denouement might appear harsh or difficult, particularly when Vidagdha had not at all put questions concerning entities beyond or further than Prāṇa (though in Śatap. Br. 11.6.3.10 it is not omitted). Further, in course of time, Yājñavalkya had come to be the carrier of the Ātman-doctrine from the position of hero of rituals (which he had originally been) and then one preferred to let Vidagdha fail in this (Ātman-doctrine). With this aim in view, one inserted in Part I (which alone is represented in Śatap.Br.11.6.3) the doctrine of the eight subordinated *Puruṣas* which Vidagdha had regarded as the Ātman, and of the Upaniṣadic Puruṣa whom he does not know and therefore perishes, (above, Parts II and IV, the latter only partially). The verses at the end of Part V might have been annexed in order to characterize more closely the Upaniṣadic Puruṣa.

3. To the dialogue with Vidagdha, which was originally the only one, were added eight dialogues with other interlocutors, as they unfolded the wisdom of Yājñavalkya in many directions. We have seen in the repetition in the introduction to Bṛh. 3.1.8 that the adjustment of the same (i.e. eight dialogues) is a secondary one in the discussion-context. Besides these nine dialogues, there was also a tenth one concerning the regions of the heavens and their corresponding guardian deities; this was interpolated, because, in it, Vidagdha was likewise an interlocutor (Bṛh. 3.9.19-25) in the midst of

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1. Yājñavalkya said to Vidagdha : "*tvām svid ime brāhmaṇāh aṅgāravakṣayaṇam akratā.*" These Brāhmaṇas have chosen you to extinguish the blazing charcoals for him !"—Translator

the ninth dialogue and that also in a passage where the interruption of the thought-process is quite obvious.]

1. Then Vidagdha, the descendant of Śakala, asked him (Yājñavalkya) :

"How many gods are there, Yājñavalkya?"—And he replied that according to the *nivid* (the list or inventory of the gods) that many of them have been enumerated in the *Nivid* of the *Vaiśvo-devam*(a particular invocation of praise in the Soma-pressing rite) and he said: "Three hundred and three and three thousand"(3306). —"Om (well)" he (Vidagdha) said: "how many gods are there in this case, Yājñavalkya?"—"Thirtythree"-—"Om", he again said "How many gods are there O Yājñavalkya?"—"Six".—"Om!" he again asked: "How many gods are there, Yājñavalkya?" —"Three".—"Om!" he again asked: "How many gods are there, O Yājñavalkya?"—"Two".—"Om!" again he asked: "How many gods are there, Yājñavalkya?" "One",—"Om!" he asked, "which are the three and three hundred and three and three thousand?"—

2. And he replied: "They are only their powers; gods, however, are only thirtythree".—"Which are the thirtythree?"— "Eight Vasus, eleven Rudras, twelve Ādityas, add up to thirty-one and with Indra and Prajāpaṭi (the two), they are thirty-three."—

3. "Which are the Vasus"—"The fire, the earth, the wind, the aerial space, the sun, the heavens, the moon and the stars; these are the Vasus (the good ones) because in them everything good is contained; that is why they are called the Vasus."

4. "Which are the Rudras?"—"They are the ten vital organs in man and the Ātman (here probably the Manas) as the eleventh. When these pull out of the mortal body, they make it groan and weep; because they cause, groaning and weeping, they are called Rudras."

5. "Which are the Ādityas?"—"The twelve months of the year—they are the Ādityas; they return again and again, while they carry the whole world with them; because they return again and again, carrying (taking) this whole world (*ādadānā yanti*), that is why they are called the Ādityas",—

6. "Which is Indra, which is Parjāpati?—"The thunder is Indra and the sacrifice is Prajāpati"—"Which is the thunder?" —"The flash of lightning (as the cause of the thunder)"— —"Which is the sacrifice?"—"The animals (as the cause of the sacrifice)."—

7. "Which are the six?"—"The fire, the earth, the wind, the aerial space, the sun and the heavens; these are the six; because these six are the whole world."—

8. "Which are the three gods?"—"They are these three worlds because in them all these gods are contained."—"Which are the two gods?"—"The food and the breath (prāṇa)"—"Which are the one and half?—"That which purifies (the mind)."

9. "Then they ask: 'as it is, so to say, only one which purifies, how is it then that they are one and half?' Because in it, the whole world extremely prospers (*adhyardhnoti*), that is why they are called one and half (*adhyardha*)."—"Which is the one God? —"The life (*prāṇa*)" he replied, "this they name as Brahman, the yonder one (tyat)."

10. "That (the spirit), which has the earth as the abode or refuge (*āyatanam*), the fire as the realm (*loka*), the mind as the light—he who knows this spirit (Puruṣa), as the highest point or summit (*parāyaṇam*) of all selfhood, he is, indeed, one who possesses the knowledge, O Yājñavalkya?"

"Well, I know this spirit, or which you speak, that it is the highest summit of all selfhood; it is that which is the spirit of corporeality (*śārīraḥ puruṣaḥ*). Now tell me, Śākalya, that which its godhead!"—"The immortal one (amṛtam), he (Śākalya) replied.

11. "That (the spirit) which has the desire as the abode, the heart as the realm (*loka*) the mind as the light—he who knows the spirit, is the highest summit of all selfhood; he, indeed, is one who possesses the knowledge, O Yājñavalkya!"—"Well, I know this spirit of which you speak, that it is the highest summit of all selfhood; it is that which is the spirit consisting of desire. Now tell me, then, O Śākalya, that which is its godhead !" "The women" he replied.

12. "That (spirit) which has the form as the abode, the eyes as the realm, the mind as the light; he who knows this spirit, is

the highest summit of all selfhood; he is indeed, one who posses-ses knowledge, OYājñavalkya!"—"Well, I know this spirit of which you speak that it is the highest summit of all selfhood; it is that which is that spirit in the sun. Now, tell me, O Śākalya, that which is its godhead!"—"The truth" he replied.

13. "That (spirit) which has the ether as the abode, the ears as the realm, the mind as the light,—he who knows this spirit, is the highest summit of all selfhood; he is, indeed, one who possesses knowledge, O Yājñavalkya!"—"Well I know this spirit of which you speak, that it is the highest summit of all selfhood; it is that which is the spirit of hearing, of the echo. Now tell me, O Śākalya, that which is its godhead!"—"The quarters of the heavens" he replied.

14. "That (spirit) which has darkness as the abode, the heart as the realm, the mind as the light,—he who knows this spirit, is the highest summit of all selfhood; he is, indeed, one who possesses knowledge, O Yājñavalkya!"—"Well, I know this spirit of which you speak, that as the summit of all selfhood; it is that which is the spirit of the shadow. Now tell me, O Śākalya that which is its godhead!"—"The death" he replied.

15. "That (spirit) which has the form as the abode, the eyes as the realm, the mind as the light—he who knows this spirit as the highest summit of all selfhood; he is, indeed, one who has knowledge, O Yājñavalkya!"—"Well, I know this spirit of which you speak, that it is the highest summit of all selfhood; it is that which is the spirit in the mirror. Now tell me, O Śākalya, that which is its godhead!"—"The life (*asu*)" he replied.

16. "That (spirit) which has the waters as the abode, the heart as the realm, the mind as the light—he who knows this spirit, is the highest summit of all selfhood; he is, indeed, one, who has knowledge, O Yajñavalkya!"—"Well, I know this spirit of which you speak, that it is the highest summit of all selfhood; it is that which is the spirit in the waters. Now tell me, O Śākalya, that which is its godhead."—"Varuṇa" he replied.

17. "That (spirit) which has the semen as the abode, the heart as the realm, the mind as the light—he, who, knows this spirit is the highest summit of all selfhood; he is, indeed, one

who has knowledge, O Yājñavalkya!"—"Well, I know this spirit of which you speak, that it is the highest summit of all selfhood; it is that spirit which consists of the sun. Now, tell me, O Śākalya, that which is its godhead!"—"Prajāpati" he replied.

18. "Therefore, O Śākalya, you are the one whom the Brāhmaṇas have chosen to extinguish the embers of coal for them", thus said Yājñavalkya:[1]

19. "Yājñavalkya" said the descendant of Śakala, "you have spoken beyond propriety (*atyavādīḥ*) i.e. you have censured the Brāhmaṇas of the Kurus and the Pañcālas! Then, which holy doctrine (*brahman*) do you know?"—"I know the quarters of the heavens with their gods and locations."—"Then you know the quarters of the heavens with their gods and locations;

20. Which (guardian) divinity have you (in mind) with regard to the easterly quarter?"—"The godhead Āditya (the sun)."—"Where has this Āditya its location?"—"In the eyes."—"Where have the eyes their location?"—"In the forms; because one sees the forms with the eyes."—"Where have the forms their location?"—"In the heart"—thus said he (Yājñavalkya), "because one knows the forms with the heart (the seat of Manas, the mind); therefore the forms have the location in the heart." —"Is it so, O Yājñavalkya!"

21. (Śākalya continued) "Which (guardian) divinity have you (in mind) with regard the southerly direction?"—"The divinity Yama (the god of death)."—"Where has this Yama his location?"—"In the sacrifice."—"Where has the sacrifice its location?"—"In the gifts (*dakṣiṇā*) of the sacrifice."—"Then, where has the sacrificial gift (*dakṣiṇā*) its location?"—"In faith; because

1. That is to say, "You, who pride yourself on having the knowledge of the Puruṣa who is the highest summit of selfhood, are helping the Brāhmaṇas for vanquishing me (in the debate); yet, instead of that same Puruṣa your knowledge is limited to positing only six subordinated Puruṣas."—The statements of Vidagdha Śākalya are unsuccessful, just as those of Bālāki Gārgya in Bṛh.2.1 (Kauṣ.4). Instead of the instruction (which was given in the case of Bālāki) Yājñavalkya characterises the sought-for Puruṣa as the Aupaniṣada Puruṣa and has thus referred to a sphere of thought which Śākalya is not able to follow. Previously, however, we have in 19-26 an interpolated conversation, together with (26a) two supplementary fragments.

when one has faith, he offers the sacrificial gift (dakṣiṇā); therefore, the sacrificial gift has its location in the faith."—"Where has the faith its location?"—"In the heart"—he (Yājñavalkya) said, "because through the heart one knows faith; therefore the faith has its location in the heart." "Is that so, O Yājñavalkya!" (said Śākalya).

22. "Which (guardian) divinity have you (in mind) with regard to the westerly direction?"—"The divinity Varuṇa?"—"Where has this Varuṇa his location?"—"In the waters."—"Where have the waters their location?"—"In the sperm (semen)."—"Where has the sperm its location?"—"In the heart; that is why when a son resembling one is born one says that he has, as it were, glided out of the heart, he has been, as it were, created out of the heart; therefore, the sperm has its location in the heart!"—

"Is it so, O Yājñavalkya!"

23. ' Which (guardian) divinity have you (in mind) in the northern direction?"—"The divinity Soma (the Soma-drink or the moon)."—"Where has this Soma its location?"—"In the consecration or initiation (*dīkṣā*)."—"Where has the consecration its location?"—"In the truth; that is why one says to a man who is consecrated or initiated (for the performance of the sacrifice): 'Speak the truth': because the initiation has its location in the truth."—"Then where has the truth its location?"—"In the heart" he (Yājñavalkya) said, "because through the heart one knows the truth; therefore the truth has its location in the heart." "Is it so, O Yājñavalkya!"

24. "Which (guardian) divinity have you (in mind) in that fixed (central) quarter of the heavens?"—"The divinity Agni (fire)."—"Where has this Agni its location?"—"In the speech."—"Where has the speech its location?"—"In the heart."

—"Where has the heart its location?"[1]

25. "O you sluggard (stupid one) (*ahallikā*)" said Yājñavalkya, "you who think that it could be in a different place than in our-

1. This question by Vidagdha Śākalya is just odd and surprising, as according to Bṛh. 4.1.7, the heart has been explained as the Brahma (principle). Here the reader will find the utility of what has been noted in the introduction to Chānd. 6.

self; had it been in a different place than in ourself, the hounds would have devoured it or the birds (of prey) would have torn it to pieces!

26. [1]"Where, then, have you and your Ātman their location?" —"In the out-breath (*prāṇa*)."—"Then, where has the out-breath its location?"—"In the in-breath (*apāna*)."—"Where has the in-breath its location?"—"In the intermediate breath (*vyāna*)".—"Then, where has the intermediate breath its location?"—"In the up-breath (*udāna*)"—"Then where has the up-breath its location?"—"In the all-breath (*samāna*)" (said Yājñavalkya).

(Yājñavalkya continued) "However, this Ātman is not so, it is not so such as cannot be described (*neti neti*). It is ungraspable, because it is not grasped; it is unattached (*asaṅga*), because nothing attaches (clings) to it; it is not bound or fettered, it does not totter; it suffers no harm." (Yājñavalkya continued) "These are therefore, (as above described in 10-17), the eight foundations or abodes, the eight realms, the eight gods, the spirits. But he (that Puruṣa) who, having put these spirits (puruṣāḥ) asunder in their places, having pushed them back, transcends beyond them—regarding that spirit (Puruṣa) according to the Upaniṣadic doctrine, I ask you! If you cannot tell me about this (Puruṣa), your head would necessarily burst to pieces!"

The descendant of Śākala did not know about it (the Puruṣa). And his head burst into pieces. And robbers stole away his bones, which they considered as something else (better than what it was).

27. And he (Yājñavalkya) said: "Venerable Brāhmaṇas, any one from among you, who wishes, may put questions to me, or all of you may put questions to me; if anyone from among you so wishes, I will put to him questions or I will put questions to all of you!"—But the Brāhmaṇas did not dare.

38. Then he put to them questions in the form of these (following) verses:

Just like a tree, the prince of the forest,
So the man is, in truth;

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2. For this and the following paragraphs, vide my introduction above, to IV of 3.9.

His hair are the leaves
His skin resembles the external bark.
Out of his skin streams forth the blood
like the juice or sap out of the tree;
It (the blood) flows out from the wounded man,
like the sap of the tree, when it is cut.
The flesh is comparable to the wood (of the tree)
the sinews are like the inner bark,
the strong bones are like the inner core of the wood,
the marrow resembles the marrow (pith) of the tree.
The tree grows, even though it is felled,
out of its roots again anew.—
Out of which roots does man grow forth
when he is struck down by death?—
Tell me not that it may be the semen (out of which man grows);
because man is born out of the living (person)
just as the tree is born out of the germinal seeds
Still, before he is dead, he is born, grown anew[1] (*apretya-sambhavaḥ*)
When one tears out the tree from its roots,
the tree can grow no more;
out of which root the man grows forth,
when he is struck down by death?
He, who is born, is not born,[2]
who is supposed to beget him (who is dead) anew?"—
"Brahman[3] is bliss, Brahman is knowledge,

1. Śaṅkara reads 'pretya sambhavaḥ' i.e. man is born again after death. —Translator

2. Śaṅkara interprets this line : *jāta eva na jāyate* : as "If you say that he is born and therefore no question arises in this respect, the answer is that he (though dead) is born again.—Translator

3. With these words Yājñavalkya himself answers the questions raised by him. The Brahman, the indestructible root of man, bestows on the one who gives sacrificial gifts, the requital of his good work, and deliverance on the one who 'stands away or renounces' and 'knows'.

it is the highest good of one who gives gifts
and also of one who stands away (renounces) and knows it".

FOURTH CHAPTER

FIRST BRĀHMAṆAM

[1-2. Brāhmanam : Dialogue between Yājñavalkya and King Janaka. The latter presents before Yājñavalkya (just as perhaps in imitation of our passage Ajātaśatru does before Buddha concerning the *śrāmaṇyaphalam*) the doctrinal opinions of six other teachers about the Brahman (here, the 'principle in general' as in Śvet. 1.1 Kaus. Brh. 2.1.1, Chānd.5.11.1) which have explained the same (Brahman) as *vāc* (speech), *prāna* (breath), *cakṣus* (the eyes), *śrotram* (the ears), Manas (the mind, will), and *hrdayam* (heart). Yājñavalkya, first of all, calls these definitions as one-sided (ekapād), so far as their representatives had omitted to determine also the *āyatanam* (the point of prop, or abode) and the *pratiṣṭhā* (the location) of their Brahman. Had they attempted this, they would have known that the mentioned principles (*vāc*, *prāṇa*, *cakṣus*, *śrotram*, *Manas*, *hrdayam*) are only the *āyatanam* of Brahman, not Brahman itself, and that their common *pratiṣṭhā* is the (space) *ākāśa* and that consequently they only mention the Brahman, as it appears in space, not what it is according to its nature. As the essences of the mentioned six phenomenal forms, Yājñavalkya then characterizes, in their serial order, *prajñā* (consciousness), *priyam* (dear, here something as 'the will to live'), *satyam* (reality), *ananta* (the endless one), *ānanda* (bliss), and *sthiti* (the state enduring steadfastness). He adds that one should adore (*upāsīta*) these as Brahman. But already, this expression signifies that with these, the proper essence or nature of Brahman is still not grasped or comprehended. And along with Janaka, if we further inquire what the *prajñā*, *priyam*, *satyam*, *ananta*, *ānanda*, *sthiti* are according to their nature, we are again thrown back on its phenomena as *vāc*, *prāṇa*, *caksus*, *śrotram*, *manas*, *hrdayam* and we comprehend that in this external, objective way, the true nature of things, in general, cannot be got at (attained).

In contrast to this, Yājñavalkya, in the second Brāhmaṇam follows the subjective way, when he starts with the question : "Whither does the soul go after death ?" In reply to this question he describes, first of all, the individual subject of knowledge, as it dwells, as Indra and Virāj, in both the eyes and in their point of union in the ether of the heart. Here a clot of blood forms its food, a plexus of arteries its garment; another ascending artery is the way leading above (to the eyes, cf. the paraphrase of our passage in Maitr.7.11) and still other arteries, named as *hitāḥ*, carry to the soul the choicest food (*pravivikta*, cf. *praviviktabhuj* Muṇḍ. 4).—But

suddenly Yājñavalkya drops that exoteric idea of the soul as an individual soul when he explains all world-space as its vital breath, explains the soul itself, however, as the unknowable, free, unvulnerable, eternal subject of knowledge by means of his famous formula *neti, neti*, etc. The supplement: "You have attained the peace" (though the king, as his reply shows, does not still understand it in all its full significance), signifies that for a man who has such knowledge, the question as to where the soul goes after death, has no more significance.]

1. Once Janaka, the king of Videhas (held a reception and) granted interviews. Then it happened that Yājñavalkya approached him. He (Janaka) said to him: "Yājñavalkya, why have you come here? Do you entertain a desire for cows or for questions with subtle solutions?" "(I desire) both, O great king" said he (Yājñavalkya).

2. "Let us hear what some one has already said to you otherwise" thus he (Yājñavalkya) said.—"Jitvan, the descendant of Śilīna told me that speech is the Brahman."—"Just as one says he has a mother, he has a father, he has a teacher,—in the same way the descendant of Śilīna has said that the speech is Brahman; because he might be thinking: He, who cannot utter by speech what has he ? But has he mentioned to you its abode (*āyatanam*) and its location (*pratiṣṭhā*) ?"—"That he has not mentioned to me."—"Then it (his opinion) stands on one foot (it is onesided), O great king !"—"Then explain it to us, O Yājñavalkya !"—"The speech itself is its abode, the space (ether) its location; one should adore it as knowledge (prajñā)." —"Wherein consists the nature of knowledge (prajñatā)?"—"In the speech itself, O great king !" he (Yājñavalkya) said "because through the speech, O great king, the relations are known, as also the Ṛgveda, the Yajurveda, the Sāmaveda, the songs of the Atharvan and of Aṅgiras, the narratives, the historical narrations, the sciences, the secret doctrines, the verses, the maxims, the explanatory statements, and the elucidations (cf. Bṛh. 2.4.10), what has been offered into the sacrifice, what has been given away as gifts, the food and drink, this world and that world and all beings; through the speech, O great king, the Brahman is known, the speech, therefore, O great king, is the highest Brahman! He who, knowing it as such adores it,—him the speech does not leave, the beings come

flocking to him, and having become god, he enters into the gods." — "A thousand cows with a bull like an elephant I present you" said Janaka, the king of Videhas.— But he, Yājñavalkya, said: "It was my father's opinion that before one has taught, one should not take or receive anything."

3. "Let us hear, what has been already said to you otherwise !" said (Yājñavalkya).—"Udaṅka, the descendant of Śulba, said to me that life-breath (prāṇa) is Brahman."—"Just as one says, he has a mother, he has a father, he has a teacher, just in the same way the descendant of Śulba has said that the life-breath is Brahman; because he might be thinking: He who does not live (have life-breath)—what has he (left with him)? Has he then mentioned to you, however, its abode, and its location ?"—"He has not mentioned it to me."—"Then (what he has said) it stands on one foot, O great king !"—"Then explain to me, O Yājñavalkya !"—"The life-breath itself is its abode, the space its location; one should adore it as the dear one."—Wherein consists this dearness, O Yājñavalkya!"—"Even in the life-breath, O great king !" he (Yājñavalkya) said," just as for the love of the life-breath, O great king, one performs sacrifice for the man for whom no sacrifice should be performed, one accepts what should not be accepted, and when one entertains fear of murder in the place where he continually goes, it is, O great king, for the love of life; the life, therefore, O great king, is the highest Brahman! He, who knowing this, adores it (Prāṇa)—him the life-breath does not leave, all beings flock running to him and he, having become a god, enters into communion with all gods." "A thousand cows with a bull like an elephant I present to you" said Janaka, the king of the Videhas. — But, he, Yājñavalkya said: "It was my father's opinion that a man should not receive or take anything, before he has taught."

4. "Let us hear what anybody has, otherwise, already told you"—so said (Yājñavalkya).—"Barku, the descendant of Vṛṣṇa, told me that the eyes are the Brahman."—"Just as one says, he has a mother, he has a father, he has a teacher, just in the same way, the descendant of Vṛṣṇa has told you, that the eyes are the Brahman; because he might be thinking: He who does not see, what has he (left to him)? Has he, however,

mentioned to you also their abode and their location?"—"He has not mentioned to me that"—"Then it (what he has said) stands only on one foot, O great king!"—"Then explain it to us, O Yājñavalkya!"—"The eyes themselves are the abode, the space is their location; one should adore them as the truth."—"Wherein consists its nature of truth (satyatā), O Yājñavalkya!"—"In the eyes themselves, O great king!" he said, "because, he who has seen something with the eyes, O great king, one says to him: Have you seen it!, and when he says: I have seen it!, that is the truth. The eyes, therefore, O great king, are the great truth (*cakṣur vai satyaṃ*). He, who has such knowledge, adores those (eyes)—him the eyes do not leave, all beings flock running to him and he, having become a god, enters into communion with the gods."—"A thousand cows with a bull like an elephant I present you" thus said Janaka, the king of the Videhas.—But, he, Yājñavalkya, said "It was the opinion of my father that one should not accept or receive anything, before one has taught."

5. "Let us hear what somebody has otherwise told you" said (Yājñavalkya).—"Gardabhivipīta,[1] the descendant of Bharadvāja told me that the ears are the Brahman."—"Just as one says that he has a mother, that he has a father, that he has a teacher, in the same way, the descendant of Bharadvāja has said that the ears are the Brahman; because he might have thought: He, who does not hear—what has he (left for him) to hear? But then has he mentioned their abode and their location?"—"He has not mentioned them to me."—"Then it (what he has said) stands only on one foot, O great king!"—"Then mention them to me, O Yājñavalkya!"—"The ears themselves are their abode, the space their location. One should, therefore, adore them as the boundless."—"Wherein consists their boundlessness, O Yājñavalkya!"—"In the quarters of the heavens, O great king!" said Yājñavalkya, "therefore it comes about, O great king, that to whichever direction one may go, he does not come to the end, because the quarters of the heavens are boundless. The quarters, however, O great king, are the ears, the ears, therefore,

1. A nickname: plump and fat like a she-ass. cf. the footnote, given in the Introduction to the Bṛh. Upaniṣad.

O great king, are the highest Brahman ! He who has this knowledge, and who adores them—him the ears (the sense of hearing) do not leave; all the beings flock running to him and having become a god, he enters into communion with the gods."—"A thousand cows with a bull like an elephant I present to you" said Janaka, the king of the Videhas.—But Yājñavalkya said: "It was the opinion of my father that one should not accept anything before one has taught."

6. "Let us hear what anyone has otherwise said to you" said (Yājñavalkya).—" Satyakāma, the son of Jabālā told me that the manas (mind) is the Brahman !"—"Just as one says that he has a mother, that he has a father, that he has a teacher, in the same way, the son of Jabālā has said that the Manas is the Brahman; because he might have thought : He who has no Manas (mind), what is he (left with)? But then has he mentioned to you its abode and its location ?"—"He has not mentioned them to me."—"Then it (what he has said) stands only on one foot, O great king !"—"Then mention them to us, O Yājñavalkya !"—"The Manas itself is its own abode, the space is its location; one should, therefore, adore the same as the bliss !"—"Wherein consists this nature of bliss (ānandatā), O Yājñavalkya ?"—"In the manas (mind) itself, O great king !" he said, "because through the Manas, O great king, a man allows himself to be carried away towards his wife and he generates in her a son who resembles him; he is the joy; the Manas, therefore, O great king, is the highest Brahman ! He, who has this knowledge and who adores it,—him the Manas does not leave, all beings flock running to him, and he having become a god, enters communion with the gods".—"A thousand cows with a bull like an elephant I present you" said Janaka the king of the Videhas.—But Yājñavalkya said : "It was the opinion of my father that one should not accept anything, before he has taught."

7. "Let us hear what someone has already told you otherwise" said (Yājñavalkya).—"Vidagdha, the descendant of Śakala told me that the heart is the Brahman." "Just as one says that he has a mother, that he has a father, that he has a teacher, in the same way has the descendant of Śakala said that the heart is the Brahman; because he might have thought: He who

has no heart, what is he (left with)? Has he mentioned to you its abode and its location ?"—"He has not mentioned them to me."—"Then it (what he has said) stands on one foot only, O great king !"—"Mention them to us, O Yājñavalkya !"—"The heart itself is its abode, the space its location, one should adore it itself as, the constant location (*pratiṣṭhā, sthiti*)."—"Wherein consists this constancy (*sthitatā*), O Yājñavalkya !" —"In the heart itself, O great king !" he replied, "because, the heart, O great king, is the abode of all beings, the heart, O great king, is the location of all beings; in the heart, O great king, are grounded all beings; the heart, therefore, O great king, is the highest Brahman ! He who has this knowledge and who adores it—him the heart does not leave, all the beings flock running to him and, having become god, he enters into communion with the gods."—"A thousand cows with a bull like an elephant I present you" said Janaka, the king of the Videhas.—But Yājñavalkya said : "My father was of the opinion that one should not accept anything before he has taught."

Second Brāhmaṇam

1. Then Janaka, the king of the Videhas, left his cushioned seat, and falling on his knees said : "Salutation to you, O Yājñavalkya; you will instruct me !"—And he (Yājñavalkya) said : "Just as, O great king, one who wishes to undertake a great journey procures a chariot or a ship, so also you have endowed your soul with that secret doctrine. So long you are rich in your entourage and goods (wealth), you have studied the Vedas and heard the secret doctrine; now tell me whither you will go when once you have departed from here !"—"That I do not know, O worshipful holy one, whither I will reach !"—"Then I will tell you whither you will go".—"O Holy one, tell me !"

2. "The man, who is here in the right eye, is called by the name *Indha* (the 'igniter'). Although he is Indha, still they call him Indra in a veiled, disguised manner (—Indra is the Indha under disguise—); because the gods like the veiled (disguised) (manner of speech) (*parokṣapriya*), they dislike the obvious or the direct (*pratyakṣadviṣaḥ*) (manner of speech).

3. "Further (—*Yājñavalkya* continued), the human form in the left eye is his wife, the virāj ('the lustrous one'). The place of accord (harmony) (union) of these two is the ether in the heart, their food is the mass of blood in the heart, their coverlet or covering (prāvaraṇam) that which is like a plexus (*jālaka*) in the heart, and the path on which they move forth, is the artery which courses upward from the heart. Just like a hair when it is split thousandfold, are the arteries called *hitāḥ* ('salutary') grounded in the heart (cf. Bṛh. 2.1.19); through these flows (to them) (the food—the nutritious juice). Therefore he (the individual Ātman, consisting *Indha* and Virāj) has as it were, a choice, exquisite nutrition (in his role of) as that corporeal self.[1]

4. "The front-side (easterly) direction constitutes its frontside organs (prāṇāḥ), the right-side (southerly) direction constitutes its right-side organs, the hind (westerly) directions constitute its hind organs, the left-side (northerly) directions constitute its left-side organs, the direction above constitutes its upward organs, the direction below constitutes its lower organs, all the directions constitute all its organs. But the Ātman is not so, is not so (*neti neti*) (is not describable). It is ungraspable, because it is not grasped; it is indestructible because it is not destroyed; it is not affected because nothing clings to or affects it; it is not bound, it does not waver, it suffers no harm.—O Janaka! You have attained peace (serenity) (*abhaya*)!" Thus spoke Yājñavalkya.—But Janaka, the king of the Videhas, said: "Peace be to you, O Yājñavalkya, O Holy one, you who have made us know peace. Salutations to you! These Videhas (my kingdom of the Videhas)—you have them as yours,—and you have me—my own self—as yours."

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1. According to Chānd. 6.5. the roughest, the grossest part of the food is secreted out, the middling one becomes flesh, blood and marrow of the body, the finest (subtlest) part becomes *Manas*, *Prāṇa* and speech; thus the organs of the individual soul, which are referred to above up to now, get nourished.—In what follows, however, the veil gets suddenly torn off, when the individual soul discloses itself as the all—(universal)—soul, the incomprehensible Brahman itself.

THIRD BRĀHMAṆAM

[3-4 Brāhmaṇa: This last dialogue between Janaka and Yājñavalkya unrolls, regarding the Ātman (the soul together with God) in the states of wakefulness and dream (3.7-18), of deep sleep (3.19-33), of death (3.35-4.2), the wandering or the migration (4.2-6) and the final release (4.6-23), a picture which stands out as unique, in its richness and warmth of presentation,—indeed, the only one in Indian literature and perhaps in the literatures of all peoples; and the thoughts here set forth retain still their full worth, though its being clothed in the form of a dialogue may not be original and though many of its passages are partly borrowed from other places and are supposed to be partly interpolated.

After Yājñavalkya in his earlier conversation with king Janaka, who is eager to learn, had occasionally, as at the conclusion of the previous dialogue, allowed himself to be as it were transported, to give a glimpse, by way of suggestion, into the secret of his knowledge, he just now approaches the king, 'with the intention, not to speak' (*sa mene, na vadiṣye*). I, however, prefer (differently *System des Vedānta* p. 203) another reading of the perceptive remark (of Yājñavalkya) (*sam enena vadiṣye* = "in order to converse with him) not so much out of external grounds but because it (this reading, is, in general, suitable to the spirit of the entire passages of the Upaniṣads. Just like Yama in Kāṭh 1, like Pravahaṇa in Chānd. 5.3.7, Bṛh, 6.2.6, like Śākāyanya in Maitr. 1, like Indra, according to our interpretation, in Kaus. 3.1, Yājñavalkya also endeavors here to impart his deepest, most significant, views. He does not wish to speak but in order to keep his promise given earlier, he is compelled to answer the king with regard to the latter's questions : "What is that which serves men as light?" he attempts continually again and again to elude the answer, until the king urges him back again, when at last he answers that it is the light of all lights, the Ātman, i.e. the subject of knowledge (*vijñānamaya antarjyotiḥ puruṣaḥ*). On the demand of the king, to explain this Ātman more closely, ('*Katama ātmā*'), he dwells long on the states of wakefulness, dream and deep sleep, but he is urged by the king, continually again and again, anew to the proper goal viz. the description of the released soul ('*ata ūrdhvam vimokṣāya brūhi*') which does not mean as Max Muller translates it: 'Speak on for the sake of emancipation', nor does it mean as Böhtlingk has translated it : "Speak from now about that which is serviceable for emancipation or release", but it means : "Speak of that which, higher than this, is serviceable for release", (cf 4.4.8 *itá ūrdhvam vimuktaḥ*) until finally he is required to confess : "This king full of insight has dislodged me out of all my hiding (secret) places (*antebhyaḥ*)" and he now proceeds immediately (4.3.34 which may well be an interpolation) to describe unreservedly the death and the fate of soul after death.—We now come to the individual sections.

1. The soul in the state of wakefulness and dreamy sleep (4.3.7-18) except 15).—In order to understand the introductory part which is not

very illuminating, one must firmly hold to the view that our author does not know or recognize the *devayāna* and the *pitryāṇa* but only knows that after death the soul enters into Brahman or (as it appears well enough) that it returns back to a new earthly life (4.4.3-5). (With the verse which is inserted in 4.4.6, the case is different). The first is a serene bliss, the second is affected with evil. Between both states, stands sleep which as dream-sleep belongs to the earthly condition, as dreamless deep sleep it is a temporary communion with the Brahman. Going to sleep is, every time, an ascent to the world of Brahman. (*ākramaḥ paralokasthāne*). In accordance with this more or less high ascent, each time, one attains a state in the dream-sleep up to that in the world of Brahman. The following sections (concluding part of 9 up to 10) beautifully and clearly describe how the Ātman, the world-creator that he is also in the state of wakefulness, builds or constructs for himself in the dream-state a second world out of the materials of the same. The same view does not entirely consist in the inserted verses (11-14, its beginning),—according to which the soul leaves the body in the dream-state in order to roam about in the world according to its pleasure. But entirely irrelevant is the passage in 15 dealing with deep sleep (*saṁprasādaḥ*)—the Mādhyandinas interpolate it in 33—; but there also it does not suit, as it speaks of a view of the good and bad in deep sleep; on the other hand, the whole description of deep sleep excludes every kind of consciousness in that condition. Thus the soul roams, during life, between both the states of wakefulness and dream, just as a fish in a river or a pond glides now to this side of the bank, now to that side of the bank (16-18).

2. The soul in deep sleep (4.3.19-34). First there follows in 19, 21-22 an excellent description of dreamless sleep. Only the passage 29 is difficult to be adjusted with the context (see our note there); the passage appears to have been woven together out of the reminiscent passages in Bṛh. 2.1.19, Chānd. 8.6.1, Chānd. 8.10.2 and to have been further embellished.—Then the description of the objectless subject of knowledge which follows (23-31), which may have belonged originally to the passage, offers, however, nothing genuinely new after the simple and beautiful presentation in Bṛh. 2.4.14.—With this passage is connected a description of the bliss (32-33; 34 is indeed a repetition of 4.3.16) which is entirely parallel with that in the Taitt. 2.8 and in any case it stems out of a source similar to this section.

3. The soul of the un-released man after death (4.3.35-4.4.6) : The soul of the dying person lets the limbs fall away, just as a ripe fruit falls down from the stalk, and enters into the life (prāṇa), in which state, all the vital organs (prāṇāḥ, eyes, ears etc.) assemble around it, just as the retinue of the king assembles around him, when the latter wishes to set out on a journey (38); on the other hand there is the passage 37 which does not at all belong here, it has come into the text through external similarity and has thereby given rise to the fact that the Mādhyandinas put in *evaṃvidam* also in 38 and through that distort the entire thought or idea. Thus, for example, the corporeal eyes get separated and fall away as the fruit falls away from the

stalk, the function of seeing (*cākṣuṣaḥ puruṣaḥ* 4.4.1) returns back to the sun from which it had originated, but the psychical organ of sight (the power of seeing) gathers itself with the other organs and the *prāṇa* in the heart around the Ātman. The apex of the heart becomes then illuminating (in order to shed light on the way) and the soul together with the psychical organism pulls out, according to its pleasure, as it appears, through any part of the body, in contrast to and perhaps in conscious opposition to Chānd. 8.6.6 (Kāṭh. 6.16). Immediately and without previous retribution in the yonder world, there then follows the entrance into a new body, just as it necessarily appears, according to the similes in 4.4.3-4, exactly corresponding to the intellectual and moral constitution of the soul. Our author, therefore, stands on the second step differentiated above (See our introductory note to Chānd. 5.3), whereas the śloka (verse) appended in the conclusion (4.4.6 the beginning) already appears to asume a double retribution in the yonder world and through a new earthly life. (cf. our footnote on 4.4.6).

4. The soul of the released one (4.4.6-23) or as it is called here, of the one who has no desire (*akāmayamāna*); i.e. he, who knows Brahman, can desire nothing any more because he knows himself as being everything. "His living spirit does not pull out, but it is Brahman and it enters into Brahman" (the main passage for the esoteric doctrine of deliverance).—Concerning then the verses which follow further (8-21), it is, indeed, indubitable that these verses have been later interpolated, without detracting from their excellence and glory in the context of the speech in prose (passage 22 is connected with passage 7). First of all, the verses 8-9 are contradictory to the foregoing passage ("his life-breaths-vital spirits—do not go out"), so far as they describe the way of the released one to the heavenly world and that also in a way which appears to be an imitation of Chānd. 8-6. 1-2; perhaps in āhuḥ, there actually lies a pointer to this passage. So also, most of the following verses have their parallels in the other Upanisads; (cf. for verse 10, Īśa 9; for verse 11, Īśa 3; for 14a, Kena 13; for 14b, Śvet. 3.10; for 15b, Kāṭh. 4.5.12, Īśa 6; for 18a, Kena 2; for 19, Kāth. 4.10.11). From this we do not conclude that there is a borrowing from one or the other side, but that our verses, indeed, like the similar passages from Kāṭhaka, Kena, Īśa, Śvetāśvatara, belong to a later period of poetical texts which we have characterized as such, above in our introductory notes on the Kāṭhaka. This impression is confirmed through the fact that in verse 19, the non-existence of plurality is sharply pronounced and that is, no doubt, the logical consequence of the passages like Bṛh. 2.4.5 (concluding part), 2.4. 7-9; but what the Upaniṣad otherwise presents surpasses far beyond this and all other utterances. So also we meet for the first time, expressed with full clarity in verse 21, the scorn levelled against eruditeness or erudition, just as it is prevailingly found in so many Atharva-Upaniṣads (cf. however, Bṛh. 3.5 *pāṇḍityam nirvidya*).—Also in 22-23 which follow, there is the greatly famous, wonderful description of the sinless, sorrowless, all-powerful God in us and of the way in which to

comprehend Him through renunciation; many parallels to this description are found in Kauṣ. 3.8, Chānd. 8.4.1, Bṛh. 35; but there is also in our passages much that is characteristic and original. Thus we get here the impression that the whole speech or conversation (comparable to (Christ's) sermon on the mount) is not a homogeneous composition but a summarization of the noblest thoughts which have, in course of time, emerged out of Upanisadic wisdom.—The supplementary passages 24-25, on the other hand, end with a flat dull conclusion and the Mādhyandinas have done wrong in adding the same in the context of the dialogue of Yājñavalkya.]

1. *Introduction*

1. Once Yājñavalkya came to Janaka, king of the Videhas with a resolution that he would not speak anything. But once when Janaka, the king of the Videhas and Yājñavalkya conversed with each other in a fire sacrifice, Yājñavalkya had conceded to him a boon and Janaka in (response to that) had desired that he (Yājñavalkya) should give answer to a question of his. Yājñavalkya had to do it. Therefore the great king put a question to him:

2. "Yājñavalkya", he said, "What is that which serves the man (or the spirit, Puruṣa) as light?—"The sun serves as light for him. O great king," he replied: "because by the light of the sun a man carries on and goes about, carries out his work and returns home".—"So no doubt, it is, O Yājñavalkya!" (said Janaka).

3. (Janaka continued) "When the sun sets, O Yājñavalkya, what is it which serves the man as light?"—"Then the moon serves him as light, because by the light of the moon, he carries on, goes about; carries out his work and returns home." —"Thus it is (no doubt), O Yājñavalkya!" (said Janaka).

4. (Janaka continued:) "But when the sun sets, O Yājñavalkya and the moon also sets, what is it that serves the man as the light?—"Then the fire serves him as the light; because by the light of the fire, he carries on, goes about, carries out his work and returns home."—"So it is (no doubt), O Yājñavalkya!" (replied Janaka).

5. (Janaka continued:) "But when the sun has set, O Yājñavalkya and the moon has set and the fire is extinguished, what serves the man as the light?"—"Then the speech serves him as the light, because by the light of speech, he carries on, goes about,

carries out his work and returns home. Therefore, O great king when a man cannot see distinctly his own hand, if (in that condition) a voice rises forth (*uccarati*) from somewhere, the man goes thither."—"So it is" (replied Janaka).

6. (Janaka continued:) "But when the sun has set, O Yājñavalkya, and the moon has set, the fire is extinguished and the voice has become silent, what is it then which serves the man as light?"—"Then he himself (ātman) serves as light; because by the light of the self (of the soul), he carries on and goes about carries out his work and returns home."

7. "Which is that self (Katamaḥ ātmā)?"—"It is, among the vital organs, that one consisting of knowledge, the illuminating spirit inside the heart. Remaining the same, this (spirit) roams through both the worlds (this world in wakefulness and dream-state, that—the world of Brahman—in deep sleep and death); it is as if, it meditates, it is, as if, it roams about[1] (—in truth, however, the Ātman is devoid of individual knowledge and movement), then when it is asleep, it transcends (in deep sleep) this world, the forms of death (of perishability, of evil).

8. (Yājñavalkya continues) "Particularly when this spirit is born, when it enters into the body, it is blended[2] with the evils; when it departs, when it dies, it leaves the evil behind.

9. "There are two states of this spirit: The present one and that in the other world; a middle state, as the third, is that of sleep. When he stays in this middle state, he views those both states—the present one (in dream) and that in the other world (in deep sleep). Every time, after it (while asleep) now proceeds towards the state of the other world it gets, corresponding to this advance, a view of both cf.—of the evil (of this world, in the dream-state) and of joy or bliss (of that world, in deep sleep).

2. *The Dream-sleep*

(Yājñavalkya continued:) "When it (the spirit) goes to sleep, it takes out of this all-encompassing world, the material (mātrā,) (for building a new structure), takes it to pieces and builds it

1. In the Śvet 3.18, we have the oldest explanation of the passage.
2. *Saṁsrjyate*, cf. Plato, *Phaedo* p. 66.B—'umpefur mene' (Greek)= bring together.

itself by virtue of its own splendour, its own light; when it thus sleeps, this spirit serves itself as light.

10. "There (in that state of dream), there are no chariots, no yoked teams of horses, no streets but it creates for itself chariots, teams of horses, and streets; in that place, (in the state of dream) there is no bliss, joy, delight, but it creates for itself bliss, joy and delight; in that place, there are no fountains, ponds and rivers but it creates for itself fountains, ponds and rivers—because it is the creator.

11. Concerning this, there are the following verses:
Throwing off, in sleep, that which is of the body
it, itself sleepless, views the sleeping organs;
borrowing its light, it then returns again to its place
—the golden spirit, the one bird of passage (*ekahaṁsa*).

12. It guards the lower nest by its life-breath,
and it, the immortal one, ascends upward out of the nest,
the immortal one roams, wherever it pleases it,
the golden spirit, the one bird of passage.

13. In the dream-sleep, it roves up and down,
and creates, as god, various forms,
now, as it were, merrily enjoying pleasures with women,
now, again, as it were, beholding something dreadful.

14. One only sees here its place of merriment
non sees it itself anywhere.—

Therefore, it is said: "One should not awaken him all of a sudden, abruptly", because he, to whom it does not find itself returning back,—that one is difficult to be healed or cured.—Therefore one says: 'the (sleep) for him is only a state of wakefulness, the same he sees also in sleep.[1] Therefore there this spirit itself serves as light."—"O holy one, I give you a thousand cows; tell me

1. The form of the sentence does not indeed permit one, to find in it an opponent's objection, as the commentator, Roer and Max Muller assume. The fact that the spirit is its own light in the dream-state itself, does not exclude that it borrows the material for the dream 'out of this all encompassing world' (Brh. 4.3.9). Śaṅkara in the Brahmasūtras and Gaudapāda in the Māṇḍūkya-kārikā are in favour of my interpretation of the passage.

that which is higher than this, serving the purpose of deliverance."

15. [1]"After it has enjoyed itself now in the perfect serenity (*saṁprasāda*) (of deep sleep) and has roamed about, and after it has seen good and evil, it hurries back, according to its departure and return (pratinyāyam), according to its abode (*pratiyoni*) to the state of dream; and whatever it sees in this—it is not affected by it; because nothing affects this spirit."– "It is so, Yājñavalkya! I give you, O holy one, a thousand cows; tell me what is higher than this, serving the purpose of deliverance!"

16. After it has enjoyed itself in the dream-sleep and has roamed about, and after it has viewed good and evil, it hurries back to the state of wakefulness, respectively according to its departure and return and according to its abode; and whatever it sees in this state—it is not affected by it; because nothing affects this spirit."— "Is it so, O Yājñavalkya! I give you, O holy one, a thousand (cows); tell me that which is higher than this and which serves the purpose of deliverance."

17. "After it has enjoyed itself in the state of wakefulness, and after it has roamed about, and after it has viewed good and evil, it hurries back to the state of dream[2] according to its departure and return and according to its abode (in sleep).

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1. This paragraph interrupts the context, as it speaks of deep sleep; therefore the Mādhyandinas insert it under 33. But it does not suit there also, as it attributes to deep sleep what, according to the presentation of our passage, does not occur in it but what occurs in the dream-sleep. On the other hand, in the expression *saṁprasāda* as also in the description of deep sleep, it agrees with Chānd. 8.12.8 and appears to have been welded together out of this passage and Bṛh. 4.3.16 by a reader who already remembering the verses (Bṛh. 4.3.11-13) previously occurring in the Chāndogya passage about deep sleep, being misled by it, understood it to be deep sleep and therefore, would not miss the certainty that in deep sleep, the spirit is *asaṅga*. The Mādhyandinas have noticed the irrelevance of this interpolation in our passage (—according to the retrospect, passage 18 knows only the states of wakefulness and dream—), and replace the passage (with the change *buddhāntāya*) at the conclusion of the description of deep sleep; but on that account the contradiction with this passage emerges forth all the more glaringly.

2. This paragraph is missing among the Mādhyandinas but is retained reluctantly as a cross-over to the following.

18. "And just as a great fish glides along towards both the banks, now on this side, now on that side, so also the spirit glides along towards both the states, now towards the dream-state, now towards the waking state (without being affected by them).

3. *The Deep Sleep*

19. "But just as there in the aerial space a falcon or an eagle after having flown about, gets tired, folds together its wings and proceeds to a squatting or crouching position, so also the spirit hurries to that state in which, while asleep, it experiences no desire any more and sees no dream-images.

20. "Particularly, in it (the body), there are those arteries[1] named *hitāḥ*; they are of such fineness or subtleness, like a hair which is split thousandfold; and they are filled with bright (white) yellow, green and red (fluid).[2] When it is now (in a dream-state), (he feels) as if some one flays it, as if an elephant tramples over it, as if it is hurled in a pit,—whatever he dreads in the state of wakefulness, it considers in its ignorance, all this as reality; or, however, as if it would become a god, or as if it would become a king or when he considers himself—"I alone (*aham sarvo*) am all this world[3]—it is his highest abode;—

(When asleep, it no more experiences any desire and sees no dream -pictures—).[4]

21. "It is the essential form of the same, in which, raised above the desires (transcending the desires) it is free from evil and is devoid of fear. Because, just as one, embraced by a

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1. cf. Bṛh. 2.1.19; 4.2 3.

2. In these arteries, the soul, in the dreamy sleep, roams about and its organs come to repose in them in the state of deep sleep. If one does not prefer to consider the whole 20 as an interpolation, then it must be assumed that in the following, the transition from dreamy sleep to deep sleep has been set forth i.e. the transition from the dreaming consciousness in which one sees this thing and that thing, to the consciousness of being everything which, because in it the subject and object coincide, leads to the extinction of individual consciousness and along with it to the complete loss of consciousness in deep sleep—which is described in 21.

3. "I am this whole world" (*idam sarvam*')—Mādhy.

4. a supplement to the Mādhyandina recension.

beloved woman, has no consciousness of that which is outside or inside, so also the spirit, embraced by the self of the nature of knowledge (*prājñena ātmanā*, i.e. the Brahman) has no consciousness of what is outside or inside. That is the essential form of the same (self) in which it is one with all its desires appeased or fulfilled, one desiring its own self, one without desires and separated (free) from desire.

22. "Then the father is not the father, and the mother is not the mother, the worlds are not the worlds, the gods are not the gods, the Vedas are not the Vedas; then the thief is not the thief, the murderer[1] is not the murderer, the Caṇḍāla[2] is not the the Caṇḍāla, the Paulkasa[3] is not the Pulkasa, the ascetic[4] (*śramaṇa*)is not the ascetic, the performer of austerities (*tāpasa*)[5] is not the performer of austerities; because unaffected by good and unaffected by evil, it has transcended all the torments of the heart.

23. "When it does not see, it is still seeing, although it does not see; for the seeing one, there is no cessation of seeing, because it is imperishable; but there is no second besides it, none other, different from it, which it could see.

24. "When it does not smell, it is still smelling, although it does not smell; because for one who smells, there is no cessation of smelling, because it is imperishable but there is no second beside it, none other different from it which it could smell.

25. "When it does not taste, it is still tasting, although it does not taste; because for one who tastes, there is no cessation of taste, because it is imperishable; but there is no second beside it, none other different from it which it could taste.

26. "When it does not speak, it still is speaking, although it does not speak, because for one who speaks, there is no cessation of speaking, because it is imperishable; but there is no second beside it, no other different from it which it could speak to.

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1. literally : the killer of the foetus (*bhrūṇahā*).
2. Son of a Śūdra from a Brāhmaṇa woman.
3. Son of a Śūdra from a Kṣatriya wife.
4. *Śramaṇa*=parivrāj (Brāhmaṇa in the fourth stage of life).
5. *tāpasa*=*vānaprastha* (Brāhmaṇa in the third stage of life).

27. "When it does not hear, it is still hearing, although it does not hear; for the one who hears, there is no cessation of hearing, because it is imperishable; but there is no second beside it, none other different from it, which it could hear.

28. "When it does not think, it is still thinking, although it does not think; because for the thinking one, there is no cessation of thinking, because it is imperishable, but there is no second beside it, none other different from it, of which it could think.

29. "When it does not touch, it is still touching, although it does not touch; because for one who touches, there is no cessation of touching, because it is imperishable; but there is no second beside it, none other different from it, which it could touch.

30. "When it does not know, it is still knowing, although it does not know; because for the one who knows, there is no cessation of knowing, because it is imperishable; but there is no second beside it, none other different from it, which it could know.

31. "Because[1] (only) where there is the other (another) as it were, one sees the other, one smells the other, one tastes the other, one speaks to the other, one hears the other, one thinks of the other, one touches the other, one knows the other.

32. "Just like water (pure—Kāṭh. 4.15),[2] it stands alone as the onlooker without a second one, it is, O great king, the Brahman of this world;"—thus taught Yājñavalkya,—"this is its highest goal, this is its highest prosperity (saṁpad), this is its highest world, this is its highest bliss; through a small portion only of this joy, the other creatures continue to live.

33. "When among men, some one is prosperous and rich, a king lording over others and overwhelmed with all human pleasures, that is (called) the highest joy of men. But that which constitutes the hundred joys of men, comprises one single joy of the manes (*pitṛ*) who have attained to heaven; and that,

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1. This paragraph is missing in the Mādhyandina (recension).

2. Or *salile* 'in the waves' (cf. Śvet 4.14 'Kalilasya madhye') it is not, however, better rendering, as for the objectless subject of knowledge, even the wave has ceased.

which constitutes the hundred joys of the manes who have attained to heaven, comprises one single joy in the world of the Gandharvas; and a hundred joys in the world of the Gandharvas comprise one single joy of the gods by work (*Karmadevāḥ*) who have attained godhood through their work; and a hundred joys of the gods of work comprise a single joy of the gods by birth (*ājānadevāḥ*) and one single joy of the one who is learned in scriptures, who is devoid of any falsehood and free from desires; and a hundred joys of the gods by birth comprise one single joy in the world of Prajāpati, and one single joy of one who is learned in scriptures, who is devoid of falsehood and free from desires; and a hundred joys in the world of Prajāpati comprise one single joy in the world of Brahman and one single joy of one who is learned in scriptures, who is devoid of falsehood and free from desires. And this is the highest joy, this is the highest world of Brahman, O great king!"—So spoke Yājñavalkya.—(Janaka said) "O holy one, I give you a thousand (cows); tell me that which is higher than this, and which will serve the purpose of deliverance!"—Then Yājñavalkya dreaded and thought: this king full of insight and intelligence has driven me out of all fortifications (or out of all my lurking places— *antebhyaḥ*).

34. [1]"After it has enjoyed itself in that state of dream and has roamed about, and after it has viewed good and evil, it hurries back to the state of wakefulness, according to its entry, according to its place."

4. *The death of the un-released soul*

35. "Just as a cart, when it is heavily loaded, moves rattling and creaking, so also this corporeal self, loaded (or mounted) by the self of the nature of intelligence or knowledge (*prājña ātmā*), goes on groaning or squeaking, when it is in such a condition that it is in its last gasp.

36. "When it deteriorates into debility, which may be due to old age or illness, on account of which it deteriorates into debility, then, just as mango-fruit, a fig, a berry drop down loosened

1. This paragraph missing in the Mādhyandina recension is an idle repetition of 16 and interrupts context, disturbing its tenor.

from their stalks, so also the spirit drops off the limbs loosened from itself and hurries back again to life[1] (prāṇa) according to its previous departure and return and according to its place of abode.

37. "Just as when a king marches out, the noblemen, the police, the charioteer and the village chiefs wait upon him with provisions, food and drink and dwellings or mansions and say: "There he arrives, there he has come out", so also, on him who has this knowledge, all elements wait in attendance and say: "Here comes the Brahman, here the Brahman arrives!"[2]

38. "Just as when a king wishes to march out, the noblemen, the policemen, the charioteer, and the village headmen gather themselves around him in bands, so also at the time of death, all the vital organs rally themselves towards the soul, when it is in such a condition that it is in its last gasp.

FOURTH BRAHMAṆAM

1. "When particularly the soul sinks into feebleness or debility and it is, as if it has lost its consciousness, then the vital organs rally themselves towards it, but it receives these elements of power or strength in itself and goes back to the heart: but the spirit which dwells in the eye returns back outwards;[3] then one does not know any form any more.

2. "Because it has become one or got into communion with (the Brahman), therefore, as they say, it does not see; because

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1. To Praṇa, as the gathering place of the organs during death. The commentators think that the soul hurries back to the succeeding duration of life or birth. But their interpretation is not satisfactory. Though their interpretation would suit the following para 37 (as the commentators understand it), it, however, interrupts the context and forestalls the further presentation.

2. This paragraph appears to have come here, through its similarity with the following paragraph, out of another context to which it does not belong. As the *evaṁvidam* shows, the original idea of the same is entirely different. (cf. above in our introductory remarks preceding 4.3). The external similarity has then further, induced the Mādhyandinas to replace *evaṁvidam* in 38, in which *Dvivedagaṅga* explains it as *Karmaphalaveditāram* —as though, in the case of him who is not *Karmaphalaveditā*, the organs do not assemble around the soul during death.

3. The sun from which it originates. cf. *Syst.d.Ved.* p. 70.

it has become one (with Brahman), therefore, as they say, it does not smell; because it has got into communion (with Brahman), therefore, as they say it does not taste (anything); because it has got into communion, therefore, as they say, it does not speak; because it has got into communion, therefore, as they say, it does not hear; because it has got into communion, therefore, as they say, it does not think; because it has got into communion therefore, as they say, it does not touch; because it has got into communion, therefore, as they say, it does not know. Then the apex of the heart becomes luminous; after this has become luminous, the Ātman or the soul pulls itself out,—may be through the eye or through the skull, or through other part of the body. When it pulls out, the life-breath pulls out along with it; because the life-breath departs, all the vital organs depart along with it. It is of the nature of knowledge (vijñāna) and that which is of the nature of knowledge goes away after it.

5. *The un-released soul after death*

"Then the knowledge[1] and the work which is ready or accomplished and the former experience[2] lay hold of him.

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1. The knowledge of what has been ordained and of what has been prohibited.

2. *pūrvaprajñā*, "the respective consciousness of what has been previously experienced, the impression (*vāsanā*) of the perceptions of the past actions and sufferings. This impression is present, in the beginning of a new work and is influential during the retribution of the work. Therefore it takes firm hold of the man. Because without this impression no one, whoever, he be, can begin a work or enjoy its fruit. Because the organs have no skill in things which they have never practised or done. But as the organs are determined or predisposed through the impression of earlier experiences, a skill which one possesses without practice becomes explainable. Some such skill particularly in some directions is inherent in many persons from birth without any practice e.g. the skill in painting. On the other hand, others are seen to be unskilful in certain things which are easy to be accomplished. So also in respect of the perceptions (or enjoyment) of sense-objects many exhibit, by nature, inherent dexterity or unskilfulness. All this depends on the origination or otherwise of a former experience. Without this former experience, the activity,—it may be in action or in suffering—is possible for nobody."—Śaṅkara.

3. "Just as a caterpillar, after it has reached the tip of a leaf, seizes another onset to another leaf and itself goes over to it, so also the soul, after it has shaken off the body and has temporarily freed itself from nescience, seizes another onset of new birth and itself goes beyond towards it.

4. "Just as a goldsmith takes the stuff of his craft-work and hammers out[1] of it another, new and beautiful form, so also this soul after it has shaken off the body and has temporarily freed itself from nescience, creates for itself another, new and beautiful form—be it of a father or of a Gandharva or of the gods or of Prajāpati or of Brahman or of other beings.[2]

5. "Indeed, thus self is the Brahman consisting of knowledge of Manas (mind), of life-breath (prāṇa), of eyes, of ears, of earth, of water, of wind, of ether, consisting of fire, and not consisting of fire, consisting of desire and not consisting of desire, consisting of anger and not consisting of anger, consisting of righteous law and not consisting of righteous law, consisting of all. According as one, now, consists of this or that, according as one does, according as one behaves, according to that he is born; he who has done good things, is born good; he who does base (bad) things, is born a base man, he becomes holy through holy works base through base works. That is why it is indeed, said: 'The man is wholly fully formed of desire (Kāma) according as his desire is, his intelligence (*kratu*) is according to it; according as his intelligence is, he does work (*karman*) according to it, according as he does work, it produces (fruit for him) according to it.'

6. "Regarding it, there is this verse:

He indulges in that, he strives for it with his actions
That in which his inner man and his desire abide;—

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1. cf. Pythagoras on *Ovid* Met. XV 169 ff.

"I teach that as wax can easily be impressed with new figures and does not remain as it had been nor retains the same forms, and yet itself remains the same, thus the soul remaining the same, yet assumes various shapes."

—(Translated from the Latin original)

2. The transmigration of the soul extends through all the worlds from the world of Brahman down to the world of plants.

He, who attains the final goal[1]
of his work which he performs here,
he comes out of that world again
back to this world of works.

This is with regard to the one who entertains desires (kāmayamāna).

6. *The Deliverance*

"Now regarding the one who does not entertain any desires. He who is devoid of desires, who is free from desires, whose desires are gratified, whose desire is the self itself—his vital spirits do not pull out or depart; but he is Brahman and is in communion with Brahman.

7. "Regarding this, there is the following verse:
When all his desires disappear
—the desires which nestle in the heart of man,
Then he who is mortal becomes immortal,
he already here attains the Brahman.

Just as a slough of the serpent, lies dead and thrown on an ant-hill, so also this body lies; but the bodiless, the immortal *prāṇa* is purely Brahman, is purely light."—

"O Holy one, I give you a thousand cows"—so said Janaka, the king of the Videhas.

8. "Regarding that, there are the following verses:
A way, hardly visible, extends itself, it is an ancient one,
It reaches unto me,[2] it was found by me.
By that way, the wise go, those who know Brahman,
upwards to the world of heaven, to deliverance.

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1. The words '*prāpya antam*' are supposed to signify, according to the commentators, so much as '*bhuktvā phalam*' "he who has got the retribution in the yonder world". In this case, the verse would stand in contradiction with Yājñavalkya's eschatology. But possibly the words signify, (as in the simile of the caterpillar 4.4.3 '*tṛṇasya antam gatvā*' that "after one has accomplished and he is at the end of life's duration he returns again after death to a new duration of life".

2. On *māṁ spṛṣṭaḥ*, the commentator remarks '*tṛtīyarthe dvitīyā*', which however, does not give any clarification. If one would not read, for the sake of metre, mayā *spṛṣṭaḥ*, one is obliged to understand *spṛṣṭa* in the active voice, as translated above. In fact, cf. Chānd. 8.6.2 *ta āsu nāḍīṣu sṛptāḥ*.

9. On it, are found, as they say,[1]
that which is white, dark-blue and red-brown, green and red,
It is the way, which one finds leading towards Brahman,
by which go the wise and holy ones who have become full of splendour. (Chānd. 6.15.2)

10. Into blinding darkness they enter,
who indulge in nescience;
into still more blinding darkness those enter,
those who are self-complacent with mere knowledge.

11. Indeed, those worlds are joyless,
enveloped in blinding darkness;
After death, all these go to these worlds
—all those who are unawake and ignorant.

12. He, however, who has become aware of Ātman
and has known: "I am he (the Puruṣa)"
what is left for him to wish?
For whose desire should he (mentally) suffer
(identifying himself with) the torments of the body?

13. He, however, who is submerged
in the abyss of this corporeal complex (mental),
—who being awakened to it, has found the Ātman,
he the all-mighty one, the creator of the universe
—to him the world belongs, because he himself is the world.

14. As long as we are here, we would know him
Where there is no such knowledge, our illusion abides—which is a great ruin or loss!
They, who know it here, becomes immortal;
the others enter into nothing else but sorrow.

15. He who has a view of the Ātman
directly as God in himself,
the controlling lord of the past and the future—
he feels no more alarmed before any one.

16. At its feet, the time unrolling
revolves in years and days,

1. The five-coloured arteries of the heart, which are associated with the similar five-coloured rays of the sun, form the way to the Brahman (Chānd. 8.6.1-2, Bṛh. 4.3.20).

the gods adore it as the light of lights,
as the immortal life;

17. in which the fivefold hosts[1] of beings
stand grounded together with the space (ākāśa) (Bṛh. 3-8)
I, as the immortal one, know it
as my immortal soul.

18. He who knows the breath of the breath,
the eye of the eyes, the ear of ears, the mind of mind,
he, who, thus see these with penetrating insight,
—he has known the old, primaeval one.

19. In the mind, one should notice:
here there is no plurality anywhere!
From death unto new death he hurls himself
he who imagines, seeing something different from him.

20. One should see it as unity
imperishable, and unchangeable,
eternal, non-becoming, unageing, unpolluted[2]
—the great Ātman transcending space.

21. He, who as a wise man,
as a Brahman, strives after wisdom,
he should explore it,
he should not meditate over scriptural knowledge
for (the scriptural knowledge) leads to speech without end
(tiring it out)

22. "Truly, this great unborn Ātman
is, among the vital organs, that one
consisting of knowledge (self-luminous spirit)!
Here inside the heart,
there is space, in which it abides—

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1. According to the commentary (which bears the name of Śaṅkara) on our Upaniṣad : the Gandharvas, the manes, the gods, the Asuras, and the Rakṣas; or the four castes and the Niṣādas (the wild tribes). On the other hand, according to Bādarāyaṇa, (Brahma-sūtra 1.4.12) and the commentary of Śaṅkara on this passage (who mentions this interpretation as 'the certain' and 'different' one) they are Breath, eyes, ears, food (or light) and Manas (Mind).

2. '*Virajaḥ*', which is in the original and means 'unpolluted', is not translated by Deussen. —Translator

the lord of the universe, the controller of
the universe, the sovereign of the
universe; it does not become higher through good
work, it does not become less or lower through
base works; it is the lord of the universe, it is the
controller of beings, it is the guardian of beings;

it is the bridge which (like the dam) keeps these worlds apart so that they should not blend or run into one another.

"The Brāhmaṇas try to know the Brahman through Vedic studies, through sacrifice, through almsgiving (charity), through austerities, through fasting; he who has known it becomes a Muni. To him come, on pilgrimage, the pilgrims (*pravrājinaḥ*), when they long for a home.

"The ancestors knew this when they did not desire progeny and said: "For what purpose do we need descendants or progeny—we, whose Ātman is this world! "And they abstained from the desire for children, from the desire for possessions, from the desire for the world (worldly fame!) and wandered about as mendicants. Because the desire for children is the desire for property, and the desire for property is the desire for the world; because the one as the other is mere desire.

"But it, the Ātman is not such a one, is not such a one (*neti neti*) (as can be described). It is ungraspable, because it is not grasped, indestructible because it is not destroyed, is cannot be affected because nothing affects it; it is not bound, it does not falter, it suffers no harm.

"(He who knows this) is not overpowered by both actions (good and bad)—whether (—because he is in the body—) he has done good actions; but on the other hand, he overpowers both; he is not tormented by what he has done or has not done.

23. "That is expressed by the verse:
That is the everlasting greatness of the (*Brāhmaṇa*) friend of Brahman,
which neither increases or decreases through work;
one should follow its trace;
he, who has found it is no more tainted by work—the base one.

"Therefore, he, who has this knowledge, is quiet, self-controlled, abstentious, patient and self-composed; he sees himself only in his own self and sees everything as his own self. The evil does not overcome him, he overcomes all evil, the base does not torment him, he burns away everything base; free from evil, free from passion and free from doubt, he becomes a Brahman, O king, he is the world of Brahman. O king, you have been led to this attainment of the Brahman-world."[1]

Thus spoke Yājñavalkya. Then the king said: "O holy one, I make over to you (my whole country of) the Videhas at your service and lay even my own self at your service".—

24. "Indeed, this is the great, unborn self which consumes the food (in all the living beings), and which is the donor of good things (wealth—*vasu*). He who has this knowledge attains good things (wealth).

25. "Indeed, this great unborn soul is un-ageing, unwithering immortal, fearless; it is the Brahman. The Brahman is, indeed, devoid of fear; he, who has this knowledge, becomes the fearless Brahman.

Fifth Brāhmaṇam

[This section is according to its content and form identical with 2.4 from which it is different on the following points :

(1) The legend which forms the frame of narration is further embellished in the beginning and the end in 4.5.— (2) A series of expressions is replaced through another, which appears to have originated not so much out of provincial differences in linguistic usage but on the contrary out of the attempt to smoothen the presentation, 'to make it easy and to depict it further'.— (3) The enumeration in 4.5.11 vis-à-vis 2.4.10 is further widened by a supplement—(4) The utterance, already occurring in 3.9.26, 4.2.4, 4.4.22, is found as a supplement in 4.5.15. It concerns the indestructibility of the Ātman and thus recurs four times as a pet formula in the Yājñavalkya Kāṇḍam (Adhy. 3-4), on the other hand in another way it does not occur (about Bṛh. 2.3.6 cf. above in the introductory remarks under the 2.3.).—(5) The simile of the lump of salt which dissolves itself in water (2.4.12), the originality of which is also confirmed by Chānd. 6.13, is in 4.5.13 entirely modified, possibly because it was dogmatically offensive.—

1. "*Samrāṭ evam prāpito 'si*"—This sentence, which is in the text, has not been taken into account by Deussen. Perhaps, it was not existing in his version. —Translator

All these points signify the secondary character of the recension in 4.5. In the books (Adhy. 3-4) devoted to the glorification of Yājñavalkya, this section which can be called the testament of Yājñavalkya was required to be included; it could not be missed; therefore, it may have been affixed at the conclusion—either from the Madhukāṇḍam (Adhy. 1-2) or from a common source. The definitive redactor of the Bṛhadāraṇyaka-Upaniṣad could have no reason to narrate this piece twice, still less reason he had to state, in three passages of his work (2.6; 4.6; 6.5) three lists of teachers partially deviating from one another. On this we have already based our conjecture above (see our introductory note to the Brhadāraṇyaka-Upaniṣad) that the Madhukāṇḍam (Bṛh. 1-2) and the Yājñavalkya-Kāṇḍam (Bṛh. 3-4) originally independent from one another, were, perhaps, available as the Upaniṣads of the two branch-schools of the Vājasaneyins and were mingled together into a whole only during a later fusion of these two branch-schools.]

1. Yājñavalkya had two wives, Maitreyī and Kātyāyanī; of them, Maitreyī was learned in the talk of Brahman (*Brahmavādinī*); Kātyāyanī was, on the other hand, (of the type) of what women, in general, have knowledge (strīprajñā). Now Yājñavalkya wished to go over to the other stage of life (from that of the householder to that of a hermit or recluse).

2. "Maitreyī!" said Yājñavalkya, "I will now go out of this stage of life; well! I will make a division or partition (of my property) between you and Kātyāyanī."

3. Then Maitreyī said: "If, O my lord, this whole world with all its riches belonged to me, would I be immortal on that account or not?"— "With nothing (of that sort)" replied Yājñavalkya, "but therewith your life would be like the life of the well-to-do, but there is no hope of immortality through riches."

4. Then Maitreyī said: "What will I do with that by which I shall not become immortal? Explain to me, O Lord, rather that knowledge which you possess!"

5. Yājñavalkya replied: "Beloved to me you already have been, my lady! and now you have increased my love (towards you); Well, then, my lady, I will explain it to you; but then you should attend to what I tell you."

6. And he said: "Indeed, not for the sake of the husband himself, is the husband dear, but for the sake of the self is the husband dear; indeed, not for the sake of the wife herself, is the wife dear, but for the sake of the self, is the wife dear;

indeed, not for the sake of the sons themselves are the sons dear, but for the sake of the self, are the sons dear; indeed, not for the sake of wealth itself is the wealth dear, but for the sake of the self is the wealth dear; indeed, not for the sake of the animals themselves, are the animals dear, but for the sake of the self, are the animals dear; indeed, not for the sake of the Brāhmaṇa-hood itself, or Brāhmaṇa-class, is the Brāhmaṇa-class dear, but for the sake of the self, is the Brāhmaṇa-class dear; indeed, not for the sake of Kṣatriya-class itself is the Kṣatriya-class dear, but for the sake of the self, is the Kṣatriya-class dear; indeed, not for the sake of the worlds themselves are the worlds dear, but for the sake of the self are the worlds dear; indeed not for the sake of the gods, themselves, are the gods dear, but for the sake of the self are the gods dear; indeed, not for the sake of the Vedas themselves, are the Vedas dear, but for the sake of the self are the Vedas dear; indeed, not for the sake of beings themselves, are the beings dear, but for the sake of the self are the beings dear; not for the sake of the universe itself, is the universe dear, but for the sake of the self, is the universe dear.

"The self[1] itself, indeed, should be seen (in its true nature), should be heard about (from the scriptures) and should be thought upon, should be reflected upon; O Maitreyī; he by whom this self is seen, heard, thought about, and known,—by him is this whole world known.

7. "The Brāhmaṇa-class will abandon him who considers the Brāhmaṇa-class as being outside the self; the Kṣatriya (warrior)-class will abandon him who considers the Kṣatriya-class as being outside the self; the worlds will abandon him who regards the worlds as being outside the self; the gods will forsake him who regards the gods as being outside the self; the Vedas will desert him who regards the Vedas as being outside the self; the beings will abandon him who regards the beings as being outside the self; the universe will forsake him who regards the universe as being outside the self. This Brāhmaṇa-class, this Kṣatriya-class, these worlds, these gods, these Vedas, all these beings, this universe—all this is what the Ātman (this soul) is.

1. This paragraph follows rightly only after 7. cf. regarding it the footnote on Bṛh. 2.4.5b.

8. "It is just like this: when a drum is beaten, one cannot catch the sounds outside it; but when one has seized the drum, or also the drum-beater, then sound also is seized.

9. "It is just like this: when a conch is blown, one cannot seize the sounds outside it; but when one has seized the conch or also the conch-blower, then the sound also is seized.

10. "It is just like this: when a lute is played upon, one cannot seize the sounds outside it; but when one has seized the lute itself or also the lute-player, the sound is also seized.

11. "It is just like this: when one arranges (kindles) the fire with moist fuel, the clouds of smoke spread themselves around; so also, out of this great Being are breathed forth the Ṛgveda, the Yajurveda, the Sāmaveda, the (hymns of) the Atharvan and of the Aṅgirasas, the narratives, the historical narratives, the sciences, the secret doctrines, the verses, the aphorisms, the discussions, and the elucidations,[1] that which is offered into the sacrifice, that which is given away as gift, the food and drink, this world and that world and all beings—all these are breathed forth out of it (that great Being).

12. "Just as the ocean is the place of union of the waters, so also this (Ātman) as the skin it is the place of union of all tactile perceptions, as the tongue it is the place of union of all sensations of taste, as the nose it is the place of union of all smells, as the eyes, it is the place of union of all forms, as the ears it is the place of union of all sounds, as Manas (the mind) it is the place of union of all aspirations (*saṁkalpa*), as the heart it is the place of union of all recollections, as the hands it is the

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1. The following additions are necessary in Brh. 2.4.10, but agree with the enumerations in Brh. 4.1.2 and they are probably taken over from there. They, first of all show that in our passage, there is a tendency to expand the original text (Brh. 2.4.10). That this tendency is not, however, satisfied through further literary additions (in the manner of Chānd. 7,1,4; 2,1,7,1) proves again that the sphere of literature of Bṛh. 3-4 was not essentially further away than that of Brh. 1-2. Herein lies a support for our conjecture expressed above (see our Introductory remarks in the beginning of the Brhadāranyaka Up.) that the Madhukāṇḍa and the Yājñavalkya-kāṇḍa, without detriment to the higher age of the most of the pieces of the Madhukāṇda, have originated not after one another but essentially on parallel lines with one another and have continued until they were combined into a whole (by some one like Agniveśya).

place of union of all activities, as the genitals it is the place of union of all pleasures, as the anus it is the place of union of all evacuations, as the feet it is the place of union of all pedestrian journeys and as the speech it is the place of union of all branches of knowledge (Veda).

13. Just as a lump of salt which has no inner or external parts but which entirely consists of taste (*rasaghana*), so also this Ātman has, indeed, no different inner or external parts and is constituted entirely through and through of knowledge: it rises out of the elements (earth, water, fire, air, ether) and decays or perishes into them again with the body (anuvinaśyati). After death, there is no consciousness left, so, indeed, I say."—Thus spoke Yājñavalkya.

14. Then Maitreyī said: "With this, my lord, you have thrown me into a state of confusion; indeed, I do not comprehend this Ātman"—But he (Yājñavalkya) said: "Indeed, I do not say anything confusing; this Ātman is, indeed, imperishable, of indestructible nature[1] (*anucchittidharmā*).

15. "Because where there is, as if, a duality, then one sees the other, then one smells the other, then one tastes the other, then one speaks to or addresses the other, then one hears the other, then one thinks of the other ; where on the other hand, everything has become one's own Ātman, how should it then see any one else, how should it then smell anything else, how should it

1. Dvivedagaṅga explains the supplementary sentence : *mātrāsaṁsargas tu asya bhavati* : The Ātman is unchangeable, but a contact of the same with matter (or as Dviv. says, with the same organs) takes place", on account of which it is entangled in the *saṁsāra* (the cycle of births). Though this idea is right in itself, it is unsuitable here, where the passage does not deal with the question as to how the Ātman is entangled in the *saṁsāra*, but how it is possible that after death, knowledge or consciousness ceases and still the knower remains or abides. The knower is imperishable, states our passage, but nevertheless it knows no longer anything after death, because "no contact of the same with matter takes place any more" (it dissolves in *mātrāsaṁsarga*). This interpretation is corroborated by *Śaṅkara* on Brahmasūtra 2.3.17. to the extent that he refers to the passage as a proof of the proposition that the death is only *upādhi-pralaya*, not *ātma-pralaya*. My translation corresponds with that; but it appears, however, that it has not been noticed by those who come after me. Thibaut abides by Dvivedagāṅga; Böhtlingk's translation of our passage is entirely wrong and misleading.

then taste anything else, how should it then talk to anyone else, how should it then hear anyone else, how should it then touch anyone else, how should it then know anyone else? How should it know it through which it knows all this? It, the Ātman, is not such, is not such (as can be described) (*neti neti*); it is ungraspable, because it is not grasped, indestructible because it is not destroyed, it cannot be affected because nothing clings to or affects it, it is not bound or fettered, it does not totter, it suffers no harm.—How should one then know the knower?—

"Now you know the doctrine, O Maitreyi; (the instruction is imparted to you) this indeed suffices for immortality."—

Thus spoke Yājñavalkya and went away from that place.

SIXTH BRĀHMAṆAM

[About this list of teachers which forms the conclusion of the Yājñavalkya-kāṇḍa—cf. our introductory remarks at the beginning of the Bṛh. Up. and at the beginning of Bṛh. Up. 3-4]

Now the list of teachers

Pautimāṣya (was taught) by *Gaupavana*,
Gaupavana by *Pautimāṣya*,
Pautimāṣya by *Gaupavana*,
Gaupavana by *Kauśika*,
Kauśika by *Kauṇḍinya*,
Kauṇḍinya by *Śāṇḍilya*,
Śāṇḍilya by *Kauśika* and *Gautama*,
Gautama[2] by *Āgniveśya*,
Āgniveśya by *Gārgya*,
Gārgya by *Gārgya*
Gārgya by *Gautama*,
Gautama by *Saitava*,
Saitava by *Pārāśaryāyaṇa*,
Pārāśaryāyaṇa by *Gārgyāyaṇa*
Gārgyāyaṇa by *Uddālakāyana*,
Uddālakāyana by *Jābālāyana*,
Jābālāyana by *Mādhyandināyana*,
Mādhyandināyana by *Saukarāyaṇa*,
Saukarāyaṇa by *Kāṣāyaṇa*,

Kāṣāyaṇa by *Śāyakāyana*,
Śāyakāyana by *Kauśikāyani*,
Kauśikāyani[3] by *Ghṛtakauśika*,
Ghṛtakauśika by *Pārāśaryāyaṇa*,
Pārāśaryāyaṇa by *Pārāśarya*,
Pārāśarya by *Jātukarṇya*,
Jātukarṇya by *Asurāyaṇa* and *Yāska*,
Asurāyaṇa by *Traivaṇi*,
Traivaṇi by *Aupajandhani*,
Aupajandhani by *Āsuri*,
Āsuri by *Bhāradvāja*,
Bhāradvāja by *Ātreya*,
Ātreya by *Māṇṭi*
Māṇṭi by *Gautama*,
Gautama by *Gautama*,
Gautama by *Vātsya*,
Vātsya by *Śāṇḍilya*,
Śaṇḍilya by *Kaiśorya Kāpya*,
Kaiśorya Kāpya by *Kumārahārīta*,
Kumārahārīta by *Gālava*,
Gālava by *Vidarbhīkauṇḍinya*,
Vidarbhīkauṇḍinya by *Vatsanapāt* (*Va-*) (*Bā*)-*bhrava*,
Vatsanapāt Vā (*Bā*) *bhrava* by *Paṅthāḥ Saubhara*,
Paṅthāḥ Saubhara by *Ayāsya Āṅgirasa*,
Ayāsya Āṅgirasa by *Ābhūti Tvāṣṭra*,
Ābhūti Tvāṣṭra by *Viśvarūpa Tvāṣṭra*,
Viśvarūpa Tvāṣṭra by the *Aśvins*,
the *Aśvins* by *Dadhyañc Ātharvaṇa*
Dadhyañc Ātharvaṇa by *Atharvan Daiva*,
Atharvan Daiva by *Mṛtyu Prādhvaṁsana*,
Mṛtyu Prādhavaṁsana by *Pradhvaṁsana*,
Pradhvaṁsana by *Eka Ṛṣi*,
Eka Ṛṣi by *Vipracitti*,
Vipracitti by *Vyaṣṭi*,
Vyaṣṭi by *Sanāru*,
Sanāru by *Sanātana*,
Sanātana by *Sanaga*,
Sanaga by *Parameṣṭhin*,
Parameṣṭhin by *Brahman*,

Brahman is that which is by itself (svayambhu),
Salutations to *Brahman* !—

THE KHILAKĀṆḌAM

(Bṛhadāraṇyaka Upaniṣad 5-6)

[This last part of our Upaniṣad is rightly called by the name 'Khilakāṇḍam' "the supplementary part", so far as it, first of all, contains, in Adhyāya 5, fifteen—most of them—small sections, which, mostly without any inner connection and, as it appears, of (chronologically) very different periods, bear distinctly the character of a supplement. On the other hand, Adhyāya 6 presents, as its main constituent, a great and important text about the doctrine of the transmigration of the soul which we have already met with, in Chānd. 5.3-10, But the eschatological views in this section deviate so considerably from those of Yājñavalkya that we, indeed, seek the origin of this text in some other Vedic school from which, it appears to have been borrowed, on account of its special significance, and to have been appended to our Upaniṣad as an eternal supplement.

On the other hand, as we have seen in our introductory remarks to the Bṛh. Up., while the Madhukāṇḍam and the Yājñavalkya-kāṇḍam, before their unification, probably formed two independently constituted Upaniṣads, the Khila-kāṇḍam also appears to have grown perhaps gradually in course of time, after the unification (of these two Upanisads), into a whole—an organised addendum and to have been annexed externally to those both Kāṇḍas in a similar way like the supplements inserted in the several *prapāṭhakas* of the Chāndogya-Upanisad (see our Introductory remarks in the beginning of the Chānd. Up.). Therefore, the Khilakāṇḍam does not conclude, like the previous Kāṇḍas, with a vaṁśa (the list of spiritual teachers);—because both the lists of the teachers standing at the conclusion of the same (6.5, 1-3 and 4) do not refer to the Khilakāṇḍam but to the whole Śākhā (Saṁhitā and Brāhmaṇam) of the Vājasaneyins.]

FIFTH CHAPTER

FIRST BRĀHMAṆAM

[Already in the Kāṭh 5.9-11, we met with the important Vedānta propositions (cf. *Syst.d.Ved.* p. 298 ff) that the Brahman suffers no loss or damage through the creation of the world but that it continues to endure in undiminished integrity. This proposition is expressed through an old verse-puzzle which is found in the Atharva. 10.8.29 (*Gesch.d.Phil.* 322) and in better wording in our present passage. The utterance (connected with it) of Kauravyāyaṇīputra (i.e. the pupil of Kauravyāyaṇa) appears to signify that the Brahman, on the one hand, is the (unending) expanse filled

with vital breath, and it on the other hand, is the (equally unending—*Gesch.d.Phil.* I.243) Veda, the knowledge of which, therefore, encompasses everything.]

Hariḥ ! Om !

That is perfect and this is perfect,
Out of the perfect, the perfect one is created.
If one takes out the perfect from the perfect,
there still remains the perfect.
Om ! The expanse is Brahman, the wide expanse;
the primaeval airspace filled expanse !
Thus spoke Kauravyāyaṇīputra.
The knowledge (Veda), which the Brāhmaṇas know —
— through this I know what is to be known.

SECOND BRĀHMAṆAM

[Three virtues—self-control, (alms) giving of gifts and compassion—are recognized as the three cardinal virtues of gods, men and demons and recommended for practice. The distribution of three virtues among three particular classes of beings appears only to depend on the form of the piece (which may be an imitation of Śatap. Br. 2.4.2.1-6— *Gesch.d. Phil.* I. 192) nd therefore does not signify that only one of them is to be practised.]

1. Three kinds of sons of Prajāpati lived with their father Prajāpati as pupils (*brahmacaryam ūṣuḥ*), the gods, men and the demons. After they had lived as pupils with him, the gods said : "Instruct us, O Lord !" Then he uttered to them the syllable '*da*'. — "Have you understood it ?" he asked. — "We have understood it" they replied, "you have told us that we should control ourselves (dāmyata). — "Well" he said, "you have understood it."

2. Then men said to him : "Instruct us, O Lord ! "Then he uttered to them also this one syllable '*da*'. — "Have you understood it ?" he asked. — "We have understood it" they replied, "you have told us that we should give (alms or gifts) (*datta*)."— "Well", he said, "you have understood it."

3. Then the demons said to him : "Instruct us, O Lord !" Then he uttered to them also this one syllable "da". — "Have you understood it ?" he asked. — "We have understood it"

they replied, "You have told us that we should have compassion. (*dayadhvam*)." — "Well" he said, "you have understood it."

That divine voice, the thunder, even repeats this when it thunders uttering 'da', 'da', 'da', which means "control yourself, give alms, have compassion." — Therefore, one should practise these three utterances : self-control, giving of alms and compassion.

THIRD BRĀHMAṆAM

[While Schopenhauer and after him Goethe (1827) recognized that "the core of nature for the man is in the heart" (*Gesch. d. Phil.* I 124), the Indians go still further, because they teach that the whole nature, the essence of all things abides in the heart as the Ātman. To him, who knows this, will be offered up and given whatever the beings would offer up and give (—for this idea cf. Brh. 4.3, 37 and our notes on it) and he, after death attains to communion with Brahman, or as our passage says in its old form of presentation, "he enters the heavenly world." This is shown, by way of playing on its etymology, in the three syllables of the word *hṛdayam* 'heart' (cf. also Chānd. 8.3.3.)]

The heart (hṛdayam), it is the Prajāpati, it is the Brahman, it is all (everything). The same consists of three syllables *hṛ-da-yam*. The first syllable is hṛ; to him who knows it, his own people and others (strangers) offer tributes (gifts) (*abhiharanti*). The second syllable is *da*; to him who knows it his own people and others give gifts or donations (*dadati*). The third syllable is *yam*; he who knows it, enters (*eti*) heaven.

FOURTH BRĀHMAṆAM

[He who knows the (empirical) reality (*satyam*) as the Brahman (which it itself is), wins these worlds but he, himself, is invincible. This idea is developed, relying on the formula *etad vai tad*, which we have already met eleven times in Kaṭh. 4-6. (cf. the elucidation given by us in the introductory remarks in the beginning of the Kaṭh.)]

Indeed this is that. Particularly this (world) was that (the Brahman), namely the real (*satyam*). He, who knows that great wondrous thing, as the first-born and that the Brahman is real, conquers or wins these worlds; then could he be, indeed, overcome, — he who knows that wondrous thing as the

first-born and that the Brahman is the real ? Because the Brahman is the real.

FIFTH BRĀHMAṆAM

[This somewhat obscure section considers the Brahman (—no weight is to be given to the genealogy—) as *Satyam* the reality—which is no doubt, the true (metaphysical) as well as the untrue (empirical) reality as it is developed, with play on the syllables, *sa-ti-tam* (cf. Chānd. 8.3.5; whether *ti* signifies unreality, because it occurs in *mṛtyu* and *anṛtam*, as the commentator wishes to interpret it, is unimportant and may remain undecided). Brahman as *Satyam* is identical with the sun and closer to the Puruṣa in it, who (the Puruṣa) is not usually visible on account of rays and he is (meant) only for the dying persons whom the rays no more hinder. (cf. Bṛh. 5.15). This Puruṣa in the sun (the cosmic Brahman), is bound up with the Puruṣa in the eye (the psychic Brahman); both are the universe (*bhūr, bhuvaḥ, svar*) and, therefore, identical. He, who knows, overcomes the evil, as is shown again etymologically, in the secret names of both the Puruṣas *ahar* (day) and *aham* (I).]

1. This world was, in the beginning, water; from this water, the real arose forth, the real (namely) the Brahman. The Brahman created the Prajāpati, Prajāpati the gods. These gods adore the real. The same (real, *satyam*) consists of the three syllables *satyam*; the first syllable is *sa*, the second syllable is *ti* and the third syllable is *yam*. The first and the last syllables are the truth (*satyam*), in the middle is the untruth;[1] this untruth is enclosed by both the syllables of truth. Through it, it becomes a true existence ('it is overmastered by the truth,' — Śaṅkara). The untruth does not harm him who knows this.

2. The real is that sun there. And that man (or spirit—*puruṣa*) who is in the orb of the sun, and this man who is in the right eye — both these rest on each other. That rests in this through the rays, this in that[2] through the vital breath (prāṇa). This (puruṣa in the eye), when he is on the point of departing (from this body) sees the orb of the sun pure (without rays); those rays do not come in his way.

3. The man who is in the orb of the sun — his head is *bhū* (earth); the one head is this one syllable; his arms are

1. According to Śaṅkara, ti (t) is supposed to represent the untruth because it occurs in the words *anṛtam* (untruth) and *mṛtyu* (death.)

2. The rays are conditioned by the eye, the vital breath by the sun.

bhuvar (aerial space); the two arms are these two syllables; his legs are the *svar* (heaven); the two legs are these two syllables *suar*; his secret name is *ahar* (the day). He who knows this, kills the evil and escapes (*hā*).

4. The man, who is in the right eye, — his head is the *bhū*; the one head is this one syllable; his arms are *bhuvar* (aerial space); the two arms are these two syllables; his legs are *svar* (the heaven); the two legs are the two syllables; his secret name is *aham* (I); he, who knows this, kills the evil and escapes.

SIXTH BRĀHMAṆAM

[Perhaps connected with the foregoing paragraph, there follows here a short description of the Puruṣa dwelling in the heart and all-powerful on account of it. The paragraph appears to be a compilation, out of the passages such as those in the Śatap. Br. 10.6.3 (or Chānd. 3.14) and Bṛh. 4.4.22. With this is indeed to be placed *manomaya* (also Chānd. 3.14.2) *vijñānamaya* (Bṛh. 4.3.7; 4.4.22) and *bhāḥsatya* (bhārūpa—Śatap. Br. 10.6.3.2; Chānd. 3.14.2)=antar jyotis (Bṛh. 4.3.7). The Mādhyandinas give, through the sentence *ya evam veda*, the idea another turning.]

This spirit (puruṣa), whose stuff is mind, whose essence is light, dwells here in the heart, (of the size like that of) a rice-corn, or barley-corn, — and even this same is the controller of the universe, the lord of the universe; he rules over this whole that is all here.

SEVENTH BRĀHMAṆAM

[About the Brahman as lightning, cf. our note on Kena 29 and Bṛh. 2.3.6. In connection with a passage of this kind, the characterization here of Brahman as Vidyut is etymologically brought into association with the loosening i.e. the releasing power.]

1. The Brahman is the lightning, so they say, on account of its untying (*vidyut*=*vidānāt avakhaṇḍanāt tamasaḥ* i.e. on account of destroying darkness, untying or freeing one from darkness — Translator); the lightning releases (*vidyati*) one from evil — him who has this knowledge that the lightning is the Brahman; because the Brahman is the lightning.

EIGHTH BRĀHMAṆAM

[The four exclamations, *svāhā* and *vaṣaṭ* with which one offers sacrifices to the god and *svadhā* with which one offers oblations to the manes and *hanta* with which one calls out to or urges men, appear here as the four teats of the milk-cow vāc, which the *manas* (the organ of wishing with which gods and manes just as men are endowed to the full—cf. in this connection manomaya Ātman) as calf suckles. After the grouping together of Prāṇa, Vāc and Manas as the truth, the cow and the calf, much less is to be sought than what appears in another passage in which, reversely the manas as father and the Prāṇa as the child of the same from Vāc is described (Brh. 1.4.17; 1.5.7).]

One should adore the speech as the milk-cow. This milk-cow has four teats of the udder, namely the exclamation *svāhā*, the exclamation *vaṣaṭ*, the exclamation *hanta*, and the exclamation *svadhā*. By the two of the teats the gods live, by the exclamation *svāhā* and by the exclamation *vaṣaṭ*; by the exclamation *hanta* live the men, by the exclamation *svadhā* live the manes. The Prāṇa is its bull and the *manas* is its calf.

NINTH BRĀHMAṆAM

[The Agni Vaiśvānara is here explained as the digestive fire (dwelling in all men) (later named as *jāṭhara* or *kaukṣeya agni*) on which the digestion of food and whizzing noise in the ears depend. This observation is, first of all, only physiological (because the commentator only says that one should adore this fire as Prajāpati.). But after the Agni Vaiśvānara had been explained as the world principle dwelling in men (see Śatap. Br. 10.6.1) we shall have to understand also in our passage, the Ātman (demonstrating itself in the power of digestion and in the whizzing sound in the ears), in conformity with Chānd. 3.13.7 in the bodily warmth and the sound in the ears have been traced back to the light beyond of the heavens and in man. The observation at the close points to the same.—In this sense, already in the Maitr. 2.6 the whole Brāhmaṇam is literally quoted and the Puruṣa is signified.]

This is the Vaiśvānara (which is common to all men), which is here, inside men, through which the food, which one eats, is digested. From it stirs the noise, which one hears when one keeps the ears closed. — When it (the Ātman) is on the point of departing from the body, one hears that noise no more.

TENTH BRĀHMAṆAM

[The doctrine of the Pitryāṇa and Devayāna, excluding some isolated statements, is foreign or unknown to the first five Adhyāyas of our Upaniṣad (cf. Adhyāya 6—Introductory part). In their place, appear the ideas like those in the present section which (cf. particularly Brh. 3.3, and 3.6) teaches, without distinguishing the different ways, an ascent through the wind, the sun, and the moon to the world which is so exalted as to be beyond the contrasts of life (cold and heat etc.). This section could be, perhaps, considered as the harbinger of the Devayāna (which leads through the flame, the day, the sun and the moon.)]

Indeed when a man (*puruṣa*) departs from this world, he comes to the wind; for him, this (wind) makes itself asunder to be just as wide as the opening of a wheel of the chariot; through this he ascends upward and reaches the sun; for him, this (sun) makes itself asunder to be just as wide as the opening of a drum (spanned over with leather); through this he ascends upward and reaches the moon; for him, this (moon) makes itself asunder to be just as wide as the opening of a kettledrum; through this he ascends upward and reaches the world which is without heat[1] and cold; he remains there abiding continuously for years.

ELEVENTH BRĀHMAṆAM

[Just as is the Chānd 8.5, the *Brahmacarya* is put in the place of sacrifice, meditation, fasting, ascetic life—or just as Schopenhauer explains that righteousness should take the place of hairy shirt and that the love, which gives away that which it requires, should take the place of the continuous fasting—so also our passage teaches that the highest Tapas (penance) does not consist in artificial austerities, but in the sorrows of life and death; higher than self-torture are placed the illnesses of life; higher than the seclusion (secluded life) in the forest is the state in which the dead man is borne away in the solitude of the forest (*araṇyam*); higher than seating oneself in the midst of five fires is the state of being laid in the fire, as a corpse.—The sorrows of life and death are the real penance; that is the idea through which our passage represents itself as a fore-runner of Buddhistic views.]

That, indeed, is the highest self-mortification (penance) that man is agonized by diseases; he, who knows this, attains the

1. Max Müller and Böhtlingk translate *śoka* here as "sorrow".

highest world. — That, indeed, is the highest penance that they drag one, who has departed this life, in the solitude of the forest (for cremation); he, who knows this, attains the highest world. — That, indeed, is the highest penance that they lay one, who has departed from this world, on the fire (of the funeral pile); he, who knows it, attains the highest world.

TWELFTH BRĀHMAṆAM

[Neither food nor life (the objective and the subjective world), neither the combination of both is the highest thing. What this (highest thing) may be, is, on the other hand, taught by the taciturnity of the father of Prātṛda, (who is comparable to Bahva—see *Syst. d. Ved.* p. 227), when he, rejecting all other opinions through his hinting nod, signifies a higher comprehension of the objective and the subjective world through the syllables *vi* and *ram* which in their union *vi-ram* signify 'renunciation'. That is to say, the true enjoyment (joy), the true life lies in the renunciation educative of morals which is the highest goal of the Indians, as all maintain.]

The food is the Brahman, some say; but is not so; because food rots without life. The life (prāṇa) is the Brahman, others say; but it is not so; because life dries up without food; indeed it is both these divinities (food and life) which having become a unitary essence, attain the highest state ! Then once Prātṛda asked this of his father and said : "What good shall I be able to do to him who knows, this, or what evil shall I be able to do to him ?" (— He has transcended both). — But that one (the father) replied (through a parrying hint of the hand) with the hand, just as if wished to say : "Not still, Prātṛda ! Who would indeed, like to attain thereby to the highest state of existence, when he has become one uniform homogeneous essence with them both ?" And he further uttered to him the word '*vi*'. Particularly, *vi* is the food; because all these beings have entered (*viś*) into the food (they consist of it, they are contained in it). And he spoke, moreover, the word '*ram*'. Particularly, '*ram*' is the life; because all these beings rejoice (*ram*) in living. — Indeed, he who knows this, — all beings enter into him, all beings rejoice in him.

THIRTEENTH BRĀHMAṆAM

[Four basic principles of existence are here traced back to the life (prāṇa) i.e. the Brahman and out of their names a promise is held forth in a developed form for the one who knows them. These basic principles appear to be : 1-3 the Brāhmaṇa-hood represented through three basic forms of liturgy (*uktham, yajus, Sāman*), and 4 the Kṣatriyahood (*Kṣatram*) —which both are often named together as the totality of human society in the higher sense. (e.g. Kāṭh. 2.25).—Or also, *uktham, yajus, Sāman, Kṣatram* are the four Vedas, in which, *uktham* stands for the *Ṛc*, and the Kṣatram would signify the Atharvaveda which stands in a nearer relation to the Kṣatriya caste, which particularly serves to ward off the unholy injury (*trāyate Kṣaṇitoḥ*).]

1. *Uktham* (recitation) : Indeed, the *uktham* is the (prāṇa) life because the life holds this world erect (*utthāpayati*). A wise son who is skilled in *Uktha* is born to him; he, who knows this, attains communion and co-existence with the *uktham*.

2. *Yajus* (sacrificial maxim) : Indeed, the *Yajus* is life; because all these creatures are united (*yujyante*) in life. All creatures are united in him for salvation or the greatest well-being (*Śraiṣṭhyāya*); he, who has this knowledge, attains communion with and coexistence with the Yajus.

3. *Sāman* (song) : Indeed the *Sāman* is life; because in the life, all creatures are convergent (*samyañci*). All creatures, converging in him for the greatest well-being, serve him; he, who has this knowledge, attains communion with and co-existence with *Sāman*.

4. *Kṣatram* (governance) : Indeed the Kṣatram is life; because the Kṣatram is already life. The life protects him from injury (Kṣaṇitoḥ) — him who attains fearless governance (Kṣatram atram); he who has this knowledge, attains communion with and coexistence with Kṣatram.

FOURTEENTH BRĀHMAṆAM

[One of the holiest verses of the Ṛgveda is the Sāvitrī or the verse to the sun (Ṛgveda 3.62.10).

tat savitur vareṇyam
bhargo devasya dhīmahi
dhiyo yo naḥ pracodayāt

"Let us meditate on that lovable light of the sun-god. May it promote our intelligence."

Its metre is the Gāyatri (thrice v - v - v - v -); although it was taught by some in the metre of the Anuṣṭubh (four times v - v - v - v -) (as done by Max Müller in the form of the Ṛgveda 5.82.1), it is not, however, approved by our Brāhmaṇa (perhaps with a side-glance (—oblique reference to—) towards Chānd. 5.2.7—cf. Bṛh. 6.3.6). Accordingly, the Gāyatrī holds good as the prototype of all metres and is repeatedly employed as a symbol of the Brahman. e.g. Chānd. 3.12 (cf. *System d. Vedānta*, p. 180) and in a different way in our passage. With this aim in view, the three phenomenal forms of Brahman as (i) the spatially extended world, (ii) the world of knowledge, (iii) the world of luring beings are equated with the three visible verse-feet of the Gāyatrī. A fourth invisible verse-foot is identified with the sun, and through tracing it back to the eye and that equated with truth, the truth with the power, and that power finally with the Prāṇa which is comprehended as the Brahman. Etymological play on the word, promises and polemically oblique reference join with one another and the inestimable benefit of instruction is properly emphasised; and at the conclusion there follows a formula regarding the way one should adore the Gāyatrī in order to harm the opponent and benefit oneself.—There is appended a legend in which Agni (the fire) is explained as the mouth of the Gāyatrī, which could possibly mean that the sacrificial cult is an entrance-door to higher knowledge.]

1. *Bhūmi* (earth), *antarikṣam* (aerial space), diau (dyau heavens) are the eight syllables. The first foot of Gāyatrī is eight-syllabled; this foot of it (Gāyatrī) is that (earth, aerial space, heavens). —He, who has knowledge of what is in this foot (of Gāyatrī), gains that much which is in the three worlds, — gains that much.

2. *Ṛcaḥ* (verses), *Yajūṁṣi* (maxims), *Sāmāni* (chants or songs) — these are the eight syllables. The second foot of Gāyatrī is eight-syllabled, and this foot of it (Gāyatrī) is that (the contents of the three Vedas). — He, who has knowledge of this foot, gains that which is as far-reaching as the threefold knowledge.

3. *Prāṇa* (out-breath), *apāna* (in-breath), *viāna* (vyāna=the intermediate breath) — these are the eight syllables. The third foot of Gāyatrī is eight-syllabled; and this (foot of Gāyatrī) is that (three-fold principle of life). —One, who knows this foot (of Gāyatrī), gains what is as far extending as the living (beings).

In addition, however, there is the fourth (turīya) foot of that Gāyatrī, which is rich with splendour and which is raised above the dust-particles (*paro-rajīyas*) and which shines there (the sun); particularly this 'quarter' (turīya) is the fourth; the foot is 'rich with splendour,' because it, as it were, shines. It is called 'raised' over dust-particles' (*parorajīyas*), because the sun shines, high above, raised beyond all dust. He, who has knowledge of this foot (of Gāyatrī), also shines with beauty and fame.

4. This Gāyatrī, now, is founded on that fourth foot, what is full of splendour and which is raised above dust; but this (foot) itself (i.e. the sun) is founded on the truth; the truth, particularly, is the eye because (what is seen by) the eye is the truth; therefore when two persons come and squabble : "I have seen it" — "I have seen it" — "I have heard it" — "I have heard it", we would believe him who says : "I have seen it". But the truth itself is founded on strength or power (*bala*); but the life (prāṇa=vital breath) is the power; therefore the power is founded on the life. Therefore, they say : "Strength exceeds truth." In this way, that Gāyatrī is founded on that which concerns the self (*adhyātman*). This same (Gāyatrī) protects (trā) the servants (*gaya*); the sense-organs are the servants; because it protects the sense-organs; therefore, it is called *Gāyatrī*. When one (a teacher) recites that sun-verse *sāvitrī*) to another (a pupil), this same (Gāyatrī) protects him to whom it is recited, (protects) his sense-organs.

5. Some teach this sun-verse in the form of an *anuṣṭubh* (four times v-v-v-v-); then they say : "The speech (recitation) of the Veda is *Anuṣṭubh*; and we teach it as speech"; but one should not do that ! On the other hand one should teach the sun-verse as a Gāyatrī (three times v-v-v-v-). Indeed when one (a teacher), who has this knowledge; seizes much (that is abundant), still cannot outweigh what is contained in the one foot of Gāyatrī.

6. When one (a teacher) would seize or grasp all these three worlds (earth, aerial space, heavens) with all their contents, he would have seized therewith what is equivalent with that first foot (Gāyatrī). And when one were to grasp so much as that it extends as far as this threefold knowledge (i.e. the knowledge

of the three Vedas), he would only grasp therewith only that second foot (of the Gāyatrī). And when one were to grasp so much itself as far as the living beings themselves, he would only grasp therewith the third foot of the same (Gāyatrī). But that which concerns that fourth foot full of splendour and transcending dust-particles (pollution) — the foot which shines there, it, wherever it be, is not to be had or grasped; why should one grasp so much ?

7. Its adoration is as follows : "You are the Gāyatrī, you are one-footed, two-footed, three-footed, you are footless, because you do not walk on feet; Salutation be to your fourth foot full of splendour and transcending dust-particles (i.e. pollution). May that one attain to that (fourth foot) ! "i.e. particularly that man whom one hates or also one who says "His wishes should not be fulfilled!" — Indeed, he, against whom one is resolved to practise the adoration of Gāyatrī, — would not get his wish fulfilled, or also that one (who says :) "May I get that (which the other one has) !"

8. It was the following which Janaka the king of the Videhas for the first time said to Buḍila Āśvatarāśvi : "While you have spent all that you have for one who knew that Gāyatrī, how is it then that you have become an elephant and are required to drag the loads ?" — "Because I have not known its mouth (and still as a teacher I have received the gifts — Talav. Up. Br.4.8.1), O great king !" retorted he (Buḍila). Particularly its mouth is the fire. When one puts much into the fire, the fire burns up everything. He, who has this knowledge, — if he has committed much evil —, he swallows or gets over it all and remains pure and cleansed, ageless and deathless.

Fifteenth Brāhmaṇam

[This section as also that occurring in Īśa. 15-18 is according to the commentators, a prayer at the time of death, which, according to its contents, may not be necessarily so but which may well be probable. The dying man requests Pūṣan, the sun-god, to disperse its rays which veil the truth (cf. Bṛh. 5.5.2) and sees, after this has occurred, the man in the sun (a frequent symbol of Brahman) and realizes that he is identical with it. With a significant retrospective look at his works, he departs from

this world, while, perhaps, those standing around him recite the concluding verses borrowed from the Ṛgveda 1.189.1.]

With a bowl (pātra) made entirely out of gold
the mouth of truth is covered over;
open this for me, O Pūṣan,
in order to proclaim it to me as I am faithful to the truth!
O Pūsan, the only seer, O Yama,
the sun-god, Prajāpati's son ! Disperse your rays,
withdraw together your splendour; — Yes,
I see it, your lovable form; and that one there,
the man there, I am that himself ! —

Now may the breath be one with the wind, be one with the immortal and may this body end in ashes.

Om !

O spirit, remember, remember the work,
O spirit, remember, remember the work.
O Agni, lead us along the good level path,
O you God—the knower of the path, lead us to wealth and success !
Keep us far from the crooked path of sin,
We will offer you our highest adoration.

Sixth Chapter

First Brāhmaṇam

[1-3 Brāhmaṇa : It may cause surprise that in the last part of our Upaniṣad, which is called not only Khila-kāṇḍa (the supplementary section) but which also bears in all the parts of the previous Adhyāya, the character of a supplement, is to be met with, towards the end of this supplement, a great and important text which, in the presentation that is set forth, contains the most thorough instruction about the transmigration of the soul, that is to be found in the Veda. But after we have met with this text already in the Chānd. 5.1-10 and there already in a secondary relation with the two other passages—the morning Soma-drinking ceremony and the quarrel of the sense-organs for preferential position, there lies the obvious conjecture that this text only stands in the Bṛhadāraṇyaka-Upaniṣad on account of the reason that it originally does not at all belong to it and that it has been borrowed from another place for the sake of its importance and has been inserted into the supplement. This conjecture would be highly

probable if we would succeed in demonstrating that the whole theory of the transmigration of the soul or the doctrine of the five fires not only exhibits no connection with the earlier parts of our Upaniṣad but indeed it stands in direct contradiction with the eschatological views of the same.

As we presume that the foregoing text and the thorough analysis of the same is known and present to the reader, we will briefly now present, in contrast side by side, what the first five Adhyāyas of our Upaniṣad contain with regard to the eschatological ideas.

(1) Essentially a number of passages do not, however, go beyond the traditional mythological views; thus e.g. in 3.3 is described the way which leads the performer of the Aśvamedha through the space between the shells of the world-egg to the other side of heaven or in 5.3, the world of heaven is promised to one who has 'such knowledge'. With this is connected the description of the way in 5-10 which leads through the wind, the sun, the moon to the world which is without cold and heat, for residing in that world for years without end (cf. also 5.15). This idea approximates towards the description of the Devayāna in the doctrine of the five fires, though it does not agree and is not reconcilable with it. Also the ideas in 3.1, in which the Yajamāna (the sacrificer) is promised the attainment of all living things, of the worlds of the gods, the manes and men and of the boundless world, can be associated with the mythological views but they stand on the border-land of the same.

(2) In contrast to these is the oft-expressed basic doctrine of our Upaniṣad that he, who knows himself as the Ātman, becomes, after death, the soul of the universe, he becomes the subject of knowledge which is without consciousness (of anything outside itself); in 1-2.7, he who knows himself as Prajāpati, as Death, death cannot do anything against him;—3.2.10. The death is a fire but there is water which can extinguish that fire.—In 3.2.12, after death, the name still remains behind or survives (i.e. the world as idea, consequently as the knowing subject still survives); 4.2 : the soul of the released becomes the all-soul:—1.5.17: the *prāṇas* of the dying man go over into his son, while the divine prāṇas out of earth, heaven and water enter into him;—2.4.12 and 4.5.13: after death there is no consciousness left;—4.4.6: the vital breath of the one who has no desires does not go out but it merges or dissolves itself into the Brahman; whether 3.2.11 requires to be interpreted in a similar sense may remain undecided.

(3) What becomes of the soul, after death, of one who possesses no knowledge ? The answer to this question is seen in our Upaniṣad to be gradually developing step by step. While in 1.5.16 it is still expressly explained that "only through a son, not through any work, the world of men is attained," in 3.2.13 a great secret of the doctrine emerges to the effect that after the death of man, his *Karma* remains behind or survives; according to 3.9.28 Brahman is the root out of which, after death, human tree grows anew; and in 4.4.9 (and what follows it), is described how knowledge, work and experience seize the soul and lead it to a new duration or lease of life, (and according to the context) immediately without previous

requital or retribution in the yonder world (an example of rebirth as animal is given in 5.14.8). The sole passage in the first five Adhyāyas, in which a double retribution in the yonder world and after that through a new earthly life, appears to have been taught, is the verse in Brh. 4.4.6. But it is still problematic whether *prāpya antam* must be understood, as Śaṅkara has understood it, as *bhuktvā phalam*, or (just as previously in 4.4.3 in the case of a caterpillar *tṛṇasya antam gatvā*) whether it signifies : "after he accomplishes his work here (*iha*) (*prāpya antam karmaṇaḥ*), he then comes back, (after his death), again to this world of work or action (*karman*)".—but in no case can this verse have any probative value for the views of the Upaniṣad, because, as we have shown above (in the introductory remarks in the beginning of 4.3) it belongs to the group of verses which were later interpolated.

It thus results in the conclusion that—apart from isolated statements which are not further utilized (1.5.16 : *Karmaṇā pitrloko, vidyayā devalokaḥ;*—5.10 : *vāyum, ādityam, chandramasaṁ, lokam aśokam ahimam āgacchati*),—the doctrine of Pitryāna and Devayāna can neither be placed in the context of the thought of our Upaniṣad, nor can it be considered as a continuation of the same; there is no doubt about the latter because Yājñavalkya's doctrine of deliverance (4.4.6: *na tasya prāṇā utkramanti, brahma eva san brahma apyeti*) has already transcended far beyond the mythical thoughts of the Devayāna; perhaps he himself, will straightway contest it or call in question.

On these grounds we conclude that the whole subsection Bṛh. 6.1-3 which is quite coherent (6.1.1-6 the beginning of the churned Soma-drinking ceremony; 6.1.7-14 the interpolated quarrel, about rank, among the organs; 6.2.1-16 the further interpolated doctrine of the five fires; 6.3.1-13 the conclusion of the touching Soma-drinking ceremony), about whose composition we have already exhaustively dealt on Chānd. 5.1-10, is borrowed from an alien school and for the sake of its importance, is annexed to the Bṛhadāraṇyaka-Upaniṣad as a supplement.]

6.1.1-6 *The churned Soma-drinking ceremony* (*the beginning*) =Chānd. 5.1. 1-5.

1. Indeed, he who knows the noblest and the best, becomes the noblest and the best among his own (kith and kin). The vital breath (*prāṇa*) is, indeed, the noblest and the best. He, who has this knowledge, becomes the noblest and the best among his own (kith and kin) and among those (of whom) he wishes (to be the best and the noblest).

2. Indeed, he who knows the richest, becomes the richest (*vasiṣṭha*) among his own (kith and kin). The speech, is, indeed

the richest. He, who has this knowledge, becomes the richest among his own (kith and kin) and among those (of whom) he wishes (to be the richest).

3. Indeed, he who knows the location (*pratiṣṭhā*), establishes himself firmly in the even and uneven (places and situations). The eyes, indeed, are the location, because by means of the eyes (by means of the sense of sight), one stands firm and steady on the even and uneven (places). He, who has this knowledge, establishes himself firmly in the even and uneven (places and situations).

4. Indeed, he, who knows the (qualities necessary for) attainment (of anything), attains whatever desire he entertains. The ears are, indeed, the (means of) attainment, because in (by) the ears are all the Vedas attained. He, who has this knowledge, prospers by attaining whatever desire he entertains.

5. Indeed, he who knows the abode (the place of support) (*āyatanam*), becomes the abode (the refuge) of his own kith and kin and becomes the abode (the refuge) of the people. The *manas* (mind) is, indeed, the abode (the meeting place) of all senses and objects of sense.[1] He, who has this knowledge, becomes the refuge of his own (kith and kin) and the refuge of the people.

6. Indeed, he, who knows the reproduction or propagation (prajāti), continues in the propagation of his descendants and in the propagation of cattle. The semen, indeed, is the means of) reproduction. He, who has this knowledge, reproduces himself in his descendants (progeny) and thrives in the propagation of cattle.

6.1.7-14 (*The Episode of*) *the Dispute among the organs for precedence.*=Chānd. 5.1.6—2.2.

7. Once, these vital organs quarrelled among themselves for precedence (as to which among them was the best among all). And they went to Brahman (neuter) and said to it : "Who is the best among us ?" And it replied : "That one after whose

1. According to Śaṅkara, the mind is the refuge of all senses and the objects of sense. —Translator.

exit, this body is found to be most evil or despicable — is the best among you".

8. Then the speech departed (from the body), stayed for a year in another place, and came back and said : "How could you live without me ?" — And they replied : "Just as the dumb, who do not utter speech, still breathe with their breath, see with their eyes, hear with their ears, think or know with their minds, beget with their semen, in the same way we have lived." — Then the speech again entered (into the body).

9. Then the eyes departed (from the body), stayed for a year elsewhere, then came back and said : "How could you live without us ?" — And they replied : "Just as the blind who do not see with their eyes and yet breathe with the breath; speak with their (organ of) speech, hear with their ears, think (or know) with the mind, beget with the semen, in the same way, we have lived." — Then the eyes, again, entered (into the body).

10. Then the ears departed (from the body), stayed for a year in another place, then came back and said : "How could you have lived without me ?" — And they replied : "Just as the deaf who do not hear with their ears, and still breathe with their breath, speak with (their organs of) speech, see with their eyes, think or know with their mind, beget with their semen, — in the same way we have lived." Then the ears again entered (the body).

11. Then the Manas (mind) departed (from the body), stayed for a year elsewhere; again came back and said: "How could you live without me ?" — Then they replied: "Just as the insane (persons) who do not think or know with their Manas, yet breathe with their breath, speak with (their organ of) speech, see with their eyes, hear with their ears, beget with their semen, — in the same way we have lived. — Then Manas again entered (into the body).

12. Then the semen departed (from the body), stayed for a year in another place, again came back and said : "How could you live without me ?" — And they replied : "Just as the impotent (persons) do not beget with their semen and still

breathe with their breath, speak with (their organ of) speech, see with their eyes, hear with their ears, think with their Manas, — in the same way we have lived." — Then the semen again entered (into the body).

13. Then the breath wished to depart (and as it was on the point of departing) (from the body); but just as a big, fine mettlesome horse from the region of the Indus (*Saindhava*) (when it tears itself away from its stable) pulls out and tears off the pegs to which its legs have been fettered, so also it occurred that it (the breath) pulled out with itself those vital organs; and they (the vital organs) said : "Do not pull yourself out, O venerable one ! We cannot live without you !" "Then bring to me the gifts of homage", said it (the breath). "So be it" replied they (the vital organs).

14. Then the speech said : "With what I am the richest, with that you are the richest (Vasiṣṭha)." And the eyes said: "With what we are the location (pratiṣṭhā), with that you are the location." — And the ears said : "With what I am the attainment or achievement, (of the Vedas), with that you are the attainment." — And the Manas said : "With what I am the abode or refuge, with that you are the abode or the refuge." — And the semen said: "With what I am the reproduction, with that you are the reproduction." — And he (the Prāṇa) said : "As I am one such (as you say), which is my food, which is my garment ?" — And they said : "Everything that is available here is your food[1] — down up to the dogs, to the worms, to that which creeps or crawls to that which flies and the water is your garment." — Indeed, he, who knows this as food of the vital breath (*ana*), — by him, nothing that is not food is eaten, nothing that is not food is accepted.[2] Therefore, the men of knowledge, men versed in Scriptures, rinse the mouth (with water), when they wish to eat, and again rinse the mouth (with water), when they have eaten; thus they

1. About the original sense cf. above Chānd. 5.2.1 footnote 1.

2. Here also the original thought is changed. vide the footnote 2 on Chānd. 5.2.2.

mean that they make that vital breath non-naked (*a-nagna*) (i.e. clothed with a garment).

SECOND BRĀHMAṆAM

6.2.1-16 (*The second Episode of*) *the doctrine of the five fires* = Chānd. 5.3-10.

1. It (once) happened that Śvetaketu, the son of Āruṇi, went to an assembly of the Pañcālas and appeared before Pravahaṇa, the son of Jībala (Jīvala) (the king of the Pañcālas) while the king was being attended upon (*paricaryamāna*) by his servants. He (the king), as he looked at him, said to him: "Well, now, O lad !" — And he (Śvetaketu) replied : "my Lord !" — "Have you been taught by your father ?" — "Yes, indeed !" he replied.

2. "Do you know, how these creatures, when they depart from here, go apart from one another towards different directions ?"

—"No" he replied.

"Do you know, how they again reach this world ?"

—"No" he again replied.

"Do you know why that world, when many go over to it continually without interruption, does not become full ?"

—"No" he replied again.

—"Do you know that after manifold sacrifices, the waters assume human voice, rise up and speak ?"

—"No", he again replied.

"Do you know the access to the way of the gods and to the way of the manes and do you know what to do in order to step upon the way of the gods or that of the manes ? And have you, indeed, not heard the words of the wise one who has said:

Two ways, I have heard, there are for men :
the way of the manes and the way of the gods.
On these everything is found together.
That which stirs between the father and the mother.[1]

1. Between heaven and earth.—The original sense of the enigmatic verse appears to be a different one. Perhaps among both the ways, on which the manes, the gods and (*uta*) the men change, the day (*ejat*) and the night (*sameti*) are to be understood.

"I know none of these" he (Śvetaketu) replied.

3. And he (King Pravahaṇa) invited him to stay there with him. But the lad did not wish to stay and hurried away from that place. And he came to his father and asked him: "What does it mean (—how is it—) when you already explained to me formerly that my instruction had finished ?" "How is it, what do you mean, my intelligent boy ?" (Āruṇi inquired). —"Now, the king of the ruling (Kṣatriya) class (*rājanya-bandhu*) has put to me five questions and I do not know (the answer to) a single one of them !"

—"What were these questions ?" — "These" he replied and repeated the chief points (in these questions).

4. And that one (Āruṇi) said, "That you should know, my dear boy, that I have imparted to you whatever I myself know. But come, we will go there and proceed to him for instruction ! "—Rather you go alone" he (Śvetaketu) said.

— Then Gautama (Āruṇi) went thither where Pravahaṇa, the son of Jībala, had his abode. He (Pravahaṇa) offered him a seat and got the water, for washing feet, to be brought, offered then to him the homage due to a guest, and said : "Venerable Gautama, I grant you what you wish."

5. This (Gautama) rejoined: "That you have offered to grant me one wish, is welcome to me. But it should be that thing which you have expressed in the presence of the boy — you should explain it to me."

6. And that one (Pravahaṇa) said : "Indeed that belongs to the (sphere of) divine wishes, O Gautama; but you should ask for a wish of (pertaining to) human sphere.

7. And he replied : "You know, I on my part, possess gold, as also cows, horses and female slaves, carpets and garments. You should not be stingy in measuring out to me, O King, in the matter concerning a great, endless, and immeasurable (knowledge) !" — "Then you should, O Gautama, desire to obtain it in the usual proper way (ordained by the holy scriptures (tīrtha) !"[1]

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1. '*tīrtha*'=according to Śaṅkara '*nyāyaḥ śāstra-vihitaḥ*'.

"I approach you as a pupil, O King" said he (Gautama). With these words (i.e. 'I approach you as a pupil') particularly the ancestors used to enter (the presence of the teacher) for learning the teaching. And thus he (Gautama), through this confession of his being a pupil, became his (Pravahaṇa's) apprentice.

8. And he (Pravahaṇa) said: "As truly as I wish that you, just like your ancestors, remain well-minded towards us, it is equally true that this lore or knowledge has been never possessed by a Brāhmaṇa up to this day. But I wish to communicate it to you; because who would be able to refuse it to you, when you talk (in this humble way)?"

9. "Indeed, that world, O Gautama, is a sacrificial fire;[1] the sun is its burning fuel, the rays its smoke, the day its blazing splendour, the quarters its embers, the intermediate directions its sparks. In this fire, the gods make an offering of faith. Out of this sacrificial offering arises the king Soma.

10. "Indeed, Parjanya (the rain), O Gautama, is a sacrificial fire; the year is its fuel, the clouds its smoke, the lighting its flames, the thunderbolt its embers, the thunder its sparks. In this fire, the gods sacrifice the king Soma. Out of this sacrificial offering, arises the rain.

11. "Indeed, this world, O Gautama, is a sacrificial fire; the earth is its fuel, the fire is its smoke, the night is its flame, the moon is its embers, the stars its sparks. In this fire, the gods make an offering of the rain. Out of this sacrificial offering arises food.

12. Indeed, the man, O Gautama, is a sacrificial fire; the open mouth is its fuel; the breath its smoke, the speech its flame, the eyes its embers, the ears its sparks. In this fire the gods make an offering of food. Out of this sacrificial offering arises semen.

13. "Indeed, the woman, O Gautama, is a sacrificial fire, the womb[2] is its fuel, the hair its smoke, the genital parts (*yoni*) its flame, the insertion is the embers, the feeling of pleasure the

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1. For orientation, one should compare the table in our introductory remarks at the beginning of Chānd. 5.3

2. The original Sanskrit word is *upastha* which means 'vagina'.
—Translator

sparks. In this fire, the gods make an offering of semen. Out of this sacrificial offering is born the man. The same (man) lives as long as he lasts. Then afterwards he dies.

14. "Then one carries him in (the sacrificial) fire (of the funeral pile); this fire is also the fire, its fuel the fuel, its flame the flame, its embers are the embers, its sparks the sparks. In this fire, the god sacrifices the man; out of this sacrificial offering arises the form of man which is of resplendent colour (bhāsvara-varṇa).

15. "Now, those, who have this knowledge and those there who practise (cherish)[1] faith and truth—they enter into the flames of the funeral fire, out of the flames into the day, out of the day into the bright half of the month, out of the bright half of the month into the half-year in which the sun turns northward, out of the half-year into the world of the gods, out of the world of the gods into the sun, out of the sun into the region of the lightning; when they reach the region of lightning, a Man or spirit of the nature of intelligence[2] (*puruṣo mānasaḥ*) gets into contact with them and leads them into the worlds of Brahman. There in the worlds of Brahman they reside in the parts of the highest distances.[3] For such men there is no return (to this world).

16. "On the other hand, those, who gain[4] the heavenly worlds through sacrifice, alms and penance, enter into the smoke (of the funeral fire), out of the smoke into the night, out of the night into the dark half of the month, out of the dark half of the month into the half-year in which the sun moves southward, out of the half-year into the world of the manes, out of the world of the manes into the moon. When they reach the moon, they become food: As food they are eaten[5] by the gods, just as

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1. The passage Chānd. 5-10.1 "*śraddhā tapa iti*" is, here, as in Muṇḍ. 1.2.11, Praśna 1.10, not fully intelligible.

2. *puruṣo mānasaḥ* appears to be a correction of *puruṣo 'mānavaḥ* which had become un-intelligible (Chānd. 4.15.5; 5.10.2).

3. *parāḥ parāvataḥ* must indeed be understood spatially (as in Ṛgveda 10.58.11). For this construction, cf. *vasa imāṁ purīm* in the Rāmāyaṇa. —Śaṅkara interprets *parāḥ parāvataḥ* as 'for many years'. —Translator

4. In Chānd. 5.10.3—'*iṣṭāpūrte dattam iti*' is, as it appears, not quite rightly understood; on the other hand, in Praśna, 1.9, it is rightly understood.

5. cf. *System des Vedānta* p. 393—footnote.

one consumes (drinks) the Soma with the words: "O (Soma), swell forth (*āpyāyasva*) and disappear (*apakṣīyasva*)". After this has elapsed, they enter into the ether here, out of the ether into the wind, out of the wind into the rain, out of the rain, they come to the earth.

After they have reached the earth, they become food and are again offered into the man considered to be the fire (*puruṣāgni*) and are afterwards reproduced in woman who is considered as the fire (*Yoṣāgni*) and they arise anew in the worlds. In this way they wander about round and round in a cycle.

"But those, who do not know both these paths, become worms (kīṭa) which crawl, birds or flies (*pataṅga*) which fly and gadflies (daṁdaśūka) which bite."

THIRD BRĀHMAṆAM

6.3.1-13 *The Ceremony of the Stirring of the Soma-drink* (continued up to 6.1.1-6) = Chānd.5.2,4-9.3.

1. When now one wishes: "I must become great", he should, at the time when the sun moves northwards, on a holy pure day of the bright fortnight, after he has observed the vow of the Upasad[1]-fire for twelve days, fill all sorts of herbs and fruit in a bowl or a tumbler made out of the wood of the fig-tree, sweep and sprinkle (the fire-place), lay the fire, strew around it the Darbha-grass, cook the sacrificial butter, according to the customary rules, and after he has put in its place the churned Soma-drink, pour (the ghee) into the fire, under a constellation named as man (*puṁsā nakṣatreṇa*),[2] with the following words:

"O knower of beings (jātavedas),
As many gods as there are in you,
(gods) who obliquely (tiryañacaḥ) harm the desires
of a man.
to those (gods) I offer their portion,

1. "*Upasadaḥ* form a ritual in the *Jyotiṣṭoma* sacrifice. The *Upasadvrata* (vow) consists of drinking milk obtained from emptying the full udder and drinking milk of a cow" Śaṅkara—Translator

2. '*puṁsā nakṣatreṇa*' is explained by Śaṅkara as '*puṁnāmnā nakṣatreṇa*' (a constellation named as man)—Translator

so that, themselves gratified,
—they should gratify all my desires."
svāhā (Hail).
"And you, who press yourself here obliquely
and you, who speak: "I am the participating or the sustaining one"—
—To you I offer the gushing stream of ghee
so that you should make me whole (full of well-being)
svāhā (Hail)!"

2. "*Svāhā* (hail) to the noblest! *Svāhā* (hail) to the best! Thus he utters and offers a part of ghee into the fire (Hail), and lets the dregs (remaining back is the ladle) drop in the churned Soma-drink. "To the Prāṇa *svāhā* (hail)!"[1]

"To the richest (speech), *svāhā* (hail)" thus he utters and makes an offering into the fire and lets the dregs in the churned Soma-drink to drop or sink down. "To the speech, *svahā* (hail).

"To the location (*pratiṣṭhā*), *svāhā* (hail)!" Thus he utters and makes an offering into the fire and allows the dregs to drop or sink down in the churned Soma-drink. "To the eyes, *svāhā* (hail)."

"To the attainment, *svāhā* (hail)" so he utters, makes an offering into the fire and lets the dregs to drop or sink down in the churned Soma-drink. "To the ears *svāhā* !" "To the abode (āyatana), *svāhā* !" "thus he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned-Soma-drink. "To the Manas *svāhā*!"

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1. This supplement and the corresponding ones in the following sections (misunderstood by Max Müller and Böhtlingk in an incomprehensible way and every time joined to the following) are missing originally (in the Chānd.), but were welcome or wished-for in the Kāṇva recension in which, they were far separated through the interpolation of the doctrine of the five fires (6.2), the introduction to the present ritual (6.1.1-6), in order to bring into recollection the fact that the Prāṇa is to be understood as the noblest and the best and the speech is to be understood as the richest.—In the Mādhyandina recension, this reason drops out and when in spite of that, it has the explanatory supplement "To the Prāṇa svāhā" etc., it shows here again the effort to smoothen the unevenness clinging to the Kāṇva-recension in a secondary way, without completely eliminating the traces of the same.

"To the reproduction, *svāhā!*" So he utters and makes an offering into the fire and lets the dregs drop or sink down in the churned Soma drink. "To the semen, *svāhā* !"

In this way he makes offerings into the fire and lets the dregs drop or sink down in the churned Soma-drink.

3. "To the fire, *svāhā*" thus he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

"To the Soma, *svāhā*" so he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

"To the earth, *svāhā*!" so he utters, makes an offering into the fire, and lets the dregs drop or sink down in the churned Soma-drink.

"To the aerial space, *svāhā*!" so he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

"To the heavens, '*svāhā*' so he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma drink.

"To the earth, to the aerial space, to the heavens, *svāhā*!" So he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned soma-drink.

"To the Brāhmaṇa-class, *svāhā*!" so he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

"To the warrior (*Kṣatra*), *svāhā*!" so he utters, makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

"To the past, *svāhā*!" thus he utters and makes an offering into the fire and lets the dregs to drop or sink down in the churned Soma-drink.

"To the future, *svāhā*!" thus he utters and makes an offering into the fire and lets the dregs to drop or sink down in the churned Soma-drink.

"To all, *svāhā*!" thus he utters and makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

"To the whole, *svāhā*!" thus he utters and makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

"To Prajāpati, *svāhā*!" thus he utters and makes an offering into the fire and lets the dregs drop or sink down in the churned Soma-drink.

4. "Then he addresses it with the words: 'You are the heaving one (the breath), you are the flaming one (the fire), you are the perfect one (Brahma), you are the steadied one (the firmament), you are the affirmed one (*huṃkṛta*), you are the one that is being affirmed (by the Udgātṛ through the syllable *hiñ* in the beginning and in the continued progress of the sacrifice) (—see our Introductory remarks in the beginning of the first prapāṭhaka of the Chānd.—), you are the chanted one, you are the one that is being chanted (by the Udgātṛ), you are the one who is summoned and is counter-summoned (by the Adhvaryu and Āgnīdhara) (see Taitt. Up. 1.8), you are the splendour of light in the moist (clouds), you are the penetrating one, you are the vanquishing one, you are the food, you are the light, you are the death, you are the all-devourer'."

5. Then he raises it with the words: "*āmansi āmanhi te mahi*" (i.e. "you think, so think of your power!") yea, he is the king, the lord, the controller and he, the king and the lord should make me the controller."

6. Then he drinks it with these words:

"*Let us—the lovable light (of the sun)*"
The winds trickle sweetness for the pious man,
Let the plants be rich of sweetness to us!
To the Earth svāhā

—"*let us meditate on the (lovable light of) the sun*"
Sweet be to us the night and the dawn,
full of sweetness be the region of the earth
sweet be the father of the heavens to us.
To the aerial space, svāhā.

"*May it (the sun) stimulate our intelligence*!"
May the tree be full of sweetness

May the sun be full of sweetness to us
and may the cows also be sweet to us!
To the Heavens (*svar*), *svāhā*!

Then he repeats the whole verse of the sun and all the verses of sweetness and says:

"May I become this universe."
"The earth (bhū), the aerial space (bhuvar)
the heavens (*svar*)—(*svāhā*)

Then he drinks the water, washes his hands, and seats himself down behind the fire with the face towards the east. When it is morning, he adores the sun and says: "You are the single one blooming lotus of the space of the heavens, I may be the single blooming lotus among men!" Then he goes back the same way, seats himself again behind the fire and utters the lists (of the teachers), (probably the following).

7. Uddālaka, the son of Aruṇa explained this (the churned Soma-drink and the statement about it) to his pupil Yājñavalkya Vājasaneya and said: "When one would pour water on a dry, withered tree-trunk, its branches would grow and its leaves would sprout forth."

8. Yājñavalkya Vājasaneya indeed, explained this to his pupil Madhuka Paiṅgya and said: "When one would pour water on a withered tree-trunk, its branches would grow and its leaves would sprout."

9. Madhuka Paiṅgya, indeed, explained this to his pupil Cūla Bhāgavitti and said: "When one would pour water on a withered tree-trunk, its branches would grow and its leaves would sprout."

10. Cūla Bhāgavitti, indeed, explained this to his pupil Jānaki Āyasthūṇa and said:

"If one would pour water on a withered tree-trunk, its branches would grow and its leaves would sprout."

11. Jānaki Āyasthūṇa, indeed, explained this to his pupil Satyakāma, the son of Jabālā and said: "If one would pour water on a withered tree-trunk its branches would grow and its leaves would sprout."

12. Satyakāma, the son of Jabālā, indeed, explained this to his pupils and said : "When one would pour water on a withered tree-trunk, its branches would grow and its leaves would sprout."

One should not communicate this to any one except his son or his pupil !

13. The fig-wood is (employed in this ceremony) fourfold : The ladle is made of fig-wood, the tumbler is made of fig-wood, the fuel is made of fig-wood, both the churning sticks are made of fig-wood.

Ten are the domestically grown varieties of corn (which, except the wildly growing ones, come in the churned soma-drink?) : Rice and barley, sesame and beans, millet and fennel (*priyaṅgu*), wheat, lentil, peas (*khalva*) and vetch (*khalvakula*). These are reduced to powder and moistened with sour milk (curds), honey and butter (ghee), in which process, something smelling like melted butter is poured into the fire.

FOURTH BRĀHMAṆAM

[With regard to the importance which, according to the Indian religious view, the begetting of a son as the continuer of the sacrificial duties of the father has, it is not very surprising, if the teacher imparts to his pupil, while discharging him for transition into the civil life, the necessary explanation for the rearing of a family, for the discharge (of his duties) on this point; no offence should be taken in respect of the religious earnestness or fervour with which this explanation is actuated.]

1. Indeed, the essence of the created beings is the earth, the essence of the earth is water, the essence of the waters is the plants, the essence of the plants is the blossom or flowers, the essence of the flowers is fruit, the essence of the fruit is man, the essence of man is the semen.

2. Once Prajāpati thought : "Well, I will prepare a dwelling place for this (semen) !" and he created the woman. After he had created her, he sat down near her to copulate.[1] That is

1. '*adhaḥ upāsta*' which is explained by Śaṅkara as 'he did the act o sitting down near her (*adha upāsta*) he did the action of sitting near her which action is called copulation.—Translator

why man should adore the woman in the lower (privy) parts below (— the reproduction as an act of religious adoration —). And he stretched out for inserting this Soma-pressing[1]-stone which was directed in front and created with it.

3. Her genital parts is the sacrificial altar, her hair the sacrificial Kuśa grass (*barhis*), her skin the soma-pressing, her reproductive organ the fire in the middle.[2]

The world, which the performer of the Vājapeya sacrifice gains — the world as wide as that is gained by him who, having this knowledge, practises this pleasurable (sexual) act; he wins (the fruit of) the good actions of these women for himself. But he, who, without having this knowledge, practises the pleasurable (sexual) act — (the fruits of) the good actions of such a man are gained by the women for themselves.

4. Therefore, indeed, Uddālaka, the son of Aruṇa, who had this knowledge, spoke — therefore, also, Nāka, born in the family of Mudgala, who had this knowledge, spoke indeed; therefore, Kumārahārīta, who had this knowledge, indeed said: "Many mortals, born merely as Brāhmaṇas (without the requisite qualities) and devoid of the power of reproduction, depart from this world, without having performed good actions; particularly those, who have no such knowledge, merely practise the pleasurable (sexual) act."

When anybody, in sleep or in the waking state, spills his semen,

5. he should touch it or (without doing so, without touching it) chant the following verse:

"The semen which spilled out of me today on the earth,
—That (semen) flowed into the plants and water;
I take it back in me;
my strength (virility) should come back,
the splendour, the happiness should come back,
back again, like the fire back into the fire-place,
in its abode, it should again be !"

---

2. Śaṅkara interprets the Soma-pressing-stone 'as the erect male reproductive organ' which as he further interprets, was inserted into the organ characteristic of the famale.—Translator

3. *Samiddho madhyataḥ*—the passage is, indeed, corrupt.

With these words, he should take a part (of the semen) and rub it between the breasts and between the eyebrows (of the woman).

6. Further, if one looks at himself in the water, he should chant the following words:

"The splendour and virility, glory, power and good actions, let these abide in me !"

Indeed, that woman is the ornament among women, if she (after menstruation) has laid aside the stained garment. Therefore, when she has laid aside the stained garment and is filled with charming beauty, he should make overtures to her and invite her (for coitus).

7. If she does not respond to his desire (if she does not deliver herself to him), he should buy her favour. If yet she (unresponsive to his will) does not deliver herself to him, then after having struck (beaten) her with a stick or with the hand, he should pay no heed to her (*atikrāmet*; Śaṅkara reads '*abhikrāmet*' = 'should go to her') and say; "With my (virile) strength and glory I take (ādade) the glory from you." Then she will become devoid of glory or splendour.

8. But if she does his will (and delivers herself to him), he should say to her: "With my (virile) strength and glory I give you (deposit in you) the glory and splendour". Then they both become filled with glory and splendour.

9. If he desires that she should love him, then after having inserted the thing (the reproductive organ) in her and after having joined his mouth with her mouth, he should stroke or caress her genitals and mutter the following (verse):

"You originate out of every limb,
You arise forth, out of the heart,
You are the quintessence of the limbs !
Like a wild animal (which grows wild) hit with an arrow smeared with poison.
make her intoxicated and mad towards me."

10. If he wishes that she should not have a child, then, after having inserted the thing (organ) in her and after having joined his mouth with her mouth, he should inhale his breath

and exhale it and say: "Through my virile strength, through my seminal fluid I withdraw from you the fluid"; then she remains unimpregnated (*aretas*).

11. If, on the other hand, he wishes that she should have a child, then after having inserted the thing (organ) in her and after having joined his mouth with her mouth, he should first exhale and then inhale his breath and say: "Through my virile strength, through my seminal fluid, I deposit in you here the fluid"; then she becomes pregnant.

12. Further: if his wife has a paramour, and if he hates him, he should lay the fire in an unburnt (un-baked) vessel, spread out the litter of straws of reed in the reverse direction and after having anointed them with butter (ghee) in an inverted[1] manner, he should offer into the same fire the respective[2] ends of the straws of reed and utter the following with regard to them:

"As you have made offerings into my fire,
I take away out-breath (prāṇa) and in-breath (apāna) from you, you there !—
As you have made offering into my fire,
I take away from you sons and cattle,
you there !—
As you have made offerings into my fire,
I take away from you the holy sacrificial offerings and the fruit of good works, you there !
As you have made offerings into my fire,
I take away from you hope and confidence, you there !"

Indeed, he, whom a Brāhmaṇa curses, departs from this world divested of virile power and of good works. Therefore,

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1. Inverted somewhat like the dipping of the upper tip or the end in the *dhruvā* and the lower tip or end in the *juhū* (*dhruvā*=the largest of the three sacrificial ladles; *juhū*=a curved wooden ladle.—Translator)

2. To conclude from the reading of the Mādhyandinas, he throws into the fire one straw of reed during each one of the following formulas of curse or execration. The straws of reeds appear to represent here the person and the affairs of the accursed one (just as it represented the person of sacrificer—See *Ind. Stud.* X 334). In order to harm him, everything is undertaken or performed in a way opposed to the sacrificial usage.

one should not try to jest with the wife of a man who is learned in the scriptures and who has this knowledge, because such a man who knows becomes an enemy.

13. Further: if the wife of any man is in menstruation, she should not drink[1] out of metallic vessels for three days and should not wash[2] her clothes. No subhuman nor the wife of a subhuman (from the Śūdra-caste) should associate with her. After the three nights are over, she should bathe herself and one should let her thrash out the rice (required for further ceremony).

14. If now he wishes that a fair-complexioned son should be born to him, — a son who would study the Vedas and would attain the full duration of life —, both should eat rice which is cooked with milk and over which ghee (or butter) is poured, so that they would be able to beget such a son.

15. Or if he wishes that a brown-(tan)-coloured (*kapila*) son with dark-coloured eyes should be born to him, — the son who would study the two Vedas and would attain the full duration of life —, both should eat rice cooked with sour milk (curds) (*dadhyodana*) and poured over with butter (ghee), so that they would be able to beget such a son.

16. Or if he wishes that a dark-coloured, red-eyed son be born to him — the son who would study the three Vedas and attain the full duration of life, — both should eat rice cooked in water and poured over with ghee, so that they would be able to beget such a son.

17. Or if he wishes that a learned daughter should be born to him, — the daughter who would attain the full duration of life,— both should eat rice cooked with sesame and poured over with ghee so that they would be able to beget such a daughter.

---

1. The small earthen platters which men in India, many times use, besides the metallic vessels, are thrown away after having been used once, just like the platters plaited out of leaves.

2. As a rule, the Indians put on daily clothes washed anew. This can be done quite simply through the fact that one washes out the clothes during bathing and keeps them in the sun. Before one finishes his bath, the washed clothes made out of thin stuff are again dry.

18. Or if he wishes that a learned and celebrated son should be born to him — the son who would continually visit the assemblies of counsellors (*samitiṁgama*) and who would be a popular orator (making speeches which people desire to hear) and who would study all the Vedas and attain the full duration of life — both should eat rice cooked with flesh and poured over with ghee, so that they would be able to beget such a son; the flesh may be of a stud-bull (*ukṣan*) or an (grown up) ox (*ṛṣabha*).

19. Further (as regards the more detailed performance of the ritual): When the morning approaches, he prepares a melted butter just as in the case of cooked food on a platter (sthālīpāka)[1] (which usually consists of milk and rice) and offers from his food on the platter one full ladle every time, while he chants: "To Agni, '*svāhā*' ! To Anumati (the goddess of love and favour), *svāhā* ! To the god Savitṛ (the stimulator), *svāhā* ! To the *hiṁ* (— the sun whose stimulus is real —) (*satyaprasava*), *svāhā* !" — After he has sacrificed with these words, he fetches out the rest and eats and after he has eaten, he presents to another's wife out of it. Then after he has washed his hands, he fills a vessel with water and besprinkles her with it three times, while he utters:

"Arise this way, O Viśvāvasu,[2]
seek for yourself another maiden who is full of luxuriousness.
You should allow the wife to be with her husband !"

20. Then he clings to her and says[3]: "I am *ama* (he), you are sā (she); you are *sā* and I am *ama* (cf. Bṛh. 1.3.22); I am the *Sāman* and you are the Ṛc (on which the *Sāman* depends.

1. *Sthālīpāka*=a dish of barley or rice boiled in milk offered as an oblation —Translator

2. The Gandharva Viśvāvasu, a supernatural being or spirit who is considered as the husband of an unmarried girl and who is prayed to in marriage. His claim is ceded or granted to the fiance. cf. the speech in the Ṛgveda 10.85.22 in accordance with which our corrupt text has to be improved.

3. Oertel points out numerous parallel passages on his work on the Talav. Up. Br. 1.54.6 (p. 235).

See Chānd. 1.5 ff; *System des Vedānta* p. 151). I am the heaven and you are the earth.

So let us proceed to that act
and direct the semen in each other,
as a preparation for a child, the son.

21. Then he makes her thighs apart and says: "Make you asunder, O heaven and earth !" — Then after he has inserted the thing (the organ) in her and has joined his mouth with her mouth, he strokes her thrice along the growing hair (*anulomām*) (i.e. from above towards below) and utters (Ṛgveda 10.184).

"May Viṣṇu keep prepared your womb,
may Tvaṣṭṛ, indeed, hew the form,
may Prajāpati besprinkle you,
may Dhātṛ place in you the germ of the foetus !
Present (foster) the fruit (foetus), O *Sinīvālī*[1]
present (foster) the foetus, O Goddess with the broad plait of hair !
May the Aśvins, the lotus-wreathed pair of gods, —
may they create and foster the foetus in you.

22. Golden are the two fuel-sticks
which the Aśvins use for churning out the sun.
We implore for your success
in bringing forth the fruit (the sun) in the tenth month!—
Just as the earth bears the germ of the fire
just as the heavens as wife are impregnated by (Indra) god of lightning
just as the wind is the foetus of the quarters
In the same way, I deposit in you — so and so (the unnamed) child."

23. When the time comes, when she is to deliver,
he besprinkles her with water and says :
(cf. Ṛgveda 5.78.7-8):
"Just as the wind gently moves
the lotus-pond on all sides,
so also the child, who stirs itself in you,

1. *Sinīvālī* is a goddess presiding over fecundity and easy birth.
—Translator

should stretch itself with the sheath. —
That which Indra created at his best
like a protective house with a door and lock,
O Indra, expel the sheath of the foetus with the rest along with the child !"

24. After the child is born, he lays
the fire, takes the child on the lap,
prepares in a metallic vessel the
milk-butter mixture (*pṛṣādajya*),[1] makes an offering of milk-butter-mixture, ladlewise and utters the following concerned with it:—
"In you I will (extend) multiply myself a thousandfold,
continuing to shine or flourish in the power of one's own house,
I will cause no injury to your family
I would not do anything at any time
which would lead to the failure
in progeny and in the wealth of cattle.

Svāhā !

The vital forces which are in me,
I shall offer them with my mind as
sacrificial offerings to you.

Svāhā !

If and when I have hindered the success of the sacrificial work,
through doing too little or too much,
then may the wise Agni himself, as the lord of the sacrifice,
lead the accomplishment of ours to the desired goal.

Svāhā !"

25. Then he takes his mouth close to the right ear of the child and says three times: "Speech! Speech!" After that he prepares the mixture of milk, honey and butter and feeds the child with it directly out of the gold (of the ladle) and then, he says: "I lay

1. *pṛṣadājya*=ghee mixed with coagulated milk. —Translator

in you the earth, I lay in you the aerial space, I lay in you the heavens. The earth, the aerial space, the heavens—all these I lay in you."[1]

26. Then he gives the child a name, while he says: "You are the Veda! "This is his secret name" (the proper naming follows only ten days after birth. Manu. II. 30).

27. Following this, he hands over the child
to the mother, gives him to (suckle) the mother's breast and says (Ṛgveda 1. 164.49):
"The breast, the inexhaustible source of refreshment
which is rich in treasure, full of good things and full of gifts
through it, you promote the fulfilment of all healing.
It suffices here, Sarasvatī, for gratification."

28. After this, he speaks to the mother of the child:
"You are certainly Ilā, the refreshing one,
descended from Mitra, from Varuṇa
you who gave birth to a hero from the hero,
—you should, for ever, have heroes (as your sons)
you make our manliness (manhood) true!"
Indeed, the people speak of him:
"Indeed, you have become superior to your father, superior to your grandfather;"—indeed, he has reached the highest summit in beauty, fame and sacredness—he who is born as the son of a Brāhmaṇa who has this knowledge.

FIFTH BRĀHMAṆAM

[As regards the two lists of teachers which follow, in respect of the whole Śākhā of the Vājasaneyins above, see our Introductory note to the Bṛh. Up.]

1. Now the list (of teachers):
The son of *Pautimāṣi* (was taught) by the son of *Kātyāyanī*, the son of *Kātyāyanī* by the son of *Gautamī*,

1. The highest goal of Indian religion—becoming one with the Universe (the Brahman)—is here anticipated in a similar way in regard to the child, just as, in Christian baptism, the child to be baptised is filled by the Holy Spirit.

the son of *Gautamī* by the son of *Bhāradvājī*,
the son of *Bhāradvājī* by the son of *Pārāśarī*,
the son of *Pārāśarī* by the son of *Aupasvastī*,
the son of *Aupasvastī* by the son of *Pārāśarī*,
the son of *Pārāśarī* by the son of *Kātyāyanī*,
the son of *Kātyāyanī* by the son of *Kauśikī*,
the son of *Kauśikī* by the son of *Ālambī* and by that of *Vaiyāghrapadī*,
the son of *Vaiyāghrapadī* by the son of *Kāṇvi* and that of *Kāpī*,
the son of *Kāpī*,

2. by the son of *Ātreyī*
the son of *Ātreyī* by the son of *Gautamī*,
the son of *Gautamī* by the son of *Bhāradvājī*,
the son of *Bhāradvājī* by the son of *Pārāśarī*,
the son of *Pārāśarī* by the son of *Vātsī*,
the son of *Vātsī* by the son of *Pārāśarī*,
the son of *Pārāśarī* by the son of *Vārkāruṇī*,
the son of *Vārkāruṇī*, by the son of *Ārtabhāgī*,
the son of *Ārtabhāgī* by the son of *Śauṅgī*,
the son of *Śauṅgī*, by the son of *Sāṁkṛtī*,
the son of *Sāṁkṛtī* by the son of *Ālaṁbāyanī*
the son of *Ālaṁbāyanī* by the son of *Ālambī*,
the son of *Ālambī*, by the son of *Jayantī*,
the son of *Jayantī* by the son of *Māṇḍūkāyanī*,
the son of *Māṇḍūkāyanī* by the son of *Māṇḍhūkī*,
the son of *Maṇḍhūkī* by the son of *Śāṇḍilī*,
the son of *Śaṇḍilī* by the son of *Rāthītarī*,
the son of *Rāthītarī* by the son of *Bhālukī*,
the son of *Bhālukī* by the two sons of *Krauñcikī*,
the two sons of *Krauñcikī*, by the son of *Vaidṛbhatī*
the son of *Vaidṛbhati* by the son of *Kārśakeyī*,
the son of *Kārśakeyī* by the son of *Prācīnayogī*,
the son of *Prācinayogī* by the son of *Sāñjīvī*,
the son of *Sāñjīvī* by the son of *Prāśnī*, by that of *Āsurivāsin*,
the son of *Prāśni* by *Āsurāyaṇa*,
Āsurāyaṇa by Āsuri
Āsuri

3. by *Yājñvalkya*,
Yajñavalkya by *Uddālaka*,
Uddālaka by *Aruṇa*
Aruṇa by *Upaveśi*,
Upaveśi, by *Kuśri*
Kuśri by *Vājaśravas*
Vājaśravas by *Jihvāvant Vādhyoga*
Jihvāvant Vādhyoga by *Asita Vārṣagaṇa*
Asita Vārṣagaṇa by *Harita Kaśyapa*
Harita Kaśyapa by *Śilpa Kaśyapa*
Śilpa Kaśyapa by *Kaśyapa Naidhruvi*,
Kaśyapa Naidhruvi by that of *Vāc* (speech),
the *Vāc* by that of *Ambhiṇī*,
the *Āmbhiṇī* by *Āditya*.

These white (Śukla, i.e. arranged, not mixed with the *Brāhmaṇas*) sacrificial maxims (*Yajus*) emanating from Āditya have been proclaimed as originating from *Vājasaneya Yājñavalkya*.

4. Up to the son of Sāñjivī, it is the same.
The son of *Sāñjivī* by *Māṇḍūkāyani*,
Māṇḍūkāyani by Māṇḍavya
Māṇḍavya by *Kautsa*
Kautsa by *Mahitthi*
Mahitthi by *Vāmakakṣāyaṇa*
Vāmakakṣāyaṇa by *Śāṇḍilya*
Śāṇḍilya by *Vātsya*
Vātsya by *Kuśra*,
Kuśra by *Yājñavacas Rājastambāyana*
Yājñavacas Rājastambāyana by *Tura Kāvaṣeya*
Tura Kāvaṣeya by *Prajāpati*
Prajāpati by *Brahman*
the *Brahman* is the self-existing one
Salutations to the Brahman.

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PAUL DEUSSEN

Sixty Upaniṣads of the Veda

Translated from German by

V. M. BEDEKAR
and
G. B. PALSULE

PART TWO

MOTILAL BANARSIDASS
Delhi :: Varanasi :: Patna

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Indological Publishers & Booksellers
Head Office : Bungalow Road, Jawahar Nagar, Delhi-7
Branches : 1. Chowk, Varanasi-1 (U.P.)
2. Ashok Rajpath, Patna-4 (Bihar)

The German Edition :
Sechzig Upaniṣad's des Veda
Leipzig: 1897, 1905, 1921
First Edition: *Delhi*, 1980
Price : Rs. 150 (for 2 Parts)

Printed in India
By Shantilal Jain, at Shri Jainendra Press, A-45, Phase-I,
Industrial Area, Naraina, New Delhi-110 028,
Published by Narendra Prakash Jain, for Motilal Banarsidass,
Bungalow Road, Jawahar Nagar, Delhi-110 007.

PART TWO

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Ātma 655
Ātma(pra)bodha 807
Bāṣkala 903
Brahma 725
Brahmabindu 687
Brahmavidyā 667
Bṛhadāraṇyaka **389**
Chāgaleya 909
Chāndogya **61**
Cūlikā 677
Dhyānabindu 699
Garbha 639
Gāruḍa 663
Haṁsa 717
Īśā 545
Jābāla 757
Kaivalya 791
Kālāgnirudra 789
Kaṇṭhaśruti 745
Kāṭhaka **269**
Kauṣītaki **21**
Kena **207**
Kṣurikā 671
Mahā 799
Mahānārāyaṇa **247**
Maitrāyaṇa **327**
Māṇḍūkya 605
Mṛtyulāṅgala 917
Muṇḍaka 569
Nādabindu 683
Nārāyaṇa 803
Nīlarudra 783
Nṛsiṁha-pūrvatāpanīya 809
Nṛsiṁha-uttaratāpanīya 835
Paiṅgala 915
Paramahaṁsa 753
Piṇḍa 653
Prāṇāgnihotra 645
Praṇava 925
Praśna 589
Puruṣasūkta 893
Rāma-pūrvatāpanīya 863
Rāma-uttaratāpanīya 879
Śaunaka 943
Śivasaṁkalpa 901
Śvetāśvatara **301**
Saṁnyāsa 733
Sarvopaniṣatsāra 657
Tadeva 897
Taittirīya **217**
Tejobindu 705
Yogaśikhā 709
Yogatattva 713

THE ĪŚA UPANIṢAD OF THE ŚUKLA YAJURVEDA

INTRODUCTION

This valuable small Upaniṣad, which according to its place in the Veda, is named Vājasaneyisaṁhitā-Upaniṣad or more usually, according to the words of the commencement, it is named as Īśa or Īśāvāsya-Upaniṣad; mostly in the Indian collection (of the Upaniṣads), the series of the Upaniṣads customarily begins with this Upaniṣad. Historically considered, in spite of its position in one Saṁhitā, it is wrong (to place it as the first) as it belongs to a pretty late stage of development; but in fact, it is not unsuitable (to place it in the beginning), so far as it affords an excellent glimpse into the basic doctrines of the Vedānta philosophy. According to its period, it is related with the latest parts of the Bṛhadāraṇyaka, according to all appearances, it is connected in verses 9-11 with the Kena 3b in its verse 3, it is reminiscent of Chānd. 8 8.5, it appears in many points more developed than the Kāṭhaka-Upaniṣad, with which it in its verse 8 concurs in respect of an important idea (cf. Kāṭh. 5-13); but on the other hand, it may appear to be older than the Śvetāśvatara-Upaniṣad, to which it supplies a precious supplementation from the ethical side, without participating in its heretical tendencies. The grounds in support of this will be given further on.—The basic thought consists in a description of one who knows the Ātman (verses) 1-2, 6-7, 11, 14) in contrast to those who persist in or maintain the standpoint of individual knowledge (verses 3, 9-10 12-13). This constrast or juxtaposition is repeatedly broken by a description of the nature of the Ātman, which is full of contradictions and is concluded (verses 15-18) with a glimpse into eschatology.

1-2 Ethical conduct of one who knows the Ātman.

3 The delusion caused by nescience.

4-5 Description of the Ātman.

6-7 The blessed state of one who knows the Ātman.

8 Once again the Ātman.

9-11 Condemnation of *Avidyā* and *Vidyā*.

12-13 Combating of becoming (of originating and decaying)

15-18 (=Bṛh. 5-15) A view of the beyond.

ĪŚA UPANIṢAD

[Verses 1-2. The ethical conduct of one who knows the Ātman.—After the assumption of plurality had been already rejected in Brh. 4.4.12 (Kāṭh, 4.10.11) in the severest terms, our Upaniṣad, basing itself on it, asks, in its commencing words, for sinking the whole plurality of the world in the depths of divine unity (literally, to clothe oneself all around or to cover oneself with God.) In renouncing the pluralistic world, there lies the true enjoyment (as it was already developed in the Bṛh. 5.12, in the words *vi-ram*), not in aspiring after another's goods. He who abides by this (*evam tvayi*), should continually carry on his work and wish for himself the full duration of life; no work clings to him. This thought is a great step far beyond the views prevailing in the Bṛh. 3.5.4,4,22. There a practical carrying out of world renunciation is demanded. Our passage concedes the enjoyment of life, when only there is the intention or a way of thinking of renouncing. It is the same step which was carried out by Jesus further than John the Baptist (Ev. Matth. 11.18-19) and in another respect, by the Stoics further than the Cynics.]

1. Sink this universe in God
   and everything that lives on the earth!
   He, who renounces, truly enjoys;
   Do not hanker after other's goods.

2. A man should wish to live a hundred years,
   carrying on his work!
   Therefore it stands (endures) if you do so, not otherwise;
   the taint of work does not cling to you.

[Verse 3. The delusion of the man who does not know. He who sees the self (*ātman*) in the body—of him, on that account, as it is expressed in the harshest terms, his soul (as the true Ātman) is murdered, (i.e. denied); he belongs to the demoniacal world, because he is a demoniacal man, as we should supplement from the Chānd. 8.8.6 (from which perhaps the thought stems).]

3. Indeed, demoniacal is this world,
   enveloped by blinding darkness!
   There in go all after death,
   those who have murdered their souls,
   (*ātmahano janāḥ*)

[The nature of Ātman, full of contradictions; it is the *coincidia oppositorium* (coinciding opposites), as has been already taught in the Atharvaveda 10.8.11 (see *Gesch. d. Phil.* I. 320), and as is stated in many more passages more closely in the Kāṭhaka-Upanisad, with which perhaps, our passage is connected; The Ātman is unmoved and yet it is the quickest of all, it is far and yet it is the nearest of all (of Kāṭh. 2.21), it is inside and at the same time outside of all (cf. Kāṭh. 5.9-11), it is one and at the same time all-encompassing, even like the primaeval waters which *Mātariśvan* i.e. "Prajāpati as the wind" lays in it; this last idea, indeed, traces itself back to the Taitt. Saṁh. 5.6.4.2 and 7.1.5.1) (cf. the translation of this passage in *Gesch. d. Phil.* I. 195).]

4. That one,—without movement and still quick as thought—
advancing forward, not overtaken by gods
standing still, it out-distances all runners,
in it, the wind-god already puts or places the waters.

5. It is resting and yet restless,
it is far and still so near!
it is inside all
and still outside all it is.

[Verses 6-7 : Joy of the one who knows the Ātman. He who knows himself as all beings and all beings as himself,—he never becomes afraid of and hides himself from the beings; the illusion of individual existence and that with sorrows bound up with it have ceased for him. Though the expression *vijugupsate* may also be traced back to the idea in the Bṛh. 4.4.15, Kaṭh. 4, 5-12 but in none of these passages it has been as sharply and finely expressed as in ours.]

6. He who recognizes all beings here
in his own self
and himself in all that lives,—
—he never feels alarmed before any one.

7. In whom, all the beings have become
the own self of him who knows,
there, (in him), which illusion or delusion
which sorrow would befall him,
who sees realizes the unity!

[Verse 8 : Once again the nature of the Ātman or Brahman (therefore masc. and neuter used pellmell) is described mostly in negative definitions reminiscent of Bṛh. 3.8.8. The final line (in which the metre

through the interpolated *yathātathyatao'* is broken up with complete irregularity) formulates a thought further which meets us less developed in words in Kaṭh. 5.13 (Śvet. 6.13) : *eko bahūnām yo vidadhāti kāmān.*]

8. It stretched itself around, bodiless and sinewless
pure, sole, unvulnerable, free from evil—
Viewing in advance, only the self through itself (*svayambhū*) all-encompassing,
he has sketched (or planned) everything according to the kind of direction or policy for a perennial period.

[Verses 9-11 : Condemnation of *Avidyā* and *Vidyā*. This verse (and along with it indeed the inserted verse in Bṛh. 4.4.10) are connected probably with Kena 3b and find, in every case, from the context there, their right elucidation. *Avidyā* is the empirical knowledge of plurality, Vidyā, the attempt to attain to God, whom one juxtaposes it as an object to be known (and to be adored). After the sharp severe remarks with which this attempt, in Taitt. 2.7, Kena 11, had been repudiated, it is indeed psychologically to be understood (anticipated), if our passage explains this supposed knowledge as evil, as the nescience (avidyā).]

9. Into blinding darkness they enter
who pay homage to the nescience;
into the still more blinding darkness enter those,
who are satisfied with the knowledge.

10. Different it is to which knowledge[1] leads,
and different it is to which ignorance or nescience leads !
Thus the teaching has been transmitted to us—
the doctrine by the ancient masters.

11. He who knows the knowledge and ignorance
—both (as inadequate)
—he transcends, through both[2] the death
and attains immortality.

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1. The expression *anyad vidyayā* is boldly elliptical : "different (from what) (is attained) through knowledge. The elucidation lies in Kena 3b : *anyad eva tad viditāt.*

2. Particularly through the fact that he sees through knowledge and ignorance as being inadequate. No weight can be placed on (—or importance can be attached to—) the juxtaposition that he through the one transcends death and through the other attains immortality because 'to transcend death' and 'to attain immortality' is one and the same. The particular remark holds good for verse 14.

[Combating or refutation of becoming (of originating and persisting) : Already the old commentators wished to recognize here a polemic against the directions antagonistic to the Vedānta : Śaṅkara as also Dvivedagaṅga think of the Sāṁkhyas, Mahīdhara thinks of the Buddhists, Uvaṭa thinks of the materialists. All these explanations are to be rejected, as is evident from what follows. Both the basic definitions of Brahman (just like the '*one*' of Parmenides and the 'thing-in-itself' of Kant) are such that the one is spaceless and timeless and that it is unchangeable (changeless) (devoid of causality). Out of this, two things follow : (1) that there is no plurality and (2) that there is no becoming. The first statement is already often met with by us. The disputation about becoming is first undertaken by our passage in order to be carried further in a glorious manner by Gauḍapāda in the Kārikā on Māṇḍūkya-Upaniṣad (3.25 in it refers to our passage). Corresponding to it is *Saṁbhūti* in our passage; *Saṁbhūti* or *Sambhava* is the origination, *asambhūti, asambhava* is non-becoming, perishing, as already it becomes evident from the fact that afterwards it is again taken up by *vināśa*. Origination and destruction are two sides of becoming, which our author combats. The Mādhyandinas have this verse 12 already in Bṛh. 4.4.10.]

12. In blinding darkness he enters,—
    he who believes that becoming is nothing;
    into still more blinding darkness the other one enters,
    —he who believes that becoming is something.
13. Different it is from becoming
    different it is also from non-becoming;
    thus the ancient masters
    have transmitted the (teaching) doctrine to us.
14. He who knows becoming and non-becoming
    both, as not existent,
    he transcends through both the death
    and attains immortality.

[Verses 15-18 : Epilogue concerning the beyond. This request (of a dying man, according to the acceptable opinion of Śaṅkara) to the sun in order that it should shove away its rays, that along with, the Puruṣa (man) in the sun should be visible and that union with him should take place, has already been described in its occurrence, in the Bṛh. 5-15.]

15. With a bowl wholly of gold
    the mouth of truth is covered;
    O Pūṣan, open this for me,
    make it known to the one who is true to the truth.

16. O Pūṣan, the sole seer, O Yama,
O sun-god, O Prajāpati's son!
disperse your rays, amalgamate your splendour;
—indeed I see it,
your lovable form; and
that one there, the man there,
I am he himself!

17. Now, O breath, become the wind,
become the indestructible one and
this body should end in ashes!
Om!
O spirit, remember! remember the work!
O spirit, remember! remember the work.
O Agni, lead us on an even way
You, O God, who know the paths,
lead us to success!
Keep far away from us the crooked path of sin!
And we will proffer you the highest adoration.

E

THE UPANIṢADS OF THE ATHARVAVEDA

a. Pure Vedânta-Upaniṣads

MUṆḌAKA UPANIṢAD

PRAŚNA UPANIṢAD

MĀṆḌŪKYA UPANIṢAD

GARBHA UPANIṢAD

PRĀṆĀGNIHOTRA UPANIṢAD

PIṆḌA UPANIṢAD

ĀTMA UPANIṢAD

SARVA-UPANIṢAT-SĀRA

GARUḌA UPANIṢAD

THE UPANIṢADS OF THE ATHARVAVEDA

1. Introduction

While the Upaniṣads of the first three Vedas, excluding some exceptions, are the dogmatic text-books of actual Vedic schools, being connected with the *Brāhmaṇas* and serving as supplements to them and have been, therefore, named according to their names, the conditions are essentially different in the case of the numerous Upaniṣads reckoned as belonging to the Atharvaveda. According to the statement of Colebrooke (*Miscellaneous* I. 93) the first fifteen of the fiftytwo Upaniṣads enumerated by him are supposed to be ascribed as being the best mss., of the *Śākhā* of the Śaunakīyas, the remaining ones to the Paippalādis and others. Nārāyaṇa also occasionally mentions in his commentary on the Atharva-veda-upaniṣads that, one Upaniṣad '*ekādaśī Śaunakīye*' (the edition of the *Bibliotheca Indica*, p. 260, 5), '*aṣṭādaśī Śaunakagrantha-vistare*' (p. 78, 10), '*aṣṭāviṁśī grantha-saṁghe śākhā Śaunaka-vartitā*' (p. 299,5), '*aṣṭamī Paippalāda-abhidhā*' (p. 60, 6), 'the *thirty-seventh Taittirīyake*' (p. 394, 13), 'the fortysixth *Ātharva-Paippale*' (ed. Pun. p. 183, 5); but the contradiction of this statement with that of Colebrooke indicates that we shall have to recognize in them hardly anything more than the later summaries of the Upaniṣadic-groups under the famous names of the ancient past; especially the Atharva-veda-upaniṣads (with a few and suspect exceptions like the Māṇḍūkya and Jābāla) are no more named, like the earlier ones after the Vedic Śākhās but with the names which are taken from the contents or from other circumstance. According to all appearances, the Atharva-veda-upaniṣads, so far as they are not wholly individual products, represent the expression of views of many neo-Vedāntic, mystic, sectarian ascetic communities and proclaim their contrast against the old Vedic Śākhās through the fact that they employ the Upaniṣadic form transmitted by them in order to present on their behalf an Upaniṣad, as it were, as its symbolic book; and when all these Upaniṣads were joined to the Atharvaveda the reason for it lay mostly not in an inner connection with the same but only in the fact that this fourth Veda, originally half apocryphal, was not preserved or protected like the three other Vedas through a competent surveillance by their Śākhas in the face of alien intruders. Thus most of these newly originated Upaniṣads have become, in general, the Upaniṣads of the Atharvaveda, so that later, after their original carriers had, in many cases, been forgotten, a beginning was made to assemble them and this collection was attached to the existing nucleus of the real or genuine and relatively older Upaniṣads of the Atharvaveda, beginning with Muṇḍaka and Praśna. While the great number of the Upaniṣads went on increasing up to the time when they were assembled into a collection (—Weber enumerated in 1876, all in all 235 names—) and

while the apocryphal products under this name were smuggled into it (—even an Islamic Upaniṣad called the Allopaniṣad is available—) the attempt of those who assembled them could never have reached completion but was always directed to a selection of these Upaniṣads which were deemed as worthy, on account of their contents or their wide dissemination, of being included in the Veda—especially the Atharvaveda which was the only one still remaining open for this purpose. These collections are, therefore, an important criterion, for determining, not their worth, still, a more or less general estimate of the different Upaniṣads; and an Upaniṣad will deserve all the more attention (above all historical), if it appears generally in the collection and less in the miscellaneous multitude when it has been accepted only in one or the other of the same. We will give, in short, a survey of the four collections closely known to us—it may be the survey of all the Upaniṣads or it may be the survey of Upaniṣads of the Atharvaveda only.

2. The Collection in the Muktikā Upaniṣad

In this Upaniṣad, as the name signifies, dealing with the inquiry into the deliverance (*mukti*), Rāma appearing as the incarnation of Viṣṇu, recommends, to Hanumān, who puts questions to him, the Upaniṣads as the means of deliverance (verses 26-28 : edition Jīvānanda Vidyāsāgar, Calcutta 1872) :]

26. The Māṇḍūkya alone is sufficient
for the deliverance of the aspirant.—
If even then, the knowledge lacks,
then read the ten Upaniṣads.

27. Then, as soon as he has knowledge,
he will enter into my abode.—
He who, even afterwards, needs to be steadfast in knowledge,
O son of Añjanā !

28. he attains the goal
if he reads the thirtytwo Upaniṣads.—
If you just wish deliverance, while death is near,
read, then, the hundred and eight Upaniṣads.

These hundred and eight Upaniṣads are then enumerated by Rāma to Hanumān, in the following order :

1 *Īśa*, 2 *Kena*, 3 *Kāṭhaka*, 4 *Praśna*, 5 *Muṇḍaka*, 6 *Māṇḍūkya*, 7 *Taittirīya*, 8 *Aitareya*, 9 *Chāndogya*, 10 *Bṛhadāraṇyaka*, 11 *Brahma*, 12 *Kaivalya*, 13 *Jābāla*, 14 *Śvetāśvatara*, 15 *Haṁsa* 16 *Āruṇika*, 17 *Garbha*, 18 *Nārāyaṇa*, 19 *Paramahaṁsa*, 20 *Amṛtabindu*, 21 *Amṛtanāda*, 22 *Atharvaśiras*,

23 *Atharvaśikhā*, 24 *Maitrāyanī*,[1] 25 *Kauṣītaki*, 26 *Bṛhajjābāla*, 27 *Nṛsiṁhatāpanīya*, 28 *Kālāgnirudra*, 29 *Maitreya*,[2] 30 *Subālā*, 31 *Kṣurikā*, 32 *Mantrikā*[3], 33 *Sarvasāra*[4], 34 *Nirālamba*, 35 *Śukarahasya*, 36 *Vajrasūci*, 37 *Tejobindu*, 38 *Nādabindu*, 39 *Dhyānabindu*, 40 *Brahmavidyā*, 41 *Yogatattva*, 42 *Ātmabodha*, 43 *Nāradaparivrājaka*, 44 *Triśikhibrāhmaṇa*, 45 *Sītā*, 46 *Yogacūḍāmaṇi*, 47 *Nirvāṇa*, 48 *Maṇḍala-brāhmaṇa*, 49 *Dakṣiṇāmūrti*, 50 *Śarabha*, 51 *Skanda*, 52 *Tripādvibhūtimahānarāyaṇa*, 53 *Advayatāraka*, 54 *Rāmarahasya*[5], 55 *Rāmatāpanīya*, 56 *Vāsudeva*, 57 *Mudgala*, 58 *Śāṇḍilya*, 59 *Paiṅgala*, 60 *Bhikṣuka*[6], 61 *Mahā*, 62 *Śārīraka*, 63 *Yogaśikhā*, 64 *Turiyātītāvadhūta*[7], 65 *Saṁnyāsa*[8], 66 *Paramahaṁsa-parivrājaka*, 67 *Akṣamālikā*, 68 *Avyakta*, 69 *Ekākṣara*, 70 *Annapūrṇā*, 71 *Sūrya*, 72 *Akṣi*, 73 *Adhyātma*, 74 *Kuṇḍikā*[9], 75 *Sāvitrī*, 76 *Ātma*, 77 *Pāśupatabrahma*, 78 *Parabrahma*[10] 79 *Avadhūta*, 80 *Tripuratāpinī*, 81 *Devī*, 82 *Tripurā*, 83 *Kaṭha-(rudra)*[10], 84 *Bhāvanā*, 85 *Rudrahṛdaya*, 86 *Yogakuṇḍalī*, 87 *Bhasmajābāla*, 88 *Rudrākṣa-jābāla*, 89 *Gaṇapati*, 90 *Darśana*, 91 *Tārasāra*, 92 *Mahāvākya*, 93 *Pañcabrahma*, 94 *Prāṇāgnihotra*, 95 *Gopālatāpinī*, 96 *Kṛṣṇa*, 97 *Yājñavalkya*[11], 98 *Varāha*, 99 *Śāṭyāyana*, 100 *Hayagrīva*, 101 *Dattātreya*, 102 *Garuḍa*, 103 *Kalisaṁtaraṇa*, 104 *Jābāli*, 105 *Saubhāgyalakṣmī*, 106 *Sarasvatī-rahasya*, 107 *Bahvṛca*, 108 *Muktikā*.

That the *Muktikā* recommends the *Māṇḍūkya* as the first among the 108 Upaniṣads is understandable from its dogmatic (doctrinal) point of view, if we take into consideration along with it the fact that the Kārikā of Gauḍapāda is included in the collection; both offer an excellent survey or summary of the Vedānta-doctrine. The further recommendation of the first ten Upaniṣads, which follows, is fully understandable. They are the Upaniṣads of the three old Vedas besides the most important Upaniṣads of the Atharvaveda (Muṇḍaka, Praśna, *Māṇḍūkya*); however, the only exclusion of *Śvetāśvatara*, *Maitrāyaṇī*, and particularly of *Kauṣītaki* is striking. These ten first Upaniṣads enumerated by the *Muktikā* have been printed in India in all editions, in the serial order given by it. On the other hand, it is unintelligible when the passage in the *Muktikā* in its enumeration deliberately

1. It is the same as Maitr. 1-6,8. Instead of 4.4-6, there is the verse 6.34 (see *supra* Maitrāyaṇa-Upaniṣad 6.34). The Adhyāya 5 is counted at the end as the Adhyāya 4.
2. The beginning is just like that of Maitrāyaṇa-Up.—the further peculiarity.
3. It is another recension of the *Cūlikā*.
4. It is essentially *Sarvopaniṣatsāra*.
5. The first Adhyāya is *Hanumadukta-Rāmopaniṣad*.
6. It is, in its chief points, identical with *Āśrama*, Chap. 4.
7. It is an imitation of 19. *Paramahaṁsa*.
8. It is *Kaṇṭhaśruti* 1-2 with supplement.
9. It is *Saṁnyāsa* 2-5 in another recension.
10. It is *Kaṇṭhaśruti* 3-5, further expanded.
11. It is once again *Jābāla*-Up. 5-6 in metrical form.

gives a privileged position to the thirty-two Upaniṣads (after the first ten Upaniṣads). Among these, there are found works of doubtful origin, whereas many Upaniṣads recognized as the Atharva-Upaniṣads follow only later in the enumeration. Apart from the precedence given to the ten chief Upaniṣads, no principle is anywhere discernible in the serial order.

These 108 Upaniṣads are available in printed form since 1883, in Telugu characters in a volume of 124+902 pages which is without any commentary and which is printed without separating units of words and which is unfortunately incorrect in many places so that one cannot succeed in getting through its passages and before undertaking a thorough working over it, the new prospective printed edition of the 108 Upaniṣads undertaken in Bombay is awaited.[1] Many, otherwise known, Upaniṣads, appear in this collection entirely or partially, under other names (vide supra, the footnotes on the list of the Upaniṣads enumerated in the *Muktikā*), many of them in a completely changed order; several small Upaniṣads occurring in the remaining collection are expanded in the Telugu recension through supplements or additions which are tenfold or twentyfold in their extent, as we will note them on the appropriate occasion. Thus there appears before us in this case a peculiar Upaniṣad-tradition according to the South Indian tradition, which, anyway, merits a very careful and closer investigation. Indeed, as regards its credibility, it creates no favourable opinion, as of the 108 Upaniṣads, 10 are ascribed to the Ṛgveda, 19 to the Śukla (white) Yajurveda, 32 to the Kṛṣṇa (black) Yajurveda, 16 to the Sāmaveda and 31 to the Atharvaveda. This ascription appears to have been done arbitrarily without any semblance of justifiability. That this collection is only a selection out of still larger available material, can be concluded from the verse 44 of the Muktikā : *Sarvopaniṣadām madhye sāram aṣṭottaram śatam.* But even among these 108 Upaniṣads, there are many which have not been included in any of the collections appearing soon thereafter and which therefore, have not found general recognition.

3. The Collection of the Oupanekhat

In the year 1656 the Sultan Muhammed Dara Schakoh got together in Delhi learned Indian pundits from Banaras and got translated into Persian by them a collection of fifty Upaniṣads under the title *Oupanekhat* (in Persian); and this was translated by Anquetil Duperron into Latin

1. This edition was finally available to me (March 1896), while the printing of the present work was under way. Śvetāśvatara is placed before Brahma, Kaivalya and Jābāla and the passage in the book has confused Brahmabindu with Brahma, both being contrary to the serial order in the Muktikā. The Māṇḍūkya unfortunately appears there without Gauḍapāda's *Kārikā* and Mahānārāyaṇa is smuggled under Nārāyaṇa. Certain orthographical peculiarities appear to signify (wholly or partly) dependence on the Telugu printed edition.

(2 volumes, Argentorati 1801-1802), so literally that the Persian sentence-construction was retained in it; following this Persian-Latin translation and also drawing upon the Indian original, A. Weber offered for the first time, in the *Indische Studien* Vol. I, II and IX, this Upaniṣadic material in a remodelled worked-out form. In the preface of the Persian translation, it is said (by Anquetil I. 4) "...and the prophets of that time when they had made that book (the Upaniṣads) separate (had separated from the four Vedas), wrote commentaries, expositions and complete explanations on it and they are reading it always, knowing it to be the best book on religion."[1] These words presuppose that the collection of the Upaniṣads must be older than the commentaries on the same; this assumption holds true in the case of Nārāyaṇa, who, as we shall see, had already before him a collection of the Atharva-Upaniṣads; but it does not hold true in the case of Śaṁkara who, in his introductory remarks (at the beginning of his commentaries) is accustomed to refer to the foregoing ritualistic parts, so that most of the Upaniṣads had been preserved in their contextual connection with the corresponding Brāhmaṇas. In any case, however, the cited words of the Persian translator prove that they (the translators) have not themselves introduced the arrangement of the collection of fifty Upaniṣads but that it was already ready (an accomplished thing) before them, it being even considered as originating in a period going far back. This collection contains the fifty Upaniṣads in the following order :

1 *Tschehandouk* (Chāndogya); 2 *Brehdarang* (Bṛhadāraṇyaka); 3 *Mitri* (Māitrāyaṇīya); 4 *Mandata* (Muṇḍaka); 5 *Eischavasich* (Īśa); 6 *Sarb* (Sarvopaniṣad); 7 *Narain* (Nārāyaṇa); 8 Tadiw (Tadeva=Vāj. Saṃh. 32. 1-2 translated in *Gesch. d. Phil.* I 291); 9 *Athrbsar* (Atharvaśiras); 10 *Hensnad* (Haṁsanāda); 11 *Sarbsar* (Sarvasāra=Ait. Ār. 2. including the Aitareya-Up.) 12 *Kok'henk* (Kauṣītaki); 13 *Sataster* (Śvetāśvatara); 14 *Porsch* (Praśna); 15 *Dehian band.* (Dhyānabindu); 16 *Maha oupanekhat* (Mahā.); 17 *Ātma pra boudeh* (Ātmaprabodha); 18 *Kioul* (Kaivalya); 19 *Schat roundri* (Śatarudrīyam=Vāj. Saṃh. abridged as Nīla-rudra-Up.); 20 *Djog Sank'ha* (Yogaśikhā); 21 *Djogtat* (Yogatattva); 22 *Shiw Sanklap* (Śiva saṁkalpa=Vāj. Saṃh. 34. 1-6 translated in *Gesch. d. Phil.* I, 335); 23 *Abrat Sak'ha* (Atharvaśikhā); 24 *Atma* (Ātma); 25 *Brahm badia* (*Brahmavidyā*); 26 *Anbrat bandeh* (Amṛtabindu, more correctly Brahmabindu); 27 *Tidj bandeh* (Tejobindu); 28 *Karbheh* (Garbha); 29 *Djabal* (Jābāla); 30 *Maha narain* (Mahānārāyaṇa); 31 Mandouk (Māṇḍūkya) 32 *Pank*[2]; 33 *Tschchourka* (Kṣurikā); 34 *Pram hens* (Paramahaṁsa); 35 *Arank* (Āruṇika); 36 *Kin* (Kena); 37 *Kiouni* (Kāṭhaka); 38 *Anandbli*

1. This is a translation of the Latin Original quoted by Deussen. —Translator

2. not *Sākalya*, as Weber had conjectured, but *Paiṅgala*, under which title it is found as No. 59 in the Muktikā collection.

(Ānandavallī=Taitt.2); 39 *Bharkbli* (Bhṛguvallī=Taitt. 3); 40 *Bark'he Soukt* (Puruṣasūktam=Ṛgveda 10.90 besides Uttaranārāyaṇam, Vāj. Saṃh. 31. 17-22; translated in *Gesch. d. Phil.* I. 156 ff; 290 ff.); 41 *Djounka* (Cūlikā); 42 *Mrat lankoul* (mṛtyu-lāṅgala); 43 *Anbratnad* (Amṛtanāda, better known as Amṛtabindu); 44 *Baschkl* (Vāṣkala ?)[1]; 45 *Tschhakli* (Chāgaleya ?)[1]; 46 *Tark* (Tāraka=Tārasāra 2, Telugu printed edition p. 745 and Rāmottaratāpanīya 2); 47 *Ark'hi* (Ārṣeya ?)[1]; 48 *Pranou* (Praṇava ?); 49 *Schavank* (Śaunaka ?)[1]; 50 *Nersing'heb atma* (Nṛsimha).)

In this collection, four constituent parts can be distinguished as follows :

1. Twelve numbers are made up by the eleven Upaniṣads of the three old Vedas, which have been totally included with the exception of Taitt. 1, while Taitt. 2 and 3 are reckoned as two Upaniṣads.

2. Mixed with these, there are twentysix Upaniṣads which have been also recognized by other chief collections. No principle is discernible in their order and arrangement. Among the most important works which are found missing in them, can be mentioned the *Kārikā* of Gauḍapāda, the first part of the Nṛsiṁhatāpanīya and (except a small work like 46. Tark) the Rāmatāpanīya Upaniṣad.

3. This collection includes four pieces or passages from the Vājasaneyi saṁhitā 16, 31, 32, 34 (Nos. 19, 40, 8, 22) of which the Śatarudrīyam (Vāj. Saṁh. 16) appears among other collections of the Atharva-Upaniṣads, in an abridged form as Nīlarudra-Upaniṣad, while the three remaining have not been included, as far as our knowledge goes, in any collection, presumably because they were presupposed as being well-known passages in the Vāj. Saṁh. They belong to the previous period in the history of the Upaniṣads and have been accordingly included in the form of their translations and elucidations in the *Gesch. d. Phil.* I (150 ff, 288 ff, 291 ff, 385).

4. Finally, the *Oupanekhat* contains eight works which are not included in the older Vedas and which accordingly have not been included in the chief collections. It may be that they were not known or if they were known, they may have been looked down upon as apocryphal. Among them is *Ātmaprabodha*, a short supplement to the *Nārāyaṇa Upaniṣad; Mṛtyulāṅgala, Paiṅgala, Ark'hi, Pranau* and *Schavank* appear to be very late and secondary products. *Baschkl* and *Tschhakli*, which appear to belong to the Ṛgveda and Yajurveda, produce an impression that they are

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1. The Bāṣkala (=mantra) Upaniṣad, Chāgaleya Upaniṣad, the Ārṣeya Upaniṣad, and the Śaunaka Upaniṣad have since been reconstructed and edited from the single manuscripts of these Upaniṣads found in the Adyar Library, Madras. Vide these in the printed edition (pp. 358-376) of 'the Eighteen Principal Upaniṣads vol. I' edited by V.P. Limaye and R.D. Vadekar (Vaidika Samsodhana Maṇḍala, Poona) 1958.

—Translator

ancient. One cannot make a definite judgment about them as long as they are not available; from the circumstance that they have not been mentioned anywhere, in any way, they appear to be suspect.[1]

About the age of the Oupanekhat-collection, it is difficult to form a judgment, as long as the history of the Upaniṣad-tradition is wanting. From the circumstance that this collection, in contrast to the collections to be described in the sequel, not only included all old Upaniṣads but also other important texts in the Saṁhitā,—as there may have been the danger that they could have otherwise fallen into oblivion—, we may conclude that the collection may have been compiled in a relatively late period.

4. The Collection of Colebrooke

With this name we will describe the collection of 52 Upaniṣads which Colebrooke (*Misc. ess.* 1-93-98) first made known and which, according to the way in which Colebrooke and Weber speak about it, must have found a very general dissemination and recognition, so that they can be regarded as canonical in the case of the Atharva-Upaniṣads more than any other works. This collection contains "the fiftytwo Upaniṣads" (Colebrooke), in the following 'solemn order' (Weber) with which the *Cod. Bodl.* by Aufrecht 394b also exactly agrees (the deviations are, indeed, due only to oversight) :

1 *Muṇḍaka*, 2 *Praśna*, 3 *Brahmavidyā*, 4 *Kṣurikā*, 5 *Cūlikā*, 6 *Atharvaśiras*, 7 *Atharvaśikhā*, 8 *Garbha*, 9 *Mahā*, 10 *Brahma*, 11 *Prāṇāgnihotra*, 12-15 *Māṇḍūkya*, (with Gauḍapāda's *Kārikā*), 16 *Nīlarudra*, 17 *Nādabindu*, 18 *Brahmabindu*, 19 *Amṛtabindu*, 20 *Dhyānabindu*, 21 *Tejobindu*, 22 *Yogaśikhā*, 23 *Yogatattva*, 24 *Saṁnyāsa*, 25 *Āruṇīya*, 26 *Kaṇṭhaśruti*, 27 *Piṇḍa*, 28 *Ātma*, 29-34 *Nṛsimhatāpanīya;* 35-36 *Kāṭhaka*, 37 *Kena*, 38 *Nārāyaṇa*, 39-40 *Bṛhannārayaṇa*, 41 *Sarvopaniṣatsāra*, 42 *Haṁsa*, 43 *Paramahaṁsa*, 44 *Ānandavallī*, 45 *Bhṛguvallī*, 46 *Gāruḍa*, 47 *Kālāgnirudra*, 48-49 *Rāmatāpanīya*, 50 *Kaivalya*, 51 *Jābāla*, 52 *Āśrama* (cf. also Berl. HS. 2.88).

Most striking and therefore requiring elucidation is the circumstance that in this collection beginning with the *Muṇḍaka* and the *Praśna* and therefore, to all appearances, in a collection compiled originally of the Atharva-Upaniṣads, in a later order of the series and also in the middle of the series, among less significant, small works, four great and important Upaniṣads of the older Vedas have been included, namely : 35-36 *Kāṭhaka*, 37 *Kena* 39-40 *Bṛhannārāyaṇa* and 44-45 *Taittirīya*-Up. 2-3.—If this collection is supposed to be a general one (like the *Oupanekhat*), why are the remaining

1. Colebrooke (*Misc. ess.* I. 93 note) says "...in two copies, which I also obtained at Banares, the arrangement differs and several Upaniṣads are inserted, the genuineness of which is questionable; while others are admitted, which belong exclusively to the Yajurveda". These words of Colebrooke perhaps refer to the Sanskrit original.

Upaniṣads of the older Veda not found in it—above all the *Chāndogya* and the *Bṛhadāraṇyaka* ? If the collection was supposed to include only the Atharva-Upaniṣads, as the beginning with the *Muṇḍaka* unmistakably signifies, why then are the *Kena*, *Kāṭhaka*, and the *Taittirīya* texts inserted, by the way and as it appears, as it were in a supplement ?

This problem admits of different solutions. According to us, the most probable hypothesis is that this collection originated in a period and in a region in which the study of the three old Vedas—and that also of the Śākhās of the *Aitareyins*, *Tāṇḍins*, and *Vājasaneyins*,—besides their Upaniṣads (Ait. Chānd. Bṛh Īśa) thrived in its prime, whereas the parallel Śākhās were no longer studied and cultivated. Now, in order to at least snatch these Upaniṣads out of oblivion, an effort was made to incorporate them in an already existing collection which extended from *Muṇḍaka* to *Nṛsiṁha-tāpanīya*, together with a supplement of ten later Atharva-Upaniṣads. The *Kauṣītaki*, the *Śvetāśvatara*, the *Maitrāyaṇīya* were passed over; it may have been due to their having been forgotten or otherwise to the misgivings that they raised, so that the striking later arrangement or collection therefore liked to include these three connectedly in the Muktikā-collection.

5. The Collection of Nārāyaṇa

If the Upaniṣad-collection of Colebrooke, through the special kind of its compilation, allows us to have a glimpse—though indeed only uncertain—into its history of origin, there is another collection which, if one will succeed in the task, will be certainly found serviceable for perhaps throwing some light on the further following history of the Upaniṣad-tradition. It is the collection to which the well-known Upaniṣad-commentator Nārāyaṇa continuously refers in the beginning of his commentaries (*Dīpikās*) on the several individual Upaniṣads and which was originally, evidently the same as Colebrooke's, though towards the end there is discernible a noticeable deviation from it. Regarding the personal details of Nārāyaṇa, we only know that he calls himself the son of Ratnākara (ed. *Bibl. Ind.* p. 393, 14) and that he lived later not only than Śaṁkarācārya (about 800 A.C.) but also later than Śaṁkarānanda, as he makes a mention of these (ed. Pun. p. 100, 3, —the *Bibl. Ind.* has indeed a different reading in the corresponding passage, p. 196, 10). In his (unpublished) commentaries on the *Muṇḍaka*, the *Māṇḍūkya*, the *Kaṭha*, the *Praśna*, the *Kena* and the *Taittirīya*, *Nārāyaṇa* (according to Jacob, Eleven Atharva Upaniṣads p. 2) is very dependent on Śaṁkarācārya, which he acknowledges at the conclusion of every commentary, by calling himself *Śaṁkara-ukti-upajīvin*. In contrast to this, at the conclusion of his *Dīpikās* on the remaining *Atharva-upaniṣads*, he almost continually calls himself *Śruti-mātra-upajīvin* by which, it appears, he wished to emphasise the independent character of his work. We will attempt to reconstruct the list of Nārāyaṇa out of his occasional utterances, so far as it is possible to do it with the material available to us. The numbers signify, when not otherwise stated, the pages and the lines of the edition in the *Bibliotheca Indica*.

1. *Muṇḍaka* — Nārāyaṇa is accustomed to count the Upaniṣads from it.
2. *Praśna* — on account of the back-reference to the same p. 197-7.
3. *Brahmavidyā* — on this ground and on account of the probable back-reference to the same p. 203.9.
4. *Kṣurikā* —on the same ground as well as on account of the possible back-reference to the same p. 203.9.
5. *Cūlikā* — because on page 219.5 it is designated as *pañcamī.*
6. *Atharavaśiras* — See page 229.4 : '*Śira ūrdhvam śikhā ucitā*'.
7. *Atharvaśikhā* — p. 229.5 *saptamī muṇḍāt.*
8. *Garbha* — p. 60.6. *aṣṭamī muṇḍāt.*
9. *Mahā* — ed. Jacob p. 91.6 *navamī.*
10. *Brahma*, p. 239, 5, *daśamī.*
11. *Prāṇāgnihotra* : p. 260.5 : *ekādaśī śaunakīye.*

12-15. *Māṇḍūkya* with *Gauḍapāda's Kārikā.* Although the commentary of *Nārāyaṇa* on this is not available, nevertheless he (like Colebrooke) must have regarded this as Nos. 12-15, as it appears certain from the words on p. 272.6 : '*asparśayogam uktvā*' which words can only refer to *Gauḍapāda* 4.2.

16. Nīlarudra, p. 272.4. *Ṣoḍaśī.*
17. *Nādabindu ?* — We could follow only this position from the analogy with Colebrooke.
18. Brahmabindu, p. 78.10 : *aṣṭādaśī Śaunaka-granthavistare.*
19. Amṛtabindu ? from the analogy.
20. Dhyānabindu, p. 102.2. *viṁśī.*
21. Tejobindu, p. 114.9 *ekaviṁśam.*
22. Yogaśikhā, p. 118.6. *dvāviṁśatitamā* (according to the reading in the Poona edition).
23. Yogatattva, p. 122.6 *trayoviṁśī.*
24. Saṁnyāsa, on account of the probable back-reference in Yogatattva verse 11 on page 128.4 and still more probable back-reference in Saṁnyāsa 4, on page 185.1.
25. Āruṇeya, p. 184.9 : *pañcaviṁśī.*
26. Kaṇṭhaśruti, on account of the probable back-reference to the same. on page 295.6.
27. Piṇḍa, p. 295.4 : *saptaviṁśati-pūraṇī.*
28. Ātma, p. 299.5 : *aṣṭāviṁśī.*

29-30. Nṛsiṁha; the commentary of Nārāyaṇa is available to us, but from the words *nārasiṁhe nirṇītam* on p. 305.3, it follows that this work must have been previously there and in another passage, there is no place for the six Upaniṣads of which it consists. Probably, *Nārāyaṇa* enumerated them according to the main parts only as two, as we may conclude from his analogous method in the *Varadatāpinī* (see below, 51-52).

31. Kāṭhaka ? } We could conjecture this position from the analogy
32. Kena ? } with that in Colebrooke's collection.

33. Nārāyaṇa ed. Jacob p. 49.15 : *trayastriṁśattamī.*
34. Mahānārāyaṇa (=Bṛhannārāyaṇa see among the Upaniṣads of the Black Yajurveda) ed. Jacob. p. 13. *Catustriṁśe.*

In the numbers from 1-34, the agreement with Colebrooke 1-40 is so preponderating that in the few cases in which it is not demonstrable, we can assume it as very probable. Among the following numbers 35-45 (Colebrooke 41-42) the specified Upaniṣads are the same in both (the collections) (in the case of two, it is not demonstrable), but their serial order is different.

35-36. *Rāmatāpanīya,* p. 304.6 : *pañcatriṁśattame;* p. 359.9 *Ṣaṭtriṁśam.* (In Colebrooke 48-49).
37. Sarvopaniṣatsāra, p. 394.13 : *saptatriṁśe caturdale* (Colebrooke 41).
38. *Haṁsa,* p. 405.9 : *aṣṭatriṁśattamīm* (Colebrooke 42).
39-42. Here, there appears a great confusion in numbers. No. 39 cannot be ascertained and Col. Jacob also, whom I asked about it, knows no answer.—Paramahaṁsa is designated on p. 417.6 as *catvāriṁśattamī* but in the following lines, according to all appearances, it is connected with the Haṁsa.—Jābāla, according to p. 437.9, should be *ekacatvāriṁśattamī* and refers itself back in the next line, to the Paramahaṁsa.—Kaivalya is similarly designated on p. 465.5 as *ekacatvāriṁśattamī* and is connected, in the immediately following words, with Jābāla.—Also Taittirīya has been commented upon by Nārāyaṇa and as (see Jacob, *Eleven Ath. Up.* p. 2) *Śikṣā—Brahmavallī-Bhṛguvallī,* has been consequently reckoned as one. Its position or place in Nārāyaṇa is not known. But as it follows after Kaivalya as No. 42 in the government collection at Poona (according to Jacob's friendly communication), this is also conjecturally its place in Nārāyaṇa. After this, in the given data, many mistakes are found, and Nārāyaṇa's serial order is probably : 38. Haṁsa (Colebrooke 42); 39. Paramahaṁsa (Colebrooke 43); 40. Jābāla (Colebrooke 51); 41. Kaivalya (Colebrooke 50); 42. Taittirīya (Colebrooke 44-45).—
43. Indefinite; possibly Āśrama, because this place alone remains for it; in Jacob's edition, no commentary is included at the end, as in Colebrooke in which the position 52 is given to it.
44. Garuḍa, p. 480.8 : Catuścatvāriṁśattamī. (Colebrooke 46).
45. *Kālāgnirudra*; ed. Jacob p. 17.9 : *pañcacatvāriṁśattamī* (Colebrooke 47).

While Nos. 1-34 evidently agree with Colebrooke's 1-40 in the names and in the serial order, and Nos. 35-45 agree with Colebrooke's 41-52 in the names but in serial order, there follow in Nārāyaṇa's further enumeration a series of texts which concern Kṛṣṇa and Gaṇeśa, which, however, find no place in Colebrooke's collection.

46-47. Gopālatāpanīya ed. Poona p. 183.5 : *Ṣaḍbhiś catvāriṁśatām ca pūraṇī* Ātharvapaippale; p. 205.15 : *Saptacatvāriṁśattamī Gopālottaratāpinī.*
48. Kṛṣṇa ed. Jacob. p. 3.7 : *aṣṭacatvāriṁśattami.*

49. Vāsudeva, ed. Jacob p. 25.11 : *Kṣudragranthagaṇe ca ekonapañcāśattamī matā.*

50. Gopīcandana, as ed. Jacob. p. 37.14 : *Vāsudeva-Upaniṣac cheṣabhūtā Gopīcandana-Upaniṣad ārabhyate.*

51-52. Varadapūrvatāpinī, ed. Jacob p. 111.6 : *ekapañcāśattamī* and consequently *Varadottaratāpinī*, on which no commentary is available.

Whether Nārāyaṇa's list concluded with the number 52, we cannot ascertain; we have not met with a higher number, although from his remark on No. 49, it follows that a larger collection of Upaniṣads was known to him; also among others, there is available a commentary by him on the *Śvetāśvatara* (according to Jacob, *Eleven Ath. Up.* p. 2). He has, perhaps, not included in his enumeration isolated small Upaniṣads, as e.g. he has treated the Rāma-Upaniṣad as a supplement to Rāmatāpanīya, Ātmabodha as a supplement to Nārāyaṇa, and Ṣaṭcakra as a supplement to Nṛsiṁha.

If it is presupposed that the list of Nārāyaṇa, as that of Colebrooke, included no more than the demonstrable 52 number, if it is also further presupposed that the sequential order ascertained by us will be ratified in the few doubtful places, the result would be that the 52 Upaniṣads in Colebrooke's list are summed up by Nārāyaṇa in 45 numbers (the last eleven with a few inconsiderable deviations in the series), after which there follow seven Upaniṣads from No. 46 to 52, not found in Colebrooke, concerned with Kṛṣṇa and Gaṇeśa.

These facts, if only fully ascertained, would get most simply clarified through the assumption that Colebrooke's list of 52 Upaniṣads had already attained a certain canonical authority, so that only the late eleven Upaniṣads —these only in a serial order which exhibited some fluctuations—attained recognition as the best of the recent ones or got incorporated into this canon as the recently originated Upaniṣads, in response to the desire (of the compilers) which asserted itself. With this aim in view, the Upaniṣads divided into more numbers in Colebrooke's list were again amalgamated into their natural unity and it was made possible, without overstepping the number 52 which had already received sanction, to incorporate into the acknowledged canon the seven Upaniṣads which had attained popularity through the growing worshipful regard for Kṛṣṇa and Gaṇeśa, or as one may say, they were smuggled into the canon. In any case, the fact deserves, in the interest of the history of the Upaniṣad-tradition, a closer investigation, than the one we can attempt at present.

6. Selection and Arrangement

To combine all the Upaniṣads in one edition or translation is, for the time being, impossible, as it is not even known how many Upaniṣads there are. Every attempt to work on them must therefore, confine itself to a selection. Any such attempt should, however, not depend on subjective judgement but on objective grounds according to which the more or less general

recognition is chosen as the criterion for inclusion in the collection. From this point of view, we believe that we are right in restricting ourselves to 'the solemn series' of 52 Upaniṣads, as Colebrooke offers them in his list with which the collection of Nārāyaṇa (with the exception of a number of doubtful products in his collection —) as also that of the *Oupanekhat* essentially agrees.

On the other hand, what concerns the arrangement or order (of the Upaniṣads in these collections), all the collections described by us exhibit such a lack of any principle that they make an impression of having been mixed up confusedly by mere accident, so that the newest Poona edition has even gone to the extent of arranging the order of the Upaniṣads according to the alphabet. Such a procedure might, perhaps, be approved, if the contents of the Upaniṣads themselves had not most obviously called for an ordering of the Upaniṣads in different categories. These categories have been rightly recognized by Weber in their essentials, when he has distinguished three classes among the Atharva-Upaniṣads (*Literaturgeschichte*, 2 Auflage, p. 173) : "One (Class of Upaniṣads) continues in their direct investigation of the nature of the Ātman—the Universal Intelligence; another class is occupied with the method of going deep into the meditation (Yoga) on the Ātman; the third class, substitutes in the place of the Ātman any one of the four forms under which both the chief gods, Śiva and Viṣṇu, had come to be worshipped in course of time."

In this division, we miss to find, among the three mentioned kinds of different classes, one which seeks to attain, not in the mystical contemplation of Yoga, but in a more practical way, the goal set down by the Vedānta-doctrine as it posits the life of Saṁnyāsin — a religious recluse or mendicant—as the state to be most aspired for.

By the way, these are the three or four directions which, as Weber has already rightly emphasised, do not follow chronologically one after another but are regarded, in general, as running parallel with one another. There lies among them a development of the Vedānta-standpoint in different directions which, however, differ so little from one another, that in many, indeed, with a few exceptions, in all Upaniṣads, every one of these directions is found at least in a suggestive manner; above all, all of them stand on the common ground of the Vedānta doctrine Very generally the attempt exhibits itself, further to attain the primal cause or ground, which is not comprehensible in the intellectual way, but through a mystical communion, transcending intellect for which the syllable Om is offered as a vehicle or means by the Kāṭhaka; further there are a few Upaniṣads which do not join in the ideas already so forcefully emphasised by Yājñavalkya that the true conduct of the wise vis-à-vis against the world, is renunciation (*saṁnyāsa*); but concerned with the predilection for the sectarian way, they essentially spring out of the desire to win over for the Vedānta-doctrine a larger circle of the populace, sections from which paid homage in some form partly to Śiva and partly to Viṣṇu, because the chief god adored by them has been explained as a symbolical apparent form of the

Ātman—an attempt the first beginnings of which are already met with in the Upaniṣads of the three old Vedas.

With this premiss, therefore, that they deal with only an unfolding or if one wishes to say—with an expansion of one and general Vedānta-doctrine, we shall indeed proceed with this aim, when we arrange the Upaniṣads in the following five categories, each according to the point of view predominantly represented by it; in every one of these categories, there is a relatively old and again a very late product, because, as has already been remarked, these directions, in general, run, not chronologically one after another, but parallel along with one another; thus the circumstance is not excluded that according to the changing taste of the times, now the one, now the other attempt appeared forth more than the other in the foreground and found its expression in the corresponding Upaniṣads.

Accordingly, among the Upanisads of the Atharvaveda, we distinguish as follows :

1. Such, as essentially remain true to the old Vedānta-doctrine without considerably accentuating their further development into Yoga, Saṁnyāsa and Vaiṣṇavite or Śaivite symbolism, as it is in the old Upaniṣads;
2. others, which, presupposing the Vedānta-standpoint deal, overwhelmingly or exclusively, with the comprehension of the Ātman through the Yoga by means of the morae (the component parts) of the Om syllable;
3. again such others in which as a rule, though partially, the life of the Saṁnyāsin (anchorite) is recommended and described as a practically consistent conclusion of the Upaniṣad-teaching;
4. moreover, such others which interpret Śiva (*Īśāna, Maheśvara, Mahādeva* etc.) worshipped by the people, as a personification of the Ātman;
5. again, such as, equally reformulate Viṣṇu (*Nārāyaṇa, Nṛsiṁha* etc.) in the sense of the Vedānta-doctrine, as they consider his different *avatāras* as human incarnations of the Ātman.

Accordingly, the generally recognized Upaniṣads of the Atharvaveda have been grouped, according to the tendency predominant in them, below approximately, as follows :

1. *Purely Vedāntic Upaniṣads*

Muṇḍaka, Praśna, Māṇḍūkya (with the *Kārikā*), *Garbha, Prāṇāgnihotra, Piṇḍa, Ātma, Sarvopaniṣatsāra, Garuḍa.*

2. *Yoga-Upanisads*

Brahmavidyā, Kṣurikā, Cūlikā, Nādabindu, Brahmabindu, Amṛtabindu, Dhyānabindu, Tejobindu, Yogaśikhā, Yogatattva; *Haṁsa.*

3. *Saṁnyāsa-Upaniṣads*

Brahma, Saṁnyāsa, Āruṇeya, Kaṇṭhaśruti; Paramahaṁsa, Jābāla, Āśrama.

4. *Śiva-Upaniṣads*

Atharvaśiras, Atharvaśikhā, Nīlarudra; Kālāgnirudra; Kaivalya.

5. *Viṣṇu-Upaniṣads*

Mahā, Nārāyaṇa, Ātmabodha; Nṛsiṁhapūrvatāpanīya, Nṛsiṁhottaratāpanīya; Rāmapūrvatāpanīya, Rāmottaratāpanīya.

THE MUṆḌAKA UPANIṢAD OF THE ATHARVAVEDA

[The *Muṇḍaka-Upaniṣad* (occasionally also named briefly *Muṇḍa* —see Muktikop. verse 29; Nārāyaṇa on Atharvaśikhā 1 p. 229.5, on Garbha p. 60.6) does not belong to a definite Vedic school but is as the name signifies, "the Upaniṣad of those who have shaved their heads clean" (*Muṇḍa*), i.e. of a community of ascetics who, like the later Buddhist monks, shaved off the hair of their heads as an observance of vow. Correspondingly, it is emphasised at the conclusion of the Upanisad that it should be communicated to nobody who has not according to the scriptures, fulfilled the 'vow of (regarding) the head' (*Śirovratam*). That by this 'vow regarding the head' one should understand the carrying of fire (something like a basin containing coals or embers) on the head as Śaṅkara elucidates with the remark that "this vow occurs in the Atharvaveda", appears to us very doubtful; because there what has not yet been known to us will have to be demonstrated (I hope that one would not bring in its support Atharvav. 10.2.26; cf. about this passage *Gesch. d. Phil*, I, 269), and then still the question remains whether Śaṅkara gives his explanation on the ground of tradition or (as it so often appears) out of mere conjecture and whether we should not prefer, to his strange interpretation of the passage, the simple interpretation of *śirovrata* which lies in the word *muṇḍaka*.[1]

The *Muṇḍaka* is one of the most popular favourite Upaniṣads; in no collection of the Upaniṣads it fails to appear; among the ten Upaniṣads which the Muktikā and similar collections place ahead as the most important, it takes the fifth place after Īśa, Kena, Kaṭha, Praśna; Nārāyaṇa enumerates the Atharva-Upaniṣads, with it as the first one. Already Bādarāyaṇa devotes to it three of the 28 adhikaraṇas in which he deals with the Brahman-doctrine (*System des Vedānta* p. 130) and Śaṅkara cites it alone 129 times in his commentary on the Brahmasūtra (loc. cit. p. 32).

Our Upaniṣad deserves this favoured position not so much by its originality of its contents — because most of the ideas are demonstrably borrowed from older texts—but, on the contrary, on account of the purity

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1. *Bhāskarānanda Svāmin* (an old Saṁnyāsin — a recluse, who has become my friend, with whom I often carried on philosophical discussions, when he, fully naked, sat on a stone-slab of the garden in Benares where he resides) appears to be of my opinion when he remarks, in his commentary which has already appeared on the eight Upaniṣads, at the beginning of his commentary on the Muṇḍaka : *asya ca śirovratibhir adhyetavyatvāt Muṇḍaka-iti-ākhyā*; from this indeed it is not correct to say that he reproduces the opinion of Śaṅkara on this passage.

with which it delivers the old Vedānta-doctrine and on account of the beauty of the verses in which it gives expression to it. It pre-supposes first and above all the Chāndogya, and very probably also the Bṛhadāraṇyaka and the Taittirīya, as well as the Kāṭhaka with which it has many passages in common; these passages occur in these Upaniṣads in the proper context, whereas they stand very abrupt in the Muṇḍaka. According to the language and other trends it may be placed next to the Brhannārāyana and the Śvetāśvatara. With the later Upaniṣads, it has, in common, the poetic fervour, the deficiency of an ordered sequence of thoughts and the irregularity in metre; it is, however, less rich in original ideas and for that reason, is again free from theistic and heretical tendencies than they (the later Upaniṣads). Muṇḍaka has many important passages in common with the Śvetāśvatara on the one hand and with the Bṛhadāraṇyaka on the other; a comparison of the same (see footnotes in the sequel) makes it probable that the Śvetāśvatara has been used by the Muṇḍaka and the Muṇḍaka again by the Brhannārāyaṇa. Considered as a whole, however, all the three certainly belong to the same period.

A well-ordered arrangement of the Muṇḍaka-Upaniṣad, without straining at interpretation, cannot indeed be given and one can, only in general, say that of the three sections of which the Muṇḍaka consists, (of which every section again is divided again into two subsections), the first deals with the preparatory stages for the knowledge of Brahman, the second the doctrine of Brahman, and the third the way to the Brahman. But repeatedly comes the theme of the third section in the second, that of the second again in the third and both these again crop up in the first.]

FIRST MUṆḌAKAM

FIRST HALF

[First, the genealogy of this science of knowledge is given. It has reached through the following teachers :

Brahman
Atharvan[1]
Aṅgir[1]
Satyavāha Bhāradvāja
Aṅgiras

up to Śaunaka who is called *mahāśāla* (of great wealth) like the interrogator in Chānd. 5.11.1, and who puts to Aṅgiras a question which undoubtedly rests on Chānd. 6.1.2, and besides perhaps, on Bṛh. 2.4.5 (concluding part) and 7-9 : "What is that with the knowledge of which this whole world becomes known?"—Aṅgiras begins his reply with saying that he distinguishes

1. Aṅgir, which occurs only here, is indeed etymologically derived from Aṅgiras and Atharvāya must be nothing else than old mistake for Atharvaṇe.

the lower and the higher knowledge (*vidyā*)—this distinction first occurs here— ; by this, however, is not meant the *saguṇa* and *nirguṇa* vidyā, as in the later Vedānta; on the contrary, the lower knowledge includes the ritualistic knowledge as it is laid down in the four Vedas and in the six Vedāṅgas (auxiliary branches of Vedic knowledge) which are found enumerated here for the first time; the higher knowledge is the knowledge of the Brahman, or as it is called of the *Akṣaram* (the Imperishable). This name, as also the characterization of the same through negative attribute, indeed, rests on Bṛh. 3.8.8, while the following similes describing, here and in the continuation of the text 2.1.1, the arising forth of the world out of Brahman through (its) expansion, may have been taken from the Bṛh. 2.1.20. Towards the end, follows in the verse 8, a step-by-step or gradual series of the principles, regarding which verse 9 asserts that all of them (as they are again summarised without any order) have risen forth out of the all-knowing Ātman. Their sequence, with Śaṅkara's, is indeed not elucidating as to remain consistent (in verse 8, it is *prāṇa* while in verse 9 it is brahman=Hiraṇyagarbha).

Yaḥ sarvajñaḥ sarvavid (=*Brahmam*)
annam (=*avyākṛtam*)
prāṇaḥ (=*Hiraṇyagarbha*)
manas
Satyam (the elements), *lokāḥ*, *Karmāṇi*

If we compare this series with that placed together in Kāṭhaka (see above at the end of the introductory notes to the Kāṭhaka) it appears that in essentials it is the same only with the difference that, through the blending of *mahān ātmā* and *buddhi* with *prāṇa*, it has come a step nearer to the Sāṁkhya doctrine. Still, as the elucidations in Śaṅkara's commentary are uncertain, we would not like to use this observation to draw any further conclusion. Cf. also the footnotes on 2.1.2-3.]

1. Brahmā arose as the first of gods,
   as the creator of this universe and its protector.
   He taught his eldest son Atharva(n)
   the knowledge of Brahman, the basic foundations of all knowledge.
2. What Brahmā formerly imparted to Atharvan
   that Brahman-knowledge, Atharvan imported to Aṅgir,
   This latter (Aṅgir) to Satyavāha Bhāradvāja,
   and he (Bhāradvāja) imparted to Aṅgiras the highest and the deepest knowledge.[1]

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1. The Sanskrit original is '*parāvarā*' (*parā* + *avarā* (vidyā). Deussen translates 'avarā'=deepest. According to Śaṅkara *parāvarā* means the 'highest and the most inferior' knowledge ' *avarā* (vidyā) is, according

3. It once happened that Śaunaka, a man of great wealth[1], approached Aṅgiras in the proper way and inquired of him: "O venerable one, what is that by the knowledge of which this whole world becomes known ?"
4. And he said to him: "One should know two sciences (or kinds of knowledge), that is what those who know Brahman say, namely: the higher and the lower.
5. The lower is the Ṛgveda, Yajurveda, Sāmaveda, Atharvaveda, the science of (properly) pronouncing the letters (of the Vedic Text) (Śikṣā), the lore of cult, grammar, vocabulary[2], prosody, astronomy.

   But the higher knowledge is that through which that imperishable one (*akṣaram*) is known;
6. that which is invisible, ungraspable, devoid of pedigree (agotra),
   which is colourless, devoid of eyes and ears,
   devoid of hands and feet,
   which is eternal, all-penetrating, omnipresent,
   which is hardly knowable,[3]
   that is unchangeable,
   which is viewed by the wise as the womb (source) of beings.
7. Just as a spider spins out and holds (the threads of the web)
   just as the plants sprout forth out of the earth,
   just as hair grow on the head and body of a man who lives,
   similarly everything that is here arises out of the imperishable one.

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to him, *avidyā* (ignorance), i.e. the knowledge of the phenomenal world which, as compared with *parā* (the highest knowledge of Brahman), is most inferior. —Translator

1. The Sanskrit original is *mahāśāla* which according to Śaṅkara means *mahāgṛhastha* i.e. a possessor of a large house, a great householder. —Translator

2. The Sanskrit original is *nirukti* which means 'etymological interpretation'. —Translator

3. The Sanskrit word in the original is 'Susūkṣma' which literally means "very subtle" (such as cannot be perceived by the senses)—Translator

8. Through *tapas* (penance) the Brahman expands itself,
   out of it is produced food
   out of food (arise) the breath, the mind, truth,
   the world and, in works[1], eternity (Amṛtam).
9. The universal knower (*sarvajña*), the omniscient one (knowing all particular things=*Sarvavid*)
   whose Tapas (penance) is (consists of) knowledge,
   Out of it arise all these:
   Brahman, name, form and food also.

Second Half

[This sub-section breaks the context (2.1.1 is connected with 1.1.7) and introduces the doctrine of the Upaniṣads differently than the previous sub-section. There in the previous section, there was a purely intellectual motive, actuated by which, Śaunaka puts to Aṅgiras the question regarding that, with the knowledge of which, everything becomes known;—here it is the feeling of disgust towards the metempsychosis (transmigration of the soul) which does not cease (even) through the holiness (—produced by—) works; it is this disgust that drives the pupil with fuel in hand to approach the (proper) master. The isolated parts of this subsection are not quite consistent; first, the sacrificial cult is enthusiastically praised and recommended (1-6), and is then suddenly condemned in the severest words (7-10); Verse 8, on account of the mention of *Śreyas* in the preceding verse, appears to have been taken over from the context of Kaṭha 2.5; in verse 9, the same idea is still further spun out, Verses 10-11 describing *Pitṛyāṇa* and *Devayāna*, rest on Chānd. 5.10.1-3 (*tapaḥ-śraddhe*), whereas the passage (Muṇḍaka) 3.1.6 (Satyena) is reminiscent of the parallel passage in Bṛh. 6.2.15. — The whole subsection produces the impression that it must have been afterwards interpolated in the original composition.]

1. This is the truth:
   The works, which the wise saw in the sacred songs,
   are, in a manifold way, disseminated in the triad (of the Vedas)
   You, who desire realization,[2] practise them continually;
   path leads you to the world of the requital of works.

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1. The Sanskrit original is *karmasu ca amṛtam* which according to Śaṅkara means "The actions performed during life according to one's class and station, produce their fruits which are unceasing (amṛta), like the actions which produce them. —Translator
2. i.e. requital; *satyam* is the same as *ṛtam* (Kaṭh. 3.1)

2. When the flame of fire leaps up licking (its blazing tongues)
when the sacrificial fire flames forth in splendour,
then, between the offerings of ghee
one should offer the gushing oblations
—it should be offered with faith.

3. He who does not follow up his fire-sacrifice
with new- and full moon sacrifices,
with four months sacrifice and offering[1] of the first products harvested in autumn,
and the hospitable treatment of guests
he, who does not sacrifice, nor makes offerings to the all-gods
he who sacrifices wrongly (not according to rules),
—he destroys his sacrifice up to all the seven worlds.[2]

4. The dark one, the fiercely grinding one,
the one as quick as thought,
the one highly red, the one flying into sparks,
the one which is smoke-coloured,
the one all glittering sublime one,
—these are the seven swinging or lolling flaming tongues of the sacrificial fire.

5. It (the fire) activates itself, sparkling with sparks,
and receives the gushing sacrificial oblations at the right time;
they (the oblations), like the sun's rays, lead him (the sacrificer) upwards,
there where reigns the one lord of the gods.

6. "Come! Come!" say the offerings rich with splendour
and they lead the sacrificer on the sun's rays upwards;

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1. The Sanskrit original is *anāgrayaṇam*, *āgrayaṇam* is explained by Śaṅkara as '*śaradādi-kartavyam*' i.e. to be done in the beginning of autumn when the harvest season begins. The *āgrayaṇa* ritual prescribed the offering of grain or corn, the first product of the harvest. —Translator

2. The seven worlds are : *bhūr*, *bhuvaḥ*, *svar*, *mahas*, *janas*, *tapas*, *satyam*. These are, according to our knowledge, enumerated for the first time in Taitt. Āraṇy. 10.27-28.

speaking to him with sweet words and flattering him:
"There beckons to you the holy Brahman-world
of the pious."

7. Tottering and unsteady are these sacrificial rites[1]
the eighteen ones in which, the inferior ritual finds expression[2]
the fools, who greet it (the ritual) as the better one (*śreyaḥ*) (Kāṭh. 2. 1),
—they again sink into old age and death.

8. Meandering[3] in the depth of ignorance,
imagining themselves as the wise and the learned,
the fools knock about aimlessly hither and thither
like the blind men, whom, one who himself is blind, leads.

9. Meandering in manifold ways in ignorance,
the fools imagine themselves as having attained the goal of their desires,
before setting about to do useful work, they (on account of passion)[4] do not deliberate,
consequently falling into misery, when the reward is consumed.[5]

10. Regarding the sacrifice and other works as the highest,
the infatuated ones know not anything better.

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1. The Sanskrit original for 'sacrificial rites' is '*plavāḥ yajñarūpāḥ* 'which means' the boats or the rafts in the form of sacrifice. Śaṅkara explains '*plava*' as 'perishable'. —Translator

2. According to Śaṅkara, the sixteen priests, the performer of the sacrifice and his wife are the *eighteen* ones. The expression *yeṣu karma uktam* appears, however, to point to Vedic scriptural works. Can they be thought of as the twelve divisions of the Veda i.e. the Saṁhitā, Brāhmaṇam, Sūtrām of each of the four Vedas besides the previously mentioned above (Muṇḍ. 1.1.5) six Vedāṅgas ?

3. Excepting the words jaṅghanyamānāḥ, the verse is=Kāṭh 2.5.

4. In the Sanskrit original there is here the word *rāgāt* (i.e. through passionate attachment) —Translator

5. The Sanskrit original here is *kṣīṇalokāḥ* which means "(whose stay in) the heavenly worlds attained through works whose fruits have been consumed has come to an end." —Translator

Having enjoyed themselves in the heaven obtained by works,
they sink back again into this world still deeper down.

11. Those, however, who practise in the forest the life of austerities and faith,[1]
calm, full of knowledge, living only on alms,
—they pass unpolluted (virajāḥ) through the portal of the sun,
to that place where there is the eternal spirit, the changeless Ātman.

12. The wise, critically pondering over the worlds brought about by their words,
—they turn away (from disgust)[2]; the uneffected (Brahmam) is not effected through works.[3]
In order to attain knowledge, he should seek and visit, with fuelsticks in hands,
The master who is proficient in scriptures and who is steady in Brahman.

13. He, who has approached in the proper way,
who is calm in heart and restful,
—to him the wise one then imparts the science (knowledge) of Brahman,
just as it is, the knowledge of the imperishable,
of the intelligent spirit, of the truth.

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1. Just as the Pitṛyāṇa is previously described, here the Devayāna is also described, certainly not after the manner of Bṛh. 6.2.15; but according to Chānd. 5.10.1, which passage (*ye ca ime araṇye śraddhā tapa iti upāsate*) has not been quite rightly understood already here (as also in the parallel passage in Bṛh, 6.2.15). Whether our author sees also in the Devayāna only the fruit of lower knowledge and not of the highest knowledge cannot be ascertained according to his presentation. cf. Muṇḍ. 3.1 (our introductory remarks).

2. The Sanskrit original is 'nirvedam āyān' which means 'coming to the state of disgust'. —Translator

3. The uneffected world of Brahman. cf. *akṛto brahmalokaḥ* (Chānd. 8.13). The Sanskrit original is *nāsti akṛtah kṛtena* : It according to Śaṅkara means : "There is nothing that is not fruit of action; the fruit of action is perishable. The wise man realizes this and has no use for the actions done (Kim Kṛtena).—Translator

SECOND MUṆḌAKAM

FIRST HALF

[This subsection depicts the Brahman and its unfoldment into the phenomena of the world in a simile of great poetic beauty. The metre is very freely handled and dissolves itself in the several passages so much into rhythmical prose that we are compelled to give up the reproduction or counting of the number of syllables. The contents, at every step, remind us of the earlier Upaniṣad passages, without however, making it possible to pinpoint the borrowing with certainty. At the most, there is employed the description of the *Akṣaram* which Yājñavalkya depicts (Bṛh. 3.8) in his dialogue with Gārgī. Echoes of the Puruṣa-hymn in the Ṛgveda (10.90) are found and, as the footnotes thereon will show, echoes of many other passages are found. Only the concluding verse comes round to the thought that he, who knows this Brahman in his heart, would therethrough, untie or dissolve 'the knots of nescience'. (See the Footnote on Kāṭhaka-Up. 3.15.)]

1. This is the truth:
   Just as out of the blazing fire
   the sparks, alike in essence, arise a thousandfold
   so also, O dear one, out of the imperishable
   the manifold beings arise forth
   and they again enter or merge in the same. (Taitt. 3.1)
2. Heavenly is the spirit (Puruṣa), the formless one (Bṛh. 2.3, 5);
   It is outside and inside, (Īśa 5), the unborn one,
   devoid of breath (*a-prāṇa*), devoid of desire (Bṛh. 3.8.8), the pure one,
   Still higher beyond than the highest Imperishable.[1]
3. Out of it originates the breath, the mind and all the senses,
   out of it arise ether, wind and fire
   and the waters and the earth which bears everything.[2]

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1. *Puruṣa* and *Akṣara* (the Ur-subject and the Ur-object) which were previously treated as a unity are here, however, distinguished from one another just as above (1.1.8-9) the *sarvajña* and *Brahman*.
2. The genealogy is similar to the above one in 1.1.8-9.

Puruṣa-Akṣaram
Prāṇa
manas
sense organs and elements. [Contd.

4. Its head is fire, its eyes the moon and the sun
the directions are its ears
Its voice is the revealed Vedas
The wind is its breath, its heart is the world
out of its feet (arises) the earth (Ṛgveda 10.90.14),
it is the inner self in all beings (Kāṭh. 5.9-12)

5. Out[1] of it originates the fire, the fuel of which is the sun (Chānd. 5.4.1)
out of Soma arises rain (Chānd. 5.5.2), plants out of earth,
The male sprinkles the fluid in the female mate (Chānd. 5.8.2)
many descendants are born from the spirit (puruṣa).

6. Out of it arise the hymns (Ṛc), songs (chants, Sāma), the sacrificial maxims (Yajus) (Ṛgveda 10.90.9)
out of it the consecration, the sacrifice, customs (*kratavaḥ*) and the sacrificial gifts
out of it arise the duration of the year and the sacrificer (Bṛh. 3.8.9) and the worlds
where light of Soma and the light of the sun are radiant.[2]

7. Out of it many gods have originated as also the blessed ones[3] (*sādhyāḥ*)
out of it originate men, cattle and birds (Ṛgveda 10.90.8)
"Inbreath and outbreath, rice and barley" (Atharvaveda), (11.4.13) faith,
self-mortification (austerities), truth, the practice of Brahman (Brahmacarya) and prescribed rules, (these have also originated out of it).

Cf. above the similar genealogy in our introductory remarks on Muṇḍaka I first half, and in the concluding part of our introductory remarks on the Kāṭhaka. Cf. also the sequence of the Sāṁkhya principles.

1. This is a short résumé of the doctrine of the five fires according to the Chānd. 5.3-10.

2. According to Śaṅkara : '*Somo yatra pavate punāti lokān yeṣu sūryas tapati*' i.e. where the Soma purifies the worlds and the sun shines' — Translator). That indicates the worlds of the Pitṛyāṇa and the Devayāna (Chānd. 5.10).

3. 'Gods and the blessed ones (sādhyāḥ)' rest on an inexact (vague reminiscence of the Ṛgveda 10.90.7.

8. Seven[1] organs (prāṇāḥ) have originated out of it,
with seven fuelsticks, seven flames, and sacrificial offerings
and also these seven worlds
in which they move about out of their cavities,
where seven respectively lay hidden.

9. Out[2] of it arise the seas and all the mountains,
out of it, the rivers flow in all forms
out of it have arisen the plants and nutrition-juice,
through which it continues to stay in the beings as their inner self.

10. Indeed, *Puruṣa* (the Spirit) is this universe (Ṛgveda 10.90.2),
he is the work[3], *tapas* (austerities), Brahman, the immortal one;—
he, who knows this (*puruṣa*) concealed in the cavity of the heart)
bursts asunder, O dear one, the knot of ignorance.

1-2. The activity of the seven senses (eyes, ears, nostrils, mouth) appear as sacrifice; the impressions or impacts (of the external world) on the senses are the fuel, the reaction of the senses against that impact is the flame; the sacrificial gifts are the perceptions of the senses, seeing, hearing, smelling, the sum of individual perceptions forms the world of concerned organs. All sense-organs are regulated by the *Manas* (mind) which has its seat in the heart. — We have already met with verses 8-9, with some veriants, in the Mahānār. 10.2-3. As the ideas in both the verses are entirely different, their occurrence in both the passages cannot be accidental; here a borrowing must have taken place. What is original between the two can be doubted. The whole subsection of the Mahānār. 10, as has been demonstrated by us, while dealing with that part, consists of borrowings. On the other hand, like so many passages in Muṇḍaka 2.1, the ninth verse in the same traces itself back to the speech of Yājñavalkya in Bṛh. 3.8. 8-9 and is a poetical reproduction of the same; it is not, however, a quotation borrowed from elsewhere. The verses 8-9 do not therefore, stem out of a common source—common for the Muṇḍaka and Mahānār., but they originally belong to the Muṇḍaka. The probable important result of this fact is that the Muṇḍaka-Upaniṣad must have been already used during the composition of the Taitt. Ār. 10.

3. The metrically surplus word *Karma* is missing in the quotation of the passage by Śaṅkara in his commentary on the Brahmasūtra (excepting two mss.). (See *Die Sūtras des Vedānta* p. 705, 11).

Second Half

[This subsection continues further to glorify the highest supreme Being, when it refers, for a while, to the same dwelling in the heart and describes the way to reach it by means of meditation on the syllable *Om* and thus forms a preliminary to the views of the following part. The poet here displays an ecstasy of enthusiasm or inspiration in which the hearer or the reader is hardly able to follow him. The language is concise, abrupt, only suggestive, and hardly intelligible in some passages. Still here the apparent literary decadence is undeniable : most of the ideas can be demonstrated, with more or less certainty, to have been borrowed from the earlier Upaniṣadic literature. Particularly characteristic is the simile of the bow, the arrow and the target (verses 3-4) and the splendid verse 8, although it turns out to be only a happy summary of earlier thoughts.]

1. That which is evident (visible) and yet concealed
   dwells in the cavity (of the heart)—a great place,
   in which is fixed (as spokes) that which lives and breathes
   and shuts the eyes (Ṛgveda. 10.121.3),
   know ye what is higher than it, as what is and is not
   (Śvet. 4.18),
   transcending knowledge, the highest of creation,
2. that which is blazing forth like a flame
   that which is the subtlest of the subtle;
   on it rest the worlds and those who reside in those worlds,
   the imperishable one, the Brahman
   it is the breath, speech and mind;
   it is the truth, the immortal one
   that, indeed, O dear one, you should hit as the target.
3. Seize as the bow the great weapon of the Upaniṣads,
   fix the arrow, sharpened through meditation
   stretch it (the bow) through the mind directed on the existence of Brahman,
   and hit, O dear one, the imperishable as the target.
4. *Om* as the bow, the soul as the arrow,
   Brahman as the target —thus it is characterized;
   fixing the aim on it, without slackness (Kāṭh. 6.11),
   one penetrates into it, as the arrow penetrates the target.
5. In it are interwoven the heavens, the earth, and the aerial space (Bṛh. 3.8.7)

as also the mind with all the senses
know it as the Ātman, leave off other speech (Bṛh. 4.4.20)
it is the bridge leading to immortality (Śvet. 6.19)

6. In it are fixed the arteries of the heart (Bṛh. 2.1.19)
like the spokes in the navel (of a chariot wheel),
it stays in the inmost part and is born many times,
Om! thus speak about it and meditate the Ātman,
Hail to you! go to the bank beyond darkness
(Chānd. 7.26.2)

7. The all-knower, aware of all (Muṇḍaka 1.1.9),
the world displays its greatness to you (Chānd. 3.12.6)
in the heavenly city of Brahman (Chand. 8.1.9)
in the space of the heart it stays as the Ātman!
mind is its stuff, it directs the body of the living
(Chānd. 3.14.2),
rooted in food, it remains concealed in the heart
(Kāṭh. 6.17),
there the wise find him and discover
it in the form of bliss (Taitt. 2.5), the immortal and resplendent one!

8. He who sees the highest and the deepest,
for him, the knots of the heart are burst asunder
(Chānd. 7.26.2)
all the doubts are dissolved (Chānd. 3.14.4)
and his works come to an end (Bṛh. 4.4.22)

9. Behind a golden, excellent veil (Bṛh 5.15)
sits enthroned the stainless and partless Brahman;
it is full of splendour, it is the light of lights (Bṛh. 4.4.16)
and he who knows the Ātman knows it.

10. There[1] the son does not shine, nor the moon, nor the stars' splendour
nor do those lightnings flash there
let alone (not to speak of) the earthly fire,
it alone shines, everything else shines after it,
the whole world shines by its splendour.

1. Here also, as in Śvet. 6.14, we must conclude that the verse is

11. Brahman[1] is the immortal one in the east,
Brahman in the west, Brahman in the south and the north;
Brahman extends itself below and above,
Brahman is this magnificent great universe.

THIRD MUṆḌAKAM

[*The first and the second halves* : This last muṇḍakam describes in its both parts, with manifold borrowings from the Chāndogya, Bṛhadāraṇyaka and other Upaniṣads, the doctrine of deliverance; in this description there are stated different viewpoints which this theme offers for consideration (e.g. contrast between the released and non-released, the way to deliverance, description of the supremacy of Brahman and of the blessed state of the delivered souls); these different viewpoints are not stated in an orderly manner but are thrown together pellmell. Worse than this defect in arrangement and orderliness which is not compensated or outweighed through the beauty of the verses in any way, is the unprincipledness which predominates in the eschatological ideas of our Upaniṣad. The basic view is that man attains Brahman through knowledge, why he becomes Brahman, as it is expressed more beautifully than elsewhere, in the celebrated passage 3.2.9 : *sa yo ha vai tat paramam brahma eva bhavati*, which has been rightly placed in the forefront as a motto by Anquetil Duperron in his translation of the *Oupanekhat*; he translated it concisely and appropriate to the purpose: 'quisquis Deum intelligit, Deus fit' ('Whoever knows God, becomes god); but repeatedly this presentation of the intellectual theory of deliverance is interrupted or broken by the ideas occurring in the Taittirīya 2 with the effect that the deliverance has become a trans-intellectual (mystic) communion (3.1.8 *jñānaprasādena*; 3.2.7-*karmāṇi vijñānamayaś ca ātmā*).— So also the doctrine of the five fires which gives the highest place to the Devayāna and the theory of Yājñavalkya according to which deliverance consists in a direct entry into or communion with Brahman (see regarding the contradiction in these views, our introductory remarks above at the beginning of Bṛh. 6.1) have been recited by our Upaniṣad side by side and confused with one another barring the consideration that the contradiction was removed through the later *kramamukti*-theory (Śvet 1.11; *Syst. des Vedānta* p. 430, 472) or that it distinctly came into awareness. Also here again is exhibited the basic character of our Upaniṣad : considerable beauty in isolated passages but deficiency in systematic clarity, on account of the dependence on older, contradictory ideas.]

1. The whole verse is modelled on Chānd. 7.25.1

FIRST HALF

1. "Two[1] pretty-winged, closely bound friends—
they hug one and the same tree;
one of them eats the sweet berry,
the other, not eating, only looks on."

2. On[2] such tree, the spirit (Puruṣa), sunken down,
caught up in delusion, grieves in his powerlessness;
when he, however, honours[3] and sees the omnipotence of the other and his majesty,
then his sorrow escapes away from him.

3. When[4] the seer sees him, shining like a golden ornament
—the creator, the lord, the spirit (puruṣa), the cradle (source) of Brahman,
then the wise man of knowledge shakes off the good and the evil (Chānd. 8.13)
—the stainless one enters into the highest unity.

4. He shines in all beings as their life
the wise one, the knower,—no one talks him down (*ativādī*)[5]
he plays with the Ātman, occupied[6] with it,
rejoices in himself
thus, he is the excellent among the knowers of Brahman.

1-2. For verses 1 and 2, cf. the parallel passages in Śvet. 4.6-7. It is difficult to determine on which side the priority lies. The context is not decisive. The predilection for old Vedic citations emerging from the verses as well as the theistic inclinations are traits from which, otherwise, our Upaniṣad is free, (*īśa* however, occurs only in the following interpretative verse), whereas on the other hand, both these are directly characteristic of the Śvetaśvatara-Upaniṣad throughout.

3. The Sanskrit original is juṣṭam (īśam), which according to Śaṅkara means : 'the lord adored by the Yogins'—Translator

4. Quoted with changes in the concluding part, (indeed out of our Upaniṣad) in Maitr. 6.18.

5. 'ativādī' according to Śaṅkara means 'one who surpasses all in talking or debate. As the wise man of knowledge sees Ātman everywhere, there is none else left with whom he can talk or whom he can think of surpassing in debate. —Translator

6. The words *ātmakrīḍā*, *ātmarati-kriyāvān* (this is the better reading than *ātmaratiḥ kriyāvān*) have their source undoubtedly in Chānd. 7.35.2, in which *kriyāvān* sums up somewhat strikingly *ātmamithuna*, *ātmānandaḥ*. *Ativādin* occurring afterwards must be understood in the sense of Chānd. 7.15.4.

5. Through[1] truth, tapas (austerities), is the Ātman comprehended,
as also through perfect knowledge, constant practice of scriptural studies as a young student (brahmacaryeṇa) (Chānd. 2.23.1)
in the body, it (the ātman), consisting of light shines with lustre,
the ascetics whose sins or guilt is extinguished see (comprehend it).

6. He[2] gains truth, not untruth;
through the truth, the Devayāna[3] opens itself;
the wise, whose desires are fully accomplished, traversing on it (the Devayāna)
they attain to that place where there is the highest stronghold of truth.

7. It is great, heavenly, of inconceivable form,
finer (more subtle) than the fine (subtle),
it shines with splendour;
far away in distance, it is, however, here near enough;
concealed here in the hearts of those, who contemplate.

8. The eye, does not reach up to it, nor the speech,
no other sense-divinities, nor work nor (self-mortification) austerities;
When the knowledge is unruffled (serene),
when the heart is pure (Chānd.7.26.2),
then one sees it, meditating on it—the undivided one.

9. Secret it is, it can be known only through the heart,
in it the fivefold *prāṇa* has entered,
The mind (cittam) of all beings is interwoven with the *prāṇas*.
When it (the mind) is pure, then the Ātman unfolds itself

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1. Cf. Bṛh. 4.4.22 Mādhy : *brahmacaryeṇa tapasā*.
2. He i.e, the ativādin (Chānd. 7.16) who has been mentioned above (verse 4).
3. This is in accordance with Bṛh. 6.2.15, not with Chānd. 5.10.1.

10. Whatever[1] world, which one pure in heart, imagines,
and all wishes which one may entertain,
one attains that world and also these desires;
that is why, he who desires happiness,
should adore the knower of the Ātman!

SECOND HALF

1. Because he knows that highest abode of Brahman (Chānd. 8.1.1)
enclosed in which the lights of the world shine (Chānd. 8.1.3)—
Indeed, he having been free from desires, adores the Puruṣa (spirit)
and transcends this world of birth (and death).

2. He who, still, entertains desires and indulges in them,
he is, on account of his desires, born in various places (Bṛh. 4.4.6)
but he, whose desires are stilled (Bṛh. 4.4.6)
whose self is already disciplined and prepared for getting knowledge (Chānd. 8.13)
—for him all desires disappear here below.

3. Not[2] through teaching is this Ātman attained
nor through reason and much erudition in scriptures.
Only by him whom it chooses, is it comprehended;
the Ātman reveals to him its nature.

4. This Ātman cannot be attained by one, who is powerless,
nor by one who is indolent (Kāṭh. 6.11);
nor by one who practises penance which is not genuine[3]

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1. The whole verse, together with the reflections which it contains, depends on Chānd. 8.2. The verse 3.2.2 breathes a different spirit.

2. Verses 3-4 interrupt the context. Verse 3=Kāṭh. 2.2; verse 4 seeks to develop the thought further; still its importance lacks justification. Herein lies, indeed, a certain characteristic of the borrowing.

3. According to Śaṅkara, *tapas* here=*jñānam*, and *liṅgam*=*saṁnyāsaḥ*. In this way, everything can be interpreted out of anything. Probably, *aliṅgaṁ* tapas is the penance which swerves from the right character, particularly the characteristic of knowledge. Paulus (1.Kor. 13.3) demands another characteristic of genuine penances.

However, he who as a man of knowledge, strives through these means,
—into the abode of Brahman his Ātman enters.

5. The wise, however, satisfied with their knowledge of the self, having found it
with their self disciplined and prepared (kṛtātmānaḥ) (Chānd. 8.13) dispassionate and serene,
—they, with their self well disciplined, enter from here
into the omnipresent allness (*sarvam*).

6. Those who have definitely grasped the doctrine of the Vedānta,
—the recluses, completely devoted to renunciation and of pure character[1]
—all these get into the world of Brahman on the end of their life
becoming perfectly immortal and released.

7. The fifteen parts dissolve into wherefrom they had arisen,
and all gods (senses) each into its respective deity,[2]
but work and the Ātman of the nature of knowledge (*vijñāna*)
—all get into communion in the highest eternal.

8. Just as the rivers flow and disappear
in the sea, giving up their name and form,
so also, the wise man, released from name and form,
enters into the divine highest spirit (puruṣa).

9. Truly, he who knows that highest Brahman becomes the Brahman. Nobody is born in his family, who has not known the Brahman. He goes beyond sorrow (Chānd. 7. 1.3), goes beyond the evil, and freed from the knots of the heart (Chānd. 7.26.2), he becomes immortal:

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1. The expression *Śuddhasattva* (cf. 3.1.8.9.10; Chānd. 7.26.2) harks back, as so many expressions in the Muṇḍaka to Chānd. 7 and therefore, indicates that verse originally here, has been however, borrowed by the Mahānār. 10.22 from here.

2. The eye goes back to the sun etc. About the fifteen parts see our introductory remarks at the beginning of Praśna 6.

10. Regarding this, there is the following verse:
    Those, during excellent work, proficient in scriptures
    and truly devoted to Brahman,
    sacrificing themselves, in all faith, into one sole Ṛṣi[1]
    to such these, the knowledge of Brahman should be imparted
    if they have already properly fulfilled the vow[2] concerning the head (*śirovratam*).

11. This is the truth, The wise
    Aṅgiras has proclaimed it formerly.
    Nobody, who has not fulfilled the vow,
    should read or recite it.

    Salutations to the highest wise men
    Salutations to the highest wise men!

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1. As 'the one Ṛṣi' according to Praśna 2.11 is the Prāṇa, so what is intended here is the Prāṇāgnihotram (see above our Introductory remarks at the beginning of Chānd, 5.11).

2. About the Śirovrata, see our introduction at the beginning of the Muṇḍaka above.

THE PRAŚNA UPANIṢAD OF THE ATHARVAVEDA

The Praśnopaniṣad connected with the Atharvaveda, and as it appears, connected with the Pippalāda-recension of the same, deals in six questions (*praśna*), which are put by six explorers of Brahman to the wise Pippalāda, with six main points of the Vedānta-doctrine :

1. Origin of matter and of the life of Prajāpati.
2. Superiority of Prāṇa over the rest of the life forces.
3. The Prāṇa and its ramification in man.
4. About dream-sleep and deep sleep.
5. Meditation over the syllable Om.
6. The sixteen parts of man.

The frame of the narration appears to be an imitation of Śatap. Br. 10.6.1ff, of Chānd. 5.11.1ff with the only difference that there in those passages, as it appears, much more fitting, the six Brāhmaṇas inquire of Aśvapati about one and the same common theme; while in the Praśna Upaniṣad everybody asks something different; consequently the joint quest of Pippalāda is not properly motivated, especially in the case of the last interrogator who states for his question quite a peculiar motive.

FIRST PRAŚNA

[The question, from where the beings originate, serves only as an occasion to divide nature, as the product of Prajāpati, into two parts : *rayi* (matter) and *prāṇa* (life). Under the first part the dark side of the world is grouped (viz. the moon, the winter, the dark half of the month, the night), while under the latter part the bright side of the world is grouped (viz. the sun, the summer, the bright half of the month, and the day). From *rayi* originates the *Pitṛyāṇa*, from *prāṇa* the *Devayāna*, in the description of which the author is akin to Chānd. 5.3-10 (not to Bṛh. 6.2). In conclusion, it is signified that procreation (*prajāpativratam*) belongs to the dark side whereas chastity (*Brahma-caryam*) corresponds to the bright side, leading to the deliverance of the Devayāna.]

1. Sukeśan Bhāradvāja, Śaivya Satyakāma, Sauryāyaṇin Gārgya, Kausalya Āśvalāyana, Bhārgava Vaidarbhi, and Kavandhin Kātyāyana—all these who regarded the Brahman as the highest and were deeply devoted to the Brahman, explored into the highest Brahman and saying (among themselves): "He, indeed, will explain all this", approached the exalted Pippalāda, with the fuelsticks in their hands.

2. The wise man said to them:

"You must live with me a year still from henceforth (cf. Chānd. 8.9.3; 8.10.4; 8.11.3) practising penance, the life of studenthood (chastity), and with faith (cf. Bṛh. 4.4.22), and afterwards you may put questions, if you like; provided we will know (the answers to them), we will explain to you."

3. Thereupon (after the expiration of the year) Kavandhin Kātyāyana approached him (Pippalāda) and asked:

"Exalted one, out of what, indeed, do these things originate?"

4. And he (Pippalāda) replied to him: "Prajāpati desired progeny; he practised tapas; after he had practised tapas, he created a pair namely *Rayi* (matter, in its real meaning wealth—) and *Prāṇa* (life); then he (Prajāpati) said: "Both these will create for me manifold progeny."

5. Indeed, the sun is Prāṇa and the moon Rayi; indeed Rayi is all this, what has form or what is formless; therefore, the form itself is Rayi.

6. Now when the sun rises and enters the easterly direction, it then encloses in its rays the eastern vital breaths (materialized in nature); and when it enters the southern, western, northern, the upper, the nether and the central directions, it then encloses, in its rays all the vital breaths, because it makes everything radiant.

7. This (solar) fire, disseminated in all (*vaiśvānara*) and omniformed (*vaiśvarūpa*) rises forth, as the *Prāṇa*. Regarding it is the following verse:

8. [I praise] The omniformed, golden, knower of beings (*jātavedas*) which there as the highest stronghold (parāyaṇa), shines as the one only light.
With a thousand rays, changing themselves hundredfold,
the sun, there, rises as the vital breath of beings.

9. Indeed, Prajāpati is the year; in the year there are two movements of the sun, the one towards the south, and the other towards the north. Now those, who practise worship with the words: "Sacrifice and pious works are what we have done", (cf. Chānd. 5.10.3), attain only to the moon as their abode.

These again return back. Those wise men who desire progeny go the southern way. And (*pitṛyāṇa*) is Rayi.

10. But by the Northern way, after they have aspired after the Ātman through penance, the practice of studenthood (*brahmacarya*=chastity), faith and knowledge conquer, or attain to the abode of the sun. This is the focal point of the *Prāṇas*. This is the immortal one, the fearless one, this is the highest stronghold or refuge. They never return from it. This is the exclusive description (of the way of the fathers and the way of the gods *vis-à-vis* one another). Regarding it, there is the following verse (Ṛgveda 1.164.12):

11. The father, fivefooted and of twelve-fold form,[1]
—he is physically, it is said, in the yonder side of heavens;
Still he, shining far and wide, is inserted
in the lower parts, with six spokes, seven wheels.[2]

12. Indeed, Prajāpati is the month.

Its dark half is Rayi, its bright half Prāṇa. Therefore, these wise men (who adore the Prāṇa) offer the sacrifice in the bright half, others in the other (half).

13. Indeed, Prajāpati is day and night. What is his day, is Prāṇa, what is his night, is the Rayi. Indeed, they, who unite themselves in sexual pleasure during the day spill the Prāṇa (the life-force), and this is the practice of Brahmacarya (chastity) (applicable in the case of the Gṛhastha—a householder—) that one unites himself in sexual pleasure only in the night.

14. Indeed, prajāpati is food. From it is produced the semen out of which these beings originate.

15. Now those, who practise this observance of Prajāpati (Prajāpativratam), practise procreation (*mithunam utpādayante*), just as it is said of Prajāpati, above, that he procreates a pair—*mithunam utpādayate*).

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1. According to Śaṅkara, the five feet are the five seasons of the year (Hemanta and Śiśira, the two wintry seasons being counted as one), and the twelve forms are the twelve months. —Translator

2. This verse which, indeed, originally refers to the parallelism between the starry heavens and the sacrificial fire (cf. *Gesch. d. Phil.* I. 111) is here very arbitrarily interpreted as referring to the Devayāna and Pitṛyāṇa.

16. Theirs is the world of Brahman—they, who practise penance,
and in whom true chastity is firmly rooted;
they attain the world of Brahman,
—those, who are taintless
devoid of crookedness, falsehood and deceitfulness.

SECOND PRAŚNA

[Regarding the question concerning the number of vital organs in man and their order of preference or precedence, the narration of the quarrel among the vital organs about their rank or precedence' is carried out in an independent way (cf. Chānd. 1.2, 5.1; Bṛh. 1.3, 6.1; Kauṣ. 2.14). With it is connected the hymn to Prāṇa, which contains many echoes of the corresponding hymn in the Atharvaveda 11.4 (translated in *Gesch. d. Phil.* I. 302 ff).]

1. Then Bhārgava Vaidarbhi inquired of him (Pippalāda): "O Exalted one! How many gods maintain the created beings and which among them illuminates this body and who among them is most superior (to all others)?"

2. And he (Pippalāda) said to him: "The ether (*ākāśa*), indeed, is this god and the wind, and the fire, the waters and the earth, the speech, the *manas* (mind), eyes and ears. These, because they illuminate (the body) boast among themselves: "It is we who support this tubular mechanism (bāṇa=body) and maintain it."

3. Then the Prāṇa who was the most superior among them said to them: "It is not so ! You are all caught up in illusion. It is I alone who, dividing myself fivefold, support this tubular mechanism and maintain it !"

4. But they would not believe it. Then he made it appear as if he, out of (injured) pride, wished to escape upwards (depart from the body). And as he began to escape, all the others also wished to escape and as he remained abiding still (in the body), then the others also remained abiding. And just as when the king of bees leaves, the bees also leave following after it and just as the bees remain abiding as long as the king of the bees remains abiding, so also the speech, the *manas* (mind), the eyes, and the ears. Then they become satisfied and extol the Prāṇa.

5. It burns as the fire and shines as the sun
it is Parjanya, Maghavān (Indra) and Vāyu,
it is the earth, Rayi the god,
it is that which is, that which is not and that which is eternal.

6. Like the spokes in the navel of a wheel,
everything is fixed fast in Prāṇa,
the Ṛcs, the Yajus, and the Sāmans,
the sacrifice and the warrior and Brāhmaṇa class.

7. As prajāpati, you stay in the mother's womb,
are born anew
To you, O Prāṇa, the beings bring offerings (Atharvaveda 11.4.19)
when you stay with the (life-forces) vital organs.

8. You first bring to the gods the sacrificial offerings,
You first offer the refreshing drink (svadhā)
to the manes,
You are the work of the poet-sages
you are the truth of the Atharvāṅgirasas.

9. O Prāṇa, you are Indra in your vigour
you are Rudra, the protector,
you move in the aerial space as the sun,
you are the overlord of luminous[1] celestial bodies (*jyotis*).

10. O Prāṇa, when you rain over them,
your beings, filled with joy, continue to live here
saying, "Food will be produced for us
to fulfil our desire."

11. You are yourself consecrated,[2] O Prāṇa,
you are the wisest sage, the consumer, the lord of all,
we are the offerers of what you consume,
you are father to us, O Mātariśva(n) !

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1. The overlord of the celestial luminous bodies is Brahman. See Kāṭh. 5.15.

2. The Sanskrit original is '*vrātya*'. According to Śaṅkara, vrātya means 'pure by nature (*svābhavata eva śuddhaḥ*)'. He explains it by saying that the primaeval Prāṇa being the first-born, had none to consecrate it (saṁskartur abhāvāt) and that it was primaevally pure. —Translator

12. The form in which you stay in speech,
in the ears and in the eyes,
That your form which is extended to Manas (mind)—
Make that form auspicious for us,
do not depart from us !

13. This universe is under the power of Prāṇa,
whatever in the third heaven is;
Protect us, as the mother protects her children,
bestow on us prosperity and wisdom!"

THIRD PRAŚNA

[According to the verse occurring appended at the end of this subsection (3.12), one must know five things in order to attain immortality : (1) the origin of Prāṇa (2) its extension (*āyati*, already understood by the Upaniṣad as 'āyāti=entrance into the body) (3) its continuance in the body (4) its cosmic and (5) its psychical quintuplication. These five questions besides a sixth which concerns the departure of Prāṇa form the six themes of the section which as such already presuppose the knowledge of the contents and which therefore, do not appear very suitable for Āśvalāyana Kausalya in whose mouth the questions are placed.

(1) *The origin of the Prāṇa*:— It is here no more the highest principle itself in concrete form but as the highest principle which arises out of the Ātman (as Praśna 6.4, Muṇḍ. 2.1.3) and is related to it like the silhoutte, the image (chāyā) of the object.

(2) *The reason for its entrance into the body* :— The answer lies in the words *manokṛtena* which has been interpreted by Śaṅkara in the sense of the Vedānta: "On account of the actions done through his will"; grammatically, it would be more right to understand it as *mano'kṛtena* "without the aid of the will".

(3) *Continuance in the body* :—As five ramifications of the Prāṇa are enumerated *Apāna, Prāṇa, Samāna, Vyāna, Udāna;* among these, however, are understood, not as is generally done and as also it occurs in the fourth Praśna, not the vital breaths (the Prāṇas in the strict sense which stand beside the Manas and the Indriyas), but the vital powers (the Prāṇas in the wider sense, Manas and the Indriyas being included in them) as is mostly understood in the Brāhmaṇa-period (*Gesch. d. Phil.* I. 296). The customary nine Prāṇas of the Brāhmaṇa period, (corresponding to the nine openings in the body) are, in our passage, so distributed that the Apāna concerns the organs of evacuation and procreation, and Prāṇa (which has been thus identified with the Prāṇa in the wider sense) concerns the seven openings in the head (eyes, ears, mouth, nostrils). Besides, there are the Samāna as the nutritional power (which assimilates food : *annaṁ samaṁ nayati*) and

Vyāna as the power or force operating in the arteries (the power which regulates blood circulation). The number of main arteries had been fixed as 101 by the verse in Chānd. 8.6.6=Kāṭh. 6.16; in the Brh. 2.1.19, it was said that there are 72000 arteries. Through the combination of these passages and through the multiplication of the first by 100 our passage reaches up to 101 main arteries, every one of these with 100 ramifications of arteries, each among these again with 72000 auxiliary ramifications of arteries (pratiśākhā nāḍī); all these together amount to :

main arteries	101
ramifications of arteries (101×100)	10100
auxiliary ramifications of arteries 101×100×72000	727200000
Total	727210201

i.e. 72 crores, 72 lakhs, and 10201, as the commentary (according to the reading in the Ānandāśrama edition) rightly reckons.— The Udāna leads the soul through the 101st artery in the head running upwards beyond (later since the period of Maitr. 6.21, called suṣumnā) and leading (contrary to the verse mentioned in Chānd. 8.6.6=Kāṭh, 6.16) not only beyond the good but also beyond the evil.

4-5. The psychical quintuplication corresponds to the cosmic in the following manner : the Prāṇa found in the head corresponds to the sun, the *Apāna* moving downward to the earth, the *Samāna* opening in the middle or the centre corresponds to the space between them (*antarā yad ākāśaḥ*) and the Vyāna corresponds to the wind.

6. Finally the Udāna which carries the soul, corresponds to the Tejas in which (resting on Chānd. 6.8.6; 15.1), after it has received the Manas and the Indriyas in itself, it enters at the time of death.]

1. Then Kausalya Āśvalāyana inquired of him: "Exalted one ! From what does the Prāṇa originate ? How does it enter the body? How does it, dividing itself, continue in the same? Through which part does it depart? How does it behave in the external world and how does it behave in the self (the body)?"

2. And he (Pippalāda) said to him: "You go fer beyond the limit with questions (you ask questions exceeding the proper limit); I think, you are the best among those who love Brahman; therefore I will answer your questions.—

3. Out of the Ātman originates the Prāṇa; as the shadow cast by a man (arises out of him), so also it (the Prāṇa) extends out of the same (Ātman). Without the interference of the will, it comes into this body.—

4. And just as a king charges his officers to administer these or those villages, so also that Prāṇa appoints the remaining Prāṇas, each one of them separately (to do their task).

5. In respect of evacuation and reproduction, it orders the Apāna. It, the Prāṇa, has its own seat or abode in the eyes, the ears together with the mouth and the nose. In the middle (or the centre) there is the *Samāna* [so-called] because it is the *samāna* which contributes to the equal (*samam*) distribution of (or assimilates) the food which has been offered into the body (Chānd. 5.19 ff); out of it originate those 'seven sacrificial flames' (Muṇḍ. 2.1.8).

6. In the heart, however, dwells the Ātman; in that place itself, there are those hundred and one arteries (Chānd. 8.6.6); to every one of these arteries, belong respectively a hundred (ramifications); and to every one of these auxiliary ramifications, there are seventytwo thousand sub-ramifications, (Bṛh. 2.1.19); in them the Vyāna functions.

7. But through the one artery running upward, the Udāna leads a man to a holy world for his pious actions, to an evil world for his evil actions, to the world of men for both kinds of actions.

8. As the sun, that Prāṇa now ascends upward in the external world, as it is that (Sun) which renders assistance to the Prāṇa in the eyes; and the divinity which dwells in the earth, renders assistance through the fact that it supports the *Apāna* in man, that the space between them (the sun and the earth) is what is *samāna*; the wind is the Vyāna.

9. The fervour (*tejas*) (i.e. the vital force), is, however, the Udāna. Therefore, when the fervour (of the vital force) abates, then the man departs, to be born once again, together with the Indriyas (Chānd. 6.8.6) which have merged into the *manas* (mind),

10. and with the thought, with which one is preoccupied (in the hour of death), into the Prāṇa; and the Prāṇa bound up

with the fervour of the vital force through the Udāna leads it together with the Ātman over into that world imagined by him (in the hour of death) (cf. Chānd. 3.14.1, Bhagavadgītā 8.6).

11. He who having this knowledge, knows the Prāṇa—the line of his descendants or posterity does not become extinct and he becomes immortal. Regarding this, there is the following verse:

12. He who knows the origin, the dissemination, the abode,
and the fivefold distribution in the world,
and has himself the knowledge of Prāṇa,
—he attains immortality, he attains immortality.

FOURTH PRAŚNA

[This important subsection deals with four questions of which the first two concern dream-sleep and the latter two concern deep sleep. As the four questions are so framed that they already characteristically presuppose the knowledge of their answers—because they fall asunder from one another during the progress of the discourse—, the discourse (of Pippalāda) as an answer may have been the original nucleus and the questions may have been contrived only afterwards. The first germ of the whole, however, is, perhaps the one in a verse inserted at the end, which extols the imperishable (akṣara) unity, in which all subjective organs as well as the objective beings or things corresponding to them have been grounded.

The contents analysed according to the four questions are as follows :

(1) What is that which goes to sleep (in the dream-sleep) in man and that which wakes up ? — Answer : Just as the rays enter into (or merge into) the setting sun, so also, the ten Indriyas (senses) (hearing, sight, smell, taste, touch; — speech, seizing (with the hands), procreation, evacuation walking[1]) enter into the Manas (the mind) which remains awake in dream-sleep. Besides the Manas (mind),[2] there remain awake in the body—the city of Brahman, the Prāṇas as the live (ever awake) fires or—with the change of simile which is more familiar to the Indian mind,—as the sacrificial fires in which Apāna, Vyāna and Prāṇa have been equated with Gārhapatya, *Anvāhāryapacana* and *Āhavanīya*. Samāna is so called because it leads the outbreath and inbreath (—in 3.5 however, it leads the food into unity with the body—) into unity (*samam nayati*); *udāna* leads the Manas

1. This is (next to the Bṛh. 2.4.11), indeed, the oldest passage in which the ten *Indriyas* (senses and organs) have been systematically enumerated.

2. Manas and Indriyas are placed here, as in the *Vedānta*-doctrine vis-à-vis the five Prāṇas, whereas the prāṇas had been included under the Indriyas in the foregoing Praśna.

etc. into Brahman, not only as otherwise said during death, but also in deep sleep.

2. Which god (i.e. which organ) sees the dream-phenomena?— Answer : The *Manas* (mind), because it builds (these dreams) out of the things perceived earlier and those not perceived.

3. Who experiences the joy (in deep sleep)?—Answer : It originates through the fact that Manas, overpowered by the Tejas (which is equated with Udāna, see above 3.9), sees no dream-phenomena any more. It is not mentioned as to who experiences the joy but it can be gathered from what follows.

4. Which is that unity into which all the organs (*Indriyas*, manas, Prāṇas) are grounded ?— Answer : The highest Ātman (4.7) or the spirit consisting of knowledge (*vijñānātman*), and resting on the highest, imperishable Ātman (4.9). On it rest (a) the five elements (pṛthivī etc.) and the five fine subtle elements (pṛthivīmātrāḥ etc.) on which the five elements are founded); (b) The ten Indriyas (which have been once again, enumerated) and the objects of sense corresponding to them; (c) *Manas, Buddhi, Ahaṁkāra, Cittam, Tejas, Prāṇa*, and the functions belonging to them. Manas, Buddhi, Ahaṁkāra (the technical terms first occurring here and in the Śvet. 5 8, not the Chānd. 7.25.1) are reminiscent of the Sāṁkhya-system Cittam which is among these, is peculiar; to the *Tejas* (above it is equated; with *Udāna*) is attributed the function of illuminating (cf. Bṛh. 4.4.1-2); according to which the organs as *tejomātrāḥ* enter into the heart at the time of death and then the apex of the heart *pradyotate; tena pradyotanena eṣa ātma niṣkrāmati*); the function of Prāṇa is, as above described in Praśna 2, is *vidhāraṇam*.

The promise, held out in the concluding part 4.10—, is carried out in the wording of the verse which is quoted in 4.11.]

1. Then Sauryāṇin Gārgya asked him: "Exalted Sir! Who are they, that sleep in this man, and who remain awake in him ? Which is that god that sees the dreams ? Whose pleasure is that [of the deep sleep] ? In whom are they all established ?"

2. And he said to them:

"Just as, O Gārgya, the light-particles of the sun, when it sets, all become one in that disk of lustre and proceed again and again out of it when the sun rises, similarly all this also becomes one in the Manas as the highest Godhead; therefore it is that then man does not hear, does not see, does not smell, does not taste, does not touch, does not speak, does not take, does not procreate, does not pass stools, does not go here and there, but, as they say, sleeps.

3. It is the Prāṇa fires which are then awake in this city; the Apāna is the Gārhapatya fire, the Vyāna the Anvāhāryapacana fire; and the Āhavanīya fire, because it is carried forward from the Gārhapatya fire, is called Prāṇa from that carrying forward (*praṇayanam*).

4. Further, Samāna is so called because it carries equally (*samaṁ nayati*) the two sacrificial offerings of the out-breath and the in-breath. But the Manas is the sacrificer, and the fruit of the sacrifice is the Udāna; it leads the sacrificer into the Brahman day by day.

5. Then that God [the Manas] enjoys greatness in that it once more sees what was seen here and there, once more hears the things heard here and there, again and again experiences what was experienced in the place and in the region; seen and unseen, heard and unheard, experienced and unexperienced, he sees all, as all he sees it (Bṛh. 4.3.20).

6. But when it is overpowered by lustre, then that god sees no dreams and then that pleasure reigns in this body.

7. But, O dear, just as the birds betake themselves to the tree which is their residence (cf. Chānd. 6,8,2), similarly all these take their resort in the highest Ātman.

8. The earth and the earth-stuff, the water and the water-stuff, the lustre and the lustre-stuff, the wind and the wind-stuff, the ether and the ether-stuff; the eye and what is to be seen, the ear and what is to be heard, the nose and what is to be smelt, the tongue and what is to be tasted, the skin and what is to be touched; the speech and what is to be spoken, the hands and what is to be taken, the organ of procreation and what is to be procreated, the organ of excretion and what is to be excreted, the feet and the place to be gone; the Manas and what is to be conceived, the Buddhi and what is to be decided, the Ahaṁkāra (I-maker) and what can be conceived as I, the thought power and what can be thought over, the lustre and what can be illumined, the Prāṇa and what is to be supported.

9. Then this seer toucher, hearer, smeller, taster, conceiver, decider, doer, the spirit forming the conscious Self [the individual soul], he is established in the highest imperishable Self.

10. And into that highest Imperishable he enters, who O dear, knowing this shadowless, bodyless, bloodless, bright, this Imperishable, becomes omniscient and becomes all. Thereupon is this stanza:

11. Where the conscious Self with all the gods,
The vital breaths and the elements abide,
Knowing, O dear, this Imperishable,
One becomes omniscient, one becomes all.

FIFTH PRAŚNA

[The meditation of the Brahman on account of its utter imperceptibility requires an outward symbol; as such serves, the later the time the more, the old sacrificial exclamation Om, and after its importance had been already elevated as the essence of all the Vedas, (i.e. as the Brahman) in Kāṭh. 2,15-17, our passage takes a further step on the way so much trodden by the later Upaniṣads, in that it analyses the sound Om in its three moras (*a+u+m*) and promises for a meditation on one of these an immediate return to a privileged human existence (a conception which is incompatible with the doctrine of Pitryāna and Devayāna as it is described in the Chānd. 5.3.ff., Brh. 6,2 and as it is also recognized above, Praśna. 1); two moras lead, when meditated upon, to the moon and back to an earthly existence, corresponding to the Pitryāṇa, three moras into the Brahman, i.e. on the Devayāna, from which there is no return.]

1. Then Śaivya, Satyakāma asked him: "O exalted sir, he who among men meditates upon the sound Om upto his departure, which world does he win thereby ?" And he said to him:

2. "Verily O Satyakāma, the sound Om is the higher and the lower Brahman.[1] Therefore the knower when he takes his support on it reaches the one or the other.

3. If he meditates on one element of it, then, enlightened by the same, he atttains [after the death] quickly to the life. The Ṛg hymns lead him to the human world; there he acquires asceticism, Brahman-conduct and faith (cf. above 1,2) and enjoys greatness.

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1. Here not to be understood in the later sense of this term *nirguṇam* and *saguṇam brahma* but to be understood as corresponding to the knowledge section and work section of the Veda, or to the higher and lower science in the Muṇḍ. 1,1,4-6.

4. When he reaches two elements in his meditation, then [after the death] he is carried above in the air to the world of Soma [to the moon] by the Yajus formulae. And after enjoying greatness in the world of Soma he again returns.

5. When on the other hand he meditates on the highest spirit through all the three elements of the sound Om, then after he has entered the light, the sun, he is freed from the sin as a snake from his slough (cf. Bṛh. 4,4,7); he is carried above to the Brahman-world by the Sāman songs; then he sees him who is higher than this complex of life, [i.e. than the individual soul[1]], the spirit living in the city [of the body]. On these there are these two verses:

6. Three elements, when one dies, employed,
Closely connected, and not unemployed,
So that for the outer, inner and middle practices
There is a full sufficiency, – then firm stands the spirit.

7. Through Ṛcs here, through Yajus' into the aerial region,
Through Sāmans there, what the wise proclaim,
The knower supported on Om reaches to him,
Who is that quiet, ageless, immortal, fearless Highest.

Sixth Praśna

[After one had accustomed oneself to regard Prajāpati as the "year having twentyfour parts [divided in twentyfour fortnights]" (*Gesch. d. Phil.* I, 208), it was natural to find him again in the fifteen-day fortnights also and to interpret the waning and waxing of the moon as that of Prajāpati himself, whose fifteen parts disappear gradually and originate again, while the sixteenth part, as containing his essence, remained constant (cf. particularly Bṛh. 1,5,14). Hence the more frequent description of Prajāpati as having sixteen parts (Vāj. Saṁh. 8,36) or even as having seventeen parts, since the life-principle was further distinguished from all parts.

Taking Prajāpati as the model, they further attributed sixteen parts to man also, of which fifteen decay but are replenished through food, while the sixteenth part vanishes with the life itself (cf. particularly the account in the Chānd. 6,7). By the way, how little one knew originally as to what these sixteen parts should be is clear from the fact that according to Śatap.

1. So according to Śaṅkara to Brahmasūtra 1,3,13 *System des Vedānta*, p. 214. The commentator of the Praśna Upaniṣad agrees fully with 'someone' mentioned in the commentary, loc. cit. Can he therefore be Śaṅkara ?

Br. 10,4,1,17) it is the sixteen syllables of the words *loman, tvac, asṛj, medas, māṁsam, snāvan, asthi, majjā* (hair, skin, blood, fat, flesh, sinew, bone, marrow) which are meant thereby.—The question of our section aims at these sixteen parts of man.

In the answer is shown, (a) how the sixteen parts proceed out of the Puruṣa (i.e. here out of the Spirit, the Ātman); (b) how they return in him.

(a) The Puruṣa creates 1) the *Prāṇa*, as the most important thing, on whose departure and stay depend his own departure and stay; out of it 2) *Śraddhā*, the faith, with which we are already acquainted in the Five-Fire Teaching as the most primitive germ of man (Chānd. 5,4,2. Bṛh. 6,2,9); 3-7) the five elements, whereby the nominative *vāyur, āpas* are to be explained as being due to the utilisation of a verse, with which we partly come across in Muṇḍ. 2,1,3 also; 8) *indriyam*, the ten sense organs looked upon as a unity; 9) *manas*, 10) *annam*, food, 11) *vīryam*, the strength depending on it; 12) *tapas*, 13) *mantrāḥ*, the hymns and the formulae, 14) *karman*, the deed based on them, 15) *lokāḥ*, the worlds whose acquisition is conditioned by the deed; 16) *nāman*, as the individual distinctness.

(b) The return of these organs into the Puruṣa results like that of the rivers into the ocean which is taught in similar words in prose as in a verse in the Muṇḍ. 3,2,8.

The whole section seems to have been composed out of the reminiscences of other passages.]

1. Then Sukeśan Bhāradvāja asked him:

"O exalted Sir, Hiraṇyanābha Kausalya, the prince, came to me and put me this question: 'Do you know that Puruṣa with sixteen parts ? To him, the prince, I said: 'I do not know him; for if I had known him, how would not have I told you about him? [According to Chānd. 5,3,5 and similar passage, where however the father speaks to the son.] He indeed dries up to the very root who tells untruth. Therefore, I cannot tell untruth'.—Then silently he mounted his car and went away. Now I ask you: Where is that Puruṣa ?"

2. Then he [Pippalāda] said to him: "Here in the body itself, O dear, is this Puruṣa in whom those sixteen parts originate.

3. This one [Puruṣa] thought to himself: With whose departure I myself shall be departed, and with whose staying I shall stay ?

4. Then he created the Prāṇa; from the Prāṇa the faith, the ether, the wind, the light, the water, the earth, the sense organs;

the Manas, the food; from food the strength, the Tapas, the Mantras, the work, the worlds and in the worlds the name also.

5. Just as these flowing rivers take their course to the ocean and on reaching the ocean they disappear in it, as their names and forms merge together and it is called only the ocean, similarly the same happens in the case of this all-seer, in that those sixteen parts take their course to the Puruṣa and when they reach the Puruṣa they disappear; their names and forms merge together, and it is called only the Puruṣa, who, however, continues to be without parts and immortal. On this there is this verse:

6. As spokes in the nave of a wheel,
The parts have their roots firm in him,
Him whom one must know, I know,
The Puruṣa, so that the death may not unnerve you too.

7. And to all of them he said: "This much I know about the highest Brahman, there is nothing beyond."

8. Then they worshipped him and said: "You are our father, you who lead us over from ignorance to the other bank."

Salutation to the great sages.
Salutation to the great sages.

THE MĀṆḌŪKYA UPANIṢAD OF THE ATHARVAVEDA

With the Kārikā of Gauḍapāda on it

INTRODUCTION

The Māṇḍūkya Upaniṣad, in prose, bears the name of a half-lost school of the Ṛgveda, but it is assigned to the Atharvaveda and is, as is shown not only by the numerous citations but the systematic compactness of its manner of representation, considerably later than the prose Upaniṣads of the three older Vedas. Its brevity and precision is in marked contrast with the verbosity of the older Upaniṣads. Many points of contact with the Maitrāyaṇa-Upaniṣad offer themselves and will require a close investigation to decide which side the priority lies. On the other hand, as opposed to the most of the Upaniṣads of the Atharvaveda, the Māṇḍūkya Upaniṣad makes a more archaic impression, particularly in so far as it distinguishes only three, and not three and a half moras in the word Om.

The fundamental doctrine of the Māṇḍūkya-Up. is that the whole world is pressed in the syllable Om. It adduces the following proof for this thesis : The world is Brahman, Brahman is the Ātman, the Ātman, however, is the sound Om, inasmuch as to its moras correspond the four quarters or feet, i.e. the four states of the Ātman. These four states are : 1) the waking, *Vaiśvānara* (so called because its impressions are common to all; perhaps, according to Śaṅkara, to be traced to the Chānd. 5.11-18), in which the Ātman perceives outward; 2) the dream state, *Taijasa* (the luminous, because in it the Ātman is its own light, *svena bhāsā, svena jyotiṣā prasvapiti*, Bṛh. 4,3,9), in which the Ātman perceives inward; 3) the deep sleep, *Prājña* (because in it the Ātman, according to the Bṛh. 4,3,21, becomes one with the *Prājña Ātman*, i.e. Brahman, for the time being; 4) the "Fourth" *Caturtha* (*Turīya, Turya*), in which the extinction of the world-expanse is not effected unconsciously as in the third state, but with consciousness. To the first state corresponds the *a* of *Om* (*a+u+m*), to the second the *u*, to the third the *m*, to the fourth the moraless (*amātra*) part of the word as is shown by an etymological play.

Astonishingly, Śaṅkara has not made use of the Māṇḍūkya Upaniṣad in his commentary on the Brahmasūtras; on the other hand it has not only exercised great influence on several Upaniṣads of the Atharvaveda but also, more than any other Upaniṣad, it has been useful, as a basis, for clever constructions of the Vedāntasāra, although with a modified interpretation of its basic concepts.

Its greatest importance however lies therein, viz. that it gave rise to one of the most remarkable monuments of Indian Philosophy, viz. the *Kārikā* of Gauḍapāda, a work whose appreciation has already been proclaimed by the fact that its four parts (the first of which includes the Māṇḍūkya-Upaniṣad) are usually regarded as four Upaniṣads. We cannot believe that the author of this *kārikā*, who represents the pure Advaita stand point in the bluntest way was the same Gauḍapāda who in his commentary to the *Sāṁkhyakārikā* glorifies the teaching of Kapila as the means to the salvation. And if later authors like Vācaspatimiśra and Vijñānabhikṣu have commented on the most diverse systems, it is still a different thing, for the *Māṇḍūkyakārikā*, in its last three parts is a completely independent work, and its author proclaims, obviously from deepest conviction, a standpoint which must make it impossible for him to get on, even temporarily, with the interpretation of the doctrine of duality which he fights so resolutely. On the other hand, it is quite likely that our Gauḍapāda was the teacher of Govinda who himself was the teacher of Śaṅkara; both, Gauḍapāda and Śaṅkara, hold the same views in all the essentials, and many ideas and imagery, in which Śaṅkara indulges, are already seen to occur in Gauḍapāda (reconciliation of the scriptures, polemic against the causality, the objectless perception etc.; serpent and rope, universal space and jar-space, dream, Māyā, mirage etc.); indeed, it can be said, that Śaṅkara developed the doctrines of Gauḍapāda into a system in the same way as Plato did those of Parmenides.

Gauḍapāda and Parmenides — this comparison will automatically press itself on every reader of the Indian poem translated for the first time, because the fundamental thought of both the philosophers is the same, indeed even the exposition of this thought often shows remarkable points of contact. All the statements of Parmenides amount to these two : (1) There is no plurality and (2) there is no becoming; and, correspondingly the Indian poem moves about from beginning to end in the two concepts of (1) the *advaitam*, non-plurality and (2) the *ajāti*, non-becoming; and even if, as is usual in India, we miss a well-ordered disposition so that the same ideas recur again and again in a wearisome manner, even if we often find only imagery instead of explanation, mere assertions instead of proofs, still every specialist will get the impression that Gauḍapāda's poem, as that of Parmenides is based on deep and genuine metaphysical insight although it may be only intuitive.

Here, we will indicate only the train of thought in its main features of the four parts, because for the rest we refer to our translation which through the exigencies of the metre and of the brevity it required could not everywhere be so literal as it would be desired on the other hand; still we hope that we have nowhere missed any idea. We do not however averywhere find ourselves in agreement with the commentary handed down in the name of Śaṅkara which certainly sometime goes wrong; e.g. when at 4.83, out of the four theses : 1. *asti*, 2. *na asti*, 3. *asti, na asti*, 4. *na asti iti na asti* 'he is not not' he takes the fourth one as synonymous with *na asti, na asti, iti*

(perhaps he read it so) and refers to the *atyantaśūnyavāda*, i.e. the Buddhist school of the Mādhyamikas;—and so in many other cases.

I. The first part of the poem is essentially a metrical paraphrase of the *Māṇḍūkya-Upaniṣad;* peculiar to it is only the critique of the world-creation theories, v. 6-9 : The world is not an unfoldment of the power (*vibhūti*) of God, not a dream-like illusion (*svapnamāyā*) produced by Him; it is originated neither through the desire (*icchā*) of God nor through the power of Time (*kāla*), it has not come into existence for the enjoyment (*bhoga*) or sport (*krīḍā*), because *āptakāmasya kā spṛhā ?* "What can he wish, one who has everything ?" — rather it is God's own essence (*svabhāva*) and is so little differentiated from Him, as the rays from the sun, which are all one and the same, viz. nothing but light.

In contrast with this first section the other three are entirely independent and have no immediate connection with the Upaniṣad beyond whose thought they go widely : they have therefore characteristic titles also as *Vaitathyam*, *Advaitam* and *Alātaśānti*.

II. *Vaitathyam* 'falseness' of the empirical reality and of the theories adhering to it.

1. Verses 1-18. The plurality in the waking state also depends on delusion as the one in dream; and as the dream is sublated by the awakening, so is the waking again sublated by the dream (verses (6-7); in both *kalpayati ātmanā ātmānam ātmadevaḥ svamāyayā*, verse 12. At the end follows, in verses 17-18, the celebrated illustration of the rope which appears as a snake in darkness; similarly the Ātman appears as the world in the darkness of ignorance.

2. Verses 19-29. Every attempt to conceive the Ātman among empirical forms fails; everybody conceives of him according to what he knows of the world, as is illustrated by a long series of examples.

3. Verses 30-38. Again follow illustrations and the affirmation that there is no plurality and no becoming. The portrayal of a Muni, who has known this, forms the conclusion.

III. *Advaitam*, "the non-duality".

1. Verses 1-16. As against the 'wretchedness' of the theologistic God-worship, which brings down God into time and becoming, the poet develops the doctrine of *Advaitam*, the identity of the *Ātman* and the Jīva, the highest and the individual soul, on the brilliantly executed analogy of the world-space and the jar-space. This, he believes, is the view of the scriptures also, and where they speak differently, of world-creation etc., it is done only because that suits human mental capacity.

2. Verses 17-30. Polemic against becoming and plurality. Those who accept becoming get themselves entangled in contradiction; no object surely, can deviate from itself, from its own nature, and become something different since *prakṛter anyathābhāvo no kathaṁcid bhaviṣyati* is a main point to which the author returns again and again and which occurs verbatim

here as 3.21 and later on as 4.7 and 4.29. (This tenet is incontrovertible also, only that that very nature, which is eternally identical with itself, when pulled apart into states inherent in plurality, that is the becoming). The argumentation in verses 27 and 28 is quite Parmenides-like, the only difference lies therein that Parmenides has more the cause in view, Gauḍapāda the effect in order to show from it that it can neither as the existent nor as the non-existent come into being. He argues that neither as the existent nor as the non-existent can something originate; the former (*sato janma*) is impossible because in that case what is already there will have come into existence : *jātam jāyate* (o'úte pot' e'xpe e'óntos e'phèsei pístios i'skhús yinesdai ti par' au'to), the latter (*asato-janma*) is impossible because what is non-existent ("the son of a barren woman") can never come into being (o'út' e'x mè e'óntos e'àsō phasdai ou'dè noeῖn. ou' yar phatón ou'dè noéton e'stin ópos ou'x ésti).

3. Verses 31-48. The view on the practical again forms the end. That there is no plurality is evident from the fact that it disappears as soon as the Manas "comes out of itself", becomes non-Manas (*manaso amanībhāve*). This is effected through the Yoga and, indeed (since the author is not agreed with any and every Yoga, 3.39, as the Apostle Paulus not with any and every asceticism 1. Kor. 13.3) the *asparśayoga*, the "un-touch-Yoga" which consists therein that the objects are no more perceived by the conscience, they exist no more for it. This Yoga is achieved by suppressing the mind (*manaso nigraha*), the organ of imagination and desire and it is no doubt to be distinguished from loss of consciousness in sleep. In it the soul becomes one with the Brahman and exists in an inexpressible highest bliss as the pure subject of perception, containing the object within himself.

IV. Alātaśānti, the extinction of the firebrand-circle.

1. Verses 1-46 : The poet impresses once more the main doctrines of the previous section, that a becoming of neither the existent nor the non-existent is thinkable and that no object can ever become different since it is according to its nature and then demonstrates the contradictions in the concept of causality; the relationship of cause and effect (*kāraṇam* and *kāryam*), basis[1] and result (*hetu* and *phalam*), perception and what is perceived are inconceivable; therefore, there is no becoming, not of Saṃsāra

1. In this *Alātaśānti* section Gauḍapāda has used two pairs of words in connection with causality : (1) *kāraṇa* and *kārya*, and (2) *hetu* and *phala*. The choice of this or that pair seems to be governed by the exigencies of the metre. Deussen, however, almost always translates (1) *kāraṇa* and *kārya* by Ursache and Wirkung respectively, and (2) *hetu* and *phala* by Grund and Erfolg respectively. He however does not say what difference he makes between Ursache and Grund, and between Wirkung and Erfolg. Besides, in three places at least (verses 53, 76 and 78) he has translated *hetu* by Ursache and in one place (76) *phala* by Wirkung. Since ours is a translation, not of the Sanskrit original, but of Deussen's German translation of it, we have used two different sets of expression for the sake of

also, because Saṃsāra has never been, and not of salvation, which has always been there (verses 30-31). Also there is no becoming in the imagining subject : the fancies in the waking state are similarly based on error as those in the dream, as amplified here once more, so that neither in the subject nor in the object there is any becoming.

2. Verses 47-52 : But whence the appearance of plurality and becoming ? This question is answered through an illustration which is very highly original and brilliant in its form and which has given the name of *alātaśānti* to the whole book. *Alāta* (from *lā* to grasp, "that which cannot be grasped") is a splinter of wood glowing at one end. By swinging this a fiery line or fiery circle (*alātacakram*, also *Maitr.* 6,24; cf. also *Mahābh.* 7,1825) is produced, without thereby something added to the homogeneous gleam, or something emerging from it. The whole world is comparable to such a circle of gleam; it exists only in the conscience (*vijñānam*) all objects are the swingings of one and homogeneous conscience.

3. Verses 53-77. The poet returns to the impossibility of becoming, the relationship of basis and result, the affinity of dream and waking in order to explain, by referring to the previous illustration that everything objective and subjective is only *cittaspandanam*, swingings of the conscience (Verse 72). He again refers to the contradictions of the dualist, whereas according to him in the Vedānta the duality serves only as an educational aid that ceases after the final instruction.

4. Verses 78-100. At the end follows a portrait of the fool, who clings to the plurality, and of the 'awakened' (*buddha*) who has realized himself as that which all have been from eternity (*ādibuddha* and *ādiśānta*, verses 92, 93), as the eternal Identity, as pure objectless Intelligence, free from all worldliness.

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consistency, translating (1) Ursache and Wirkung by cause and effect respectively and (2) Grund and Erfolg by basis and result respectively.—GBP.

MĀṆḌŪKYA UPANIṢAD

PART I

1

1. Om! This syllable is the whole world. Its explanation is as follows:[1]

The past, the present and the future, all this is the sound Om. And besides, what still lies beyond the three times, that also is the sound Om.

2. All this, verily, is Brahman, but Brahman, is this Ātman (the soul) and this Ātman is fourfold.

3. The *Vaiśvānara* present in the wakeful state, perceiving outwards, seven-limbed,[2] having nineteen mouths[3], the enjoyer of the gross, is his first quarter.

4. The *Taijasa*, present in the state of dream, perceiving inwards, seven-limbed,[2] having nineteen mouths,[3] the enjoyer of the selected[4], is his second quarter.

5. The state, "where he, asleep, no more experiences any desire and sees no vision", (Bṛh. 4, 3, 19) is deep sleep. The *Prājña*, present in the state of deep sleep, "become one" (Bṛh. 4, 4, 2) "consisting wholly of knowledge, through and through" (Bṛh. 4, 5, 13), "consisting of bliss" (Taitt. 2, 5), the enjoyer of the bliss, having conscience for his mouth, is his third quarter.

6. "He is the lord of all" (Bṛh. 4, 4, 22) he is "the omniscient" (Muṇḍ. 1, 1, 9), he is "the inner guide" (Bṛh. 3, 7), he is the cradle of the universe (cf. Muṇḍ. 1, 1, 6), verily he is creation and the disappearance of creatures.

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1. The same expression in Chānd. 1,1.1.
2. Chānd. 5, 18, 2 (Śaṅkara).
3. Ten Indriyas, five Prāṇas, Manas, Buddhi, Ahaṁkāra, Cittam (Śaṅkara).
4. Bṛh. 4,2,3.

1. All-pervading, outward-conscious Viśva,
   Inward-conscious is Taijasa,
   Pure consciousness is Prājña,
   One is it, who goes for three.
2. Out of the right eye looks Viśva,
   In the Manas within, is Taijasa,
   In the heart-space stays Prājña,
   Thus threefold in body is his state.
3. Enjoyer of gross is Viśva,
   Of choice, Taijasa,
   Bliss-enjoyer is Prājña,
   Thus threefold is his enjoyment.
4. With gross is satisfied Viśva,
   With chosen Taijasa,
   With bliss is satisfied Prājña,
   Threefold is his satisfaction.
5. Who is in these three states
   Enjoyer? What the object enjoyed?
   Who knows these two well,
   He enjoys and is not stained (Īśā. 2)
6. A source is of all creatures
   As beings, that is certain:
   The Spirit (*Puruṣa*) as vital force (*prāṇa*)
   created them,
   Separated only as the rays of the sun.
7. Some hold the world-creation
   For unfoldment-of-power (*vibhūti*),
   Others again for dream hold
   The creation, and for delusion (*māyā*).
8. Many make the world-creation
   At God's wish alone originate.
   Others believe, it was Time
   That produced all the creatures.
9. For own enjoyment, for a plaything
   The God created them, hold others;—
   No ! it is God's self-essence!
   What can he wish, he who everything has ?

2

7. That which is neither inward-perceiving nor outward-perceiving, nor both way perceiving, that which does not consist of knowledge through and through, neither conscious nor unconscious,—invisible, unhandlable, ungraspable, uncharacterizable, inconceivable, unnamable established in the certitude of his own self, that which extinguishes the expanse of the universe, calm, auspicious, without the second,—that is the fourth quarter, that is the Ātman which should be known.

10. Capable of eradication
Of all sorrows, the unchangeable,
As oneness permeating all
Is the God, who the Fourth is called.

11. Effect-and-cause-bound
Are Viśva and Taijasa,
Cause-bound is Prājña,
Both apply not to the Fourth.

12. Neither of truth nor of untruth,
Neither of himself nor of other
Is Prājña ever conscious,—
Eternally the Fourth looks at all.

13. In the unawareness of plurality
Are Prājña and the Fourth alike;
Yet Prājña lies in the germinal sleep,
The Fourth knows no sleep.

14. Dream and sleep are of the first two,
Of Prājña, the dreamless sleep,
Neither dreaming nor sleeping
One ascribes to the Fourth, who knows him.

15. The dreamer perceives erroneously,
The sleeper perceives not at all;
Both err; where it vanishes,
There the fourth state is attained.

16. In the beginningless universal delusion
Sleeps the soul; when it wakes up,
Then wakes in it the secondless,
Sleepless, dreamless Eternal.

17. If the expanse of the universe existed,
It has to go some day;
But all plurality is delusion;
Without plurality is the reality.

18. Refutable are the assumptions
Only, if someone sets them up;
Here they are just educational aid;
To him who knows, plurality exists not.

3

8. This Ātman now is, in regard to the sounds (*adhyakṣaram*, used in analogy of *adhidaivatam*, *adhyātmam*) the syllable Om, specially with reference to its moras; the moras are the three quarters [of the Ātman], and the quarters are the moras, viz. the sound *a*, the sound *u*, and the sound *m*.

9. The Vaiśvānara present in the wakeful state is the *a*-sound, the first mora, from the reaching (*āpti*) or from the first existence (*ādimattvam*).—He who knows this verily attains all desires and becomes the first.

10. The Taijasa, present in the state of dream is the *a*-sound, the second mora, from the high-holding (*utkarṣa*) or from the being-on-both-the-sides (*ubhayatvam*).—He who knows this, verily holds high the tradition of knowledge [in his family] and is equally respected by both the sides [friend and enemy] and in his family no one is born who does not know the Brahman.

11. The Prājña, present in the state of deep sleep, is the *m*-sound, the third mora, from constructing (*miti*; from the root *mi*, *minoti*), or also from annihilation (*apīti*; from *mi mināti*).—He who knows this verily erects (out of himself) this whole world and is also its annihilation.

19. Very muchsimilar is Viśva to the *a*-sound
Through similarity of first existence,
Through moras' agreement
In attainment also they are alike.

20. Taijasa resembles the *u*-sound
In the high-holding clearly,

Through moras' agreement
In reciprocality also they are alike.

21. Very much similar is Prājña to the *m*-sound
Through similarity of construction,
Through moras' agreement
In annihilation also they are alike.

22. Since he, in the three states
Clearly sees this similarity through,
So is due to the high sage
From all creatures honour, and praise.

23. The *a*-sound leads to the Viśva, the goal,
The *u*-sound leads to the Taijasa,
The *m*-sound leads to the Prājña, the goal—
No goal of the moraless is.

4

12. Moraless is the Fourth, unhandlable, that which extinguishes the expanse of the universe, auspicious, without the second. In this way the syllable Om is the Ātman (the self).

One who knows this has his [individual] self merged in the [highest] self (Vāj. Saṃh. 32.11),—one who knows this.

24. Quarter by quarter knowthe Om-sound,
Its moras the quarters are;
Who knows the Om-sound quarter by quarter,
Needs know nothing further.

25. Meditating, be absorbed in the Holy Call,
It is Brahman, the fearless,
Who in the Holy Call is ever absorbed,
For him no fear is any more.

26. The Holly Call is the lower,
It is the higher Brahman too,
"Without the earlier and later,
"Without the inner and the outer" (Bṛh. 2, 5.19).

27. It is the beginning of everything,
Its middle and its end too,
Who thus knows the Holy Call,
Is merged in it forthwith thereon.

28. Know the Holy Call as the God,
Who is enthroned in the heart of all;
The sage, who the Om-sound knows
As all-pervading grieves not.

29. Partless and with unending parts,
Is the blessed cessation of duality;
Who as such the Om-sound knows,
He alone is a *Muni*, none else.

PART II

named Vaitathyam "The Untruth".

1. All that we see in dream,
Is untrue, the wise tell us,
For all this is inward,
For it lies locked up within us.

2. And because too short would be the time
To visit far off regions,
And because when we awake,
We are no more in those regions.

3. "There are no cars or no chariots,"
Teach us the scriptures (Bṛh. 4, 3, 10) and the logic;
Thus is the dream's untruth
Proved and revealed too.

4. Because plurality here is only inward,
It's so in the state of wakefulness too;
Here, as there, is only imagination,
Locked up within us, here as there.[1]

5. The state of dream and of wakefulness
Is the same to the wise,
Because plurality is common to both,—
For this well-established reason.

6. What is not before and not after too,
Is not in the meantime also;
Although untrue it is, it is
Seen not as untrue yet.

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1. Read : *samvṛtatve na bhidyate.*

7. The acts of wakefulness are useful,
But no more so when we dream;
Therefore, as they begin and end,
Can depend on delusion alone.

8. Also what in dream new, springs it
From the mind only, and if the gods to him
Appear, he sees them just so,
As he was over them instructed.

9. Dreaming, what he builds in the mind
Within, that is unreal,
Although his mind grasped it outside,
As the thing seen both are untrue.

10. Wakeful, what he builds in the mind
Within, that is unreal,
Although his mind grasped it outside,
Logically untrue are both.

11. If now both kinds of plurality
In dream and waking untrue are,
Who perceives the two pluralities,
Who imagines them in the consciousness ?

12. Through self-delusion the God Ātman
Imagines his self by himself,
Perceiving both the pluralities,
Is the settled conviction of the Vedānta.

13. Transforming, He imagines as different,
What exists only in the consciousness,
As being outside and necessary
The Ātman imagines it within himself.

14. Mind is the chronometre of the inner,
Plurality that of the external,
Their difference lies only herein,
As imagination both are alike

15. Indistinct is the world within,
Distinct the world that lies outside;
Different according to the organ of sense,
As imagination both are alike

16. The soul is imagined first,
Then the peculiarity of objects,
External and internal;
As one knows, so one remembers.

17. As a rope, not perceived distinctly
In dark, is erroneously imagined
As snake, as a streak of water,
So is the Self (*Ātman*) erroneously imagined.

18. As, when the rope is distinctly perceived,
And the erroneous imagination withdrawn,
Only the rope remains, without a second,
So, when distinctly perceived, the Ātman.

19. When he as Prāṇas, as all
The diverse objects appears to us,
Then it is all mere delusion (*māyā*),
With which the God deceives himself.

20. To the Prāṇa-knowers he is the Prāṇas (Vaiśeṣikas),
Elements to him, who knows them (Lokāyatikas),
To the Guṇa-knowers he is the Guṇas (Sāṁkhyas),
Tattvas to him, who knows them (Śaivas).

21. To the quarter-knowers he is the quarters (Māṇḍūkya-Up.),
To the materiality-knowers materiality (Vātsyāyana),
To the world-knowers the worlds (Paurāṇikas),
Gods to the God-knowers (followers of the Veda).

22. To the Veda-knowers he is the Vedas,
To the sacrifice-knowers the sacrifice,
To the enjoyer-knowers the enjoyer,
The object of enjoyment, to those who know him so.

23. To the subtle-knowers he is subtle,
Gross to those who know him so,
Concrete to the concrete-knowers,
Formless to those who know him so.

24. He is time to the time-knowers,
For space-knowers he is the space,
To the art-connoisseurs he is the arts,
The spheres to those who know him so.

25. For Manas-knowers he is the Manas,
For Buddhi-knowers he is the Buddhi,
He is the Citta[1] for the Citta-knowers,
Right and wrong to him who knows them.

26. Twentyfivefold for those (Sāṁkhyas),
To those as the twentysixth (Pātañjalas),
Thirtyonefold for others (Pāśupatas),
Infinite is he for many (cf. *Cūlikā* 14).

27. Worlds he is to the world-knower,
Life-stages to him who knows them,
Three genders to the linguisticians.
To the others the higher and the lower (scil. Brahman).

28. For creation-knower the world-creation,
For dissolution-knower the world-dissolution,
The world-sustenance for sustenance-knower,—
So he is all everywhere.

29. Whatever existence one thus attributes
To the Ātman, he holds that view,
He cherishes it and, becoming it,
He surrenders himself to him as demon.

30. He himself is all forms of existence,
From which he appears different,—
Who knows this, will imagine himself,
Unawed, what he really is.

31. As one looks at dream and delusion,
As at mirage in desert,
So he looks at this universe,
Who is versed in the Vedānta.

32. There is no dissolution and no becoming,
No bound one, nor an aspirant,
No seeker of emancipation,
No emancipated, in truth.

33. As unreal forms of existence
And as the one he is thought,

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1. For this word of the original, Deussen has used the word 'Geist'—GBP.

Yet who muses on them, is always the one,
And so victorious is the oneness.

34. Not on the Ātman the plurality rests
And also never on its own self,
Not beside him and not through him
It can exist, that is certain.

35. Giving up fear, anger and inclination
The Muni who knows the Veda,
Sees that secondless and changeless,
In which the expanse of the world dissolves.

36. Who thus the essence of the world knows,
He shall hold on to the oneness faithfully,
Certain of all absence of duality,
He goes indifferent along the world.

37. From glorification free, and from songs of praise,
From even the worship of the Manes, indeed,
In everything, whatever exists, at home,
He lives so "just as it comes to him" (Bṛh. 3, 5).

38. Seeing the essence in himself,
Essence in the world outside,
Becoming it, reposing in it,
He holds on to the essence, firmly and faithfully.

PART III

named Advaitam "Absence of duality"

1. Worship the command requires
Of Brahman as born,
Ere it became, was nothing there,
Therefore wretched the worshippers are.

2. What is not wretched, hear now,
The unborn, same everywhere,
And why nothing originates whatsoever,
Although originating everywhere.

3. The Ātman is like the world-space,
The Jīva like the space in pot,
The pots are the bodies —
That is 'origination', the metaphor shows.

4. When the pots are broken,
What becomes of space in pot ?
It is merged in the world-space,—
So the Jīva in the Ātman too.

5. As, when in some pot-space
Dust is found, or smoke,
Not all the spaces share it, though,
So too the Jīvas joys and sorrows.

6. Forms, functions and names
Differ, forsooth, according to their places,
Yet the space, which they occupy,
Is the same by itself,—so the Jīvas too.

7. As the pot-space of the world-space
No product is, and no part also,
So is the Jīva of the Ātman
No product and no part of him also.

8. Just as the sky to the childern,
[Although colourless] appears as blue,
Similarly the Ātman to the unexperienced
Appears as soiled with stain.

9. In the matter of dying and being born,
Going away and coming back,
And permeating all the bodies,—
He is alike the space.

10. As dream, surely, all bodies
As delusion, the Ātman projects;
Neither as similar, nor as dissimilar
In degree they let be judged.

11. As soul (*Jīva*) in the five sheaths,
So teaches the Taittirīyakam (Taitt. Up. 2),
The highest Ātman lies concealed,
He, whom we liken to the space.

12. In the Honey-section (Bṛh. 2.5) is in pairs
The highest Brahman shown,
As in the earth and in the belly,—
He, whom we liken to the space.

13. If the scripture, through equation,
Declares Jīva and Ātman as one,
Condemning all the plurality,
So it is true in the fullest sense.

14. And even if before the creation
The scripture holds the two apart (Chānd. 6.3.2),
That applies figuratively, not primarily,
And only to that who is supposed to become.

15. And if at all the scripture creation teaches,
In pictures of the clay, the ore, and the sparks,
(Chānd. 6, 1, 3. Bṛh. 2.1.20).
That serves only as an educational aid (cf. 1.18),
For "there is no plurality whatsoever" (cf. Bṛh., 4, 4, 19).

16. There are three grades of students:
Weak, mediocre, excellent;
For their sake, out of compassion
Brahman becomes the object of worship.

17. The dualists take their stand,
With assurance, on their own doctrines;
Yet they are at variance among themselves,
With us there is no such contradiction whatever.

18. In truth there is non-duality,
Duality only in the world of division;
They teach duality both ways,
With us there is no such contradiction.

19. Only as delusion exists the division
Of that, which is one and eternal,
For if the division existed in reality,
What eternal is would mortal become.

20. Of existence that is unborn
Those teachers assume a becoming,—
The unborn, immortal,
How could it turn into mortal ?

21. The immortal cannot become mortal,
Nor the mortal immortal,
Nothing can ever be otherwise
Than what its nature is.

22. If an immortal being
Were to turn into a mortal one,
Only fictitious would be its immortality,
What would become of its eternality ?

23. Speaking in earnestness or ostensibly,
The scripture uniformly teaches the same
About creation; certain and well reasoned
Is what it says and not otherwise.

24. "There's no plurality here" says it (Bṛh. 4, 4, 19),
"Manifold through delusion Indra goes about"
(Bṛh. 2, 5, 19),
"As unborn becomes manifold" (Vāj. Saṁh. 31, 19)
Through delusion only he is born.

25. Through the denial of Saṁbhūti (Īśa 12)
Origination is warded off;
"Who could bring him forth ?"
These words (Bṛh. 3, 9, 28) show him as a causeless one.

26. The words: "he is not so, not so" (Bṛh. 4, 2, 4),
Denying all expressible,
Can, as the imperceptibility shows,
Refer to Him and none else.

27. The existent cannot come into being,
It would be so only through delusion;
Who makes it originate in reality,
He brings into being what already was.

28. Not in reality, nor as a delusion.
Can the non-existent ever originate;
A son of the barren women is born
Not in reality, nor in appearance.

29. As in dream the mind is active,
Appearing as many only through illusion,
So in waking the mind is active,
Appearing as many only through illusion.

30. The mind, though it's one, appears
As many in dream,—that is obvious;
The mind, though it's one, appears
As many when awake,—that too is obvious.

31. In mind alone everything comes to view,
This plurality, movable and immovable;
And when the mind comes out of itself,
Plurality is no more to be seen.

32. As soon as the mind ceases to imagine,
When Ātman, the being, dawns on it,
Then, as non-mind, it perceives no more,
For there remains nothing to be perceived.

33. As the eternal changeless knowledge
is not different from the known,
The Brahman is over cognized,
By the eternal the eternal is known.

34. This procedure consists therein,
That forcibly all the movements
Of the mind are suppressed,—
It is different in deep sleep.

35. The mind is dissolved in deep sleep;
Suppressed, it is not dissolved,
But becomes one with the Brahman,
The fearless, light-of-knowledge.

36. The eternal, sleepless, dreamless one.
Without name, without form,
"Shining at once" (Chānd. 8, 4. 1), all-knowing
No worship whatever applies to it.

37. All lamentation retreats from it,
In it no anxiety anymore,
Quite content, the ever light is,
Firm and fearless meditation.

38. No taking is there, no giving,
Where no anxiety remains whatsoever,
Then there is, reposing in itself,
Eternal knowledge alone, its own like.

39. That is called the Touchless Yoga,
Even for the Yogins difficult to see,
Because even the Yogins shy at it,
Afraid of the fearless one.

40. The suppression of the mind is necessary
For every Yogin to attain
The fearless, the sorrowless,
The awakening, eternal rest.

41. As of a drop, merged in ocean,[1]
That rested on blade of grass,
So the suppression of the mind
Follows with no difficulty whatsoever.

42. One has to suppress the mind methodically,
Distracted in desire and lust,
Then will it come to rest and disappear,
Its disappearance is like pleasure of love.

43. Knowing that everything is painful,
One turns away from desire and lust,
Knowing that everything is Brahman,
One no more sees what has come into existence.

44. Wake up the mind, if it falls into slumber,
Collect it, when it is distracted;
Know this well, that both are sinful;
Disturb it not, when it's Brahman-like.

45. No pleasure he enjoys any more,
Of no intense desire conscious,
His mind working undisturbedly,
He keenly strives after unity.

46. And when the mind is not vanished
in sleep, nor it distraction seeks,
Then it steps forth as the Brahman,
Still, and from appearance free.

47. Free, calm and quiet, painless,
Inexpressible highest pleasure,
Eternal, conscious of the eternal object,—
That is how the wise describe it.

48. No soul is ever born,
No originating of the wide world,
It is the highest holy truth,
That there is no such thing as becoming.

1. Perhaps *udadhau* is to be read. I cannot decide upon the interpretation of the commentator.

PART IV

named Alātaśānti, "The extinction of the firebrand."[1]

1. One who like the clouds in the space
Knows the pluralities in the One,
The subject and at the same time the object
Is,—him I adore, the Puruṣa.

2. That one called the Touchless Yoga,
Friendly and beneficial to all,
Without contradictions, incontrovertible,
Shown to us (3.39),—adoration to him.

3. "What exists alone comes into being,' So many a thinker says;—
"No! It's what existed not", say others,
Each challenging the other's view.

4. "What exists cannot come into being,"—
"Nor that what existed not";—
Thus disputing, they testify
To the non-becoming, like non-dualists.

5. We are delighted when they thus show:
It's impossible, to come into being;—
That there is no contradiction among us
As in them all, now listen.

6. The becoming of what had not become
Those disputants accept,
Still, the unborn, the immortal,
How could it mortal become ?

7. The immortal cannot become mortal,
Nor the mortal immortal,
Nothing can ever be otherwise
Than what its nature is (=3.21).

---

1. That probably means : "The refutation of the (apparent) circle of spark (which appears when a fire brand is swung around)."

8. If an immortal being
Were to turn into a mortal one,
Only fictitious would be its immortality,
What would become of its eternality (=3, 22) ?

9. Permanent, inherent in itself,
Inborn and unmade,
Never giving up its own essence,
Such is, what they call, 'the Nature' (*Prakṛti*).

10. Unborn and undying,
Are individualities (*dharma*) by nature;
He, to whom they originate and die,
Is ignorant of the individuality.

11. He, to whom the cause becomes the effect,
He makes the cause be born,—
How can, what is eternal, be born ?
How, what is inherent, be divorced ?

12. If the cause itself becomes effect,
Then the effect is already there for ever,
And yet it becomes ! And its becoming
Makes the cause vanish into air.

13. No! Him no practical proof avails,
Who makes the Eternal come into existence;
And one who originates what already is,
He sinks into unending regressus.

14. If the result[1] were the source of the basis,[1]
And the basis the source of the result,
Then both will be beginningless,
Basis and result, how can it be ?

15. If the result were the source of the basis,
And the basis the source of the result,
Then the origination of both, forsooth,
Is like the son begetting the father.

16. Basis and result, if originated,
Do require an order of succession;

1. For Deussen's translation of *phala* by Erfolg (here result) and of *hetu* by Grund (here basis), see our note above, page 608.

For if they originate simultaneously,
Like two horns, there goes the bond.

17. That from the result should spring up
The basis itself, is unprovable,
And if the basis is unprovable,
How can it effect the fruit ?

18. If out of the result the basis followed,
And out of the basis the result,
Which one of the two is earlier,
And its following only relative?

19. Thus the impossibility (4,14), the absurdity (4,15)
And the confusion in the time sequence (4,16-18),
In which the opponents invariably fall,
Bear testimony to the non-becoming.

20. The case of seed and plant,
Is only seemingly decisive;[1]
And what only seemingly decisive is,
It counts not as a valid proof.

21. The absurdity of the time-sequence (4,15)
Only confirms the non-becoming;
For what becomes would surely refer
Back to something, an earlier one.

22. Not out of itself, nor out of else,
Can anything ever come into being;
Not as existent, nor as non-existent,
Nor as both, it can originate.

---

1. The relationship between the seed and the plant must either have a beginning or it must be without a beginning; both alternatives, however, are impossible. It has no beginning : for every plant always already presupposes the seed, every seed in its turn the plant. It cannot also be without a beginning : for every plant, every seed originates in time and therefore has a beginning. Or should all the members be temporary, and their relationship alone be beginningless ? That also is impossible; *na hi vīja-aṅkura-vyatirekeṇa vīja-aṅkura-saṁtatir nāma ekā abhyupagamyate;* for the relationship is only a bond between the members and so it already presupposes them and is nothing without them (according to Śaṅkara).

23. Basis and result, if beginningless,
Rule out the becoming from themselves,
For which there is no beginning,
For that there is no beginning.

24. Perception must have a source-object,
Otherwise its variation would be impossible,
Also independent of us should be
Pain and perception,—they think.

25. Perception must have a source-object,
So they cleverly argue with us,—
But that the source has no source,
So the meditation on reality tells us.

26. The mind does not touch the objects,
And also not the appearance of objects,
And when the objects are unreal,
So too their appearance, divorced from mind.

27. Also never, in the three courses of time,
Does an object touch the mind;
A causeless appearance is rarer still;
How could it become the cause ?

28. So there is no such thing as becoming,
Not in the subject, not in the object;
Who makes it take place in both,
He walks in skies only.

29. Since otherwise the eternal would come to be,
So the substance is unchanging;
Nothing can ever be otherwise
Than what its nature is (=3,21. 4,7).

30. If the Saṁsāra were beginningless,
It could not be ending;
If the liberation had beginning,
It could not be unending.

31. What is not before and not after too,
Is not in the meantime also;
Although untrue it is, it is
Seen not as untrue yet (=2,6).

32. The acts of wakefulness are useful,
But no more so when we dream;
Therefore, as they begin and end,
Can depend on delusion alone (=2,7).

33. What we in dream perceive,
Is false, for its only in the body;
How would objects let be seen
In this closed space ?

34. And the time, too, is not sufficient
To go there, so as to see them;
And we don't find ourselves there
On awakening, where we saw them.

35. And what with others one discusses in dream,
It exists not, when one awakes;
And what was grasped in dream,
Awakened, one holds it in hand no more.

36. And also what we dream of the body,
Is untrue and not what it is;
Untrue like this, is everything,
What the mind takes as true in waking.

37. What we, as if wakeful, see in dream,
That has its basis within us;
So too has its basis within us,
What in waking we take as true.

38. Origination is inconceivable;
Everything is eternal, so teaches the scripture;
At no time can emerge
The non-existent (becoming) from the existent.

39. Wakeful we see the non-existent;
The dream image is of the like stuff made:
The non-existent we see in dream;
When we wake up, there is nothing.

40. Non-existence does not bring forth non-existence,
Non-existence does not bring forth existence either;
And existence also does not bring forth existence;
Existence cannot bring forth non-existence.

41. Just as in waking one may by error grasp,
Something impossible, as if it really existed,
So in dream too, out of error,
One sees objects appearing themselves.

42. From perception and tradition
They hold on to realism;
Becoming is all that they know,
Recoiling in horror from what is.

43. Many a one,[1] recoiling from existence,
Even when not a pure perceptionist
Escapes not the defects of becoming;
Defects do remain, although insignificant.

44. From perception, from tradition
Even delusion is called elephant;
From perception, from tradition
An object also is called existent.

45. Becoming is appearance, movement appearance,
The objective is sheer appearance;
Non-becoming, motionless, unobjective,
Calm, dualityless, reality is.

46. Thus there is no becoming in the subject,
No becoming in the object either;
Who has known this once for all,
He does not fall back into the contrary.

47. As the swinging of the fire-brand gives the appearance
Of lines straight and curved,
So swinging of consciousness the appearance
Of perception and the perceiver.

48. Just as a fire-brand unswung
Does not appear, does not originate (as circle),
So consciousness unswung
Appears not and originates too not.

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1. The followers of the (religious) tradition (*samācāra*), who passes the existent in the form of the becoming, the truth in the clothing of myth.— The restraint, with which they are censured here, is remarkable.

49. If the fire-brand swings, comes the appearance
Not from outside in any way,
Not from something other than the swing,
It is not an addition to the fire-brand.

50. Nor does it escape from the fire-brand,
For it has no real existence,
The same is the case with perception,
For this too is sheer appearance.

51. If the perception swings, comes the appearance
Not from outside in any way,
Not from something other than the swing,
It is not an addition to the consciousness.

52. Nor does it escape from the consciousness,
For it has no real existence,
Because of unreal causal nature
It is unthinkable as real.

53. One object, they say, can be the cause
Of existence of another object,
But for the spirit there is
No objectness and no otherness.

54. Neither from the mind springs the existence,
Nor from existence springs the mind;
Therefore, the wise accept no becoming
Either of the basis or of the result.

55. He who accepts basis and result,
To him they originate from each other;
One who is freed from this assumption,
For him the two originate no more.

56. He who accepts basis and result,
Far and wide is the Saṃsāra for him;
One who is freed from this assumption,
He is free from the Saṃsāra too.

57. The mentally benighted sees becoming everywhere,
Of the eternal he knows nothing;
Everything, in reality, is eternal,
There is no such thing as extinction.

58. The beings, which originate,
They originate not in reality;
Their origination is like delusion,
And delusion is not a reality.

59. Just as, where the seed is mere delusion,
The plant also is equally alike,
Not real, nor destructible,
So it is with all objects here.

60. Since all objects are unreal,
There is neither constancy nor disappearance;
Where all colours fade away,
No differentiation is there.

61. As in the apparent plurality of dream
The mind is entangled erroneously,
So in the apparent plurality of waking
The mind is entangled erroneously.

62. As in dream, the mind, non-plural
sees the apparent plurality,
So in waking, the mind, non-plural
Sees the apparent plurality.

63. Roaming about in dream
In the different regions of space,
What one believes to have seen:
Animals, birds, insects.

64. All that nowhere exists
But in the dreamer's mind,
So everything he then sees, is
Just the consciousness of the dreamer.

65. Roaming about in waking
In the different regions of space,
What one believes to have seen:
Animals, birds, insects.

66. All that nowhere exists
But in the mind of the awake,
So everything he then sees, is
Just the consciousness of the awake.

67. The object and its imagination
They presuppose each other;
Everything in itself is transitory,
Only in consciousness they are there.

68. As we merely dream of somebody,
That he is born, and he dies,
So are all these worldly beings,
They are, and are not too.

69. As we see in hallucination,
That somebody lives and then dies,
So are all these worldly beings,
They are, and are not too.

70. As the black magic makes us see,
That somebody lives and then dies,
So are all these worldly beings,
They are, and are not too.

71. No soul is ever born,
No originating of the wide world,
It is the highest holy truth,
That there is no such thing as becoming (=3,48).

72. What appears twofold as subject-object,
Is just swinging of consciousness (4,47);
The mind is eternally objectless,
"Nothing sticks him" says the script (Bṛh. 4,3,15).

73. As it is artificial, a mere make-belief (3,15),
So it is not there in reality;
What other schools accept,
Exists only for them, not in reality.

74. What they accept as eternal
Falsely, is not eternal in reality;
And becoming, it shows as erroneous
the conclusions of other school.

75. Accommodation of what exists not
Does not prove that there is duality;
If its absence is perceived,
Away goes accommodation, no more purposive.

76. When one does not accept causes
In all the realms of nature,
Then there is no imagination too;
With the cause goes the effect too.

77. Mind is causeless; the non-becoming,
Free from duality, is ever its own;
Duality is nothing but the appearance of mind
In that Eternal, which is all.

78. Knowing as real the causelessness,
Throwing away the causes of isolation,
One goes to the place that's free from fear,
Free from desire, and free from grief.

79. Accommodating itself to what is not,
The mind remains entangled in such;
Having known the non-existence of objects,
It returns to that unattached one (4,72).

80. He who grasps this and lets not go,
unshakable remains his position then;
Of wise the goal's that eternal one,
Free from duality, the identical being.

81. Free from slumber, free from dream,
The eternal one is luminous by itself
(Bṛh. 4, 3, 14. Kāṭh. 5.15);
"For ever luminous" (Chānd. 8,4,1) is this entity,
Such is its nature itself.

82. Easily He is ever hidden from us,
He unveils His essence with great difficulty,
So long as we continue to apprehend
This object and that,—He, the Holy.

83. "He is" ! "Is not" ! "Is and is not" !
"He is not !" thus deeming Him
Unstable, stable,[1] twofold, negative,
The fool hides His nature from himself.

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1. One expects: "Stable (He is), unstable (is not)".

84. Because of these four points of view
[By fool] pursued, remains ever hidden
The Holy one, untouched by these,–
He who sees Him, has seen everything.

85. He who fully possesses the omni-vision,
The Brahman-abode, free from duality,
Devoid of beginning, middle and end,
For him nothing remains to strive after.

86. That is called real peace of mind,
That the real discipline of priests,
That's the taming of own nature,
He who knows this, attains peace.

87. Perceptible and objective
Is the dual worldliness (Waking);
Perceptible and unobjective,
Is the pure worldliness (Dream).

88. Imperceptible and unobjective,
That is called the super-worldliness;
It subject is at the same time object,
So the wise have always taught.

89. The subject and the three objects (4,87-88)
When known one after another,—
Therefrom follows the omni-vision
In all directions, of the high-minded.

90. One shall first ask: What should be
Avoided, known, attained and ripened ?
The perception passes for knowledge,
And so it is with the other three.

91. All beings are by nature
Boundless and resemble the space (3, 3ff),
And there's no plurality whatever
In them, in no sense ever.

92. All beings are by nature
Awakened from beginning (*ādibuddha*), that's certain;—
Who lets this suffice for himself,
He is ripe for deathlessness.

93. They all are by nature
Calm from the beginning, full of bliss;
All alike and indivisible,
Perennial, pure identity.

94. Yet this purity is no more,
When they fly into manifold bits;
Sunk into plurality, and divided,
They are therefore called wretched (3,1).

95. But in whom grows into conviction
The eternal identity,
He, in this world, knows the Great,
But the world understands it not.

96. Knowledge of the Eternal is eternal,
And it's concerned with nothing else;
Being unconcerned, it is called
Knowledge the unattached (4,72.79).

97. Yet when the untrained mind
Looks upon the smallest difference as real,
Then there is neither the unattachment
Nor the retreat of obscurity.

98. All souls are by nature
Free from obscurity, free from stain,
Awakened from beginning, liberated from beginning
They awake, so says the master.

99. As the sun shines by himself,
So also the knowledge, without the objects;
All objects are only knowledge, –
Inexpressible to the awakened himself.

100. Knowing to the best of our capacity, we salute
The obscure, wholly deep,
Perennial, pure Identity,
Which is the home of unity.

GARBHA UPANIṢAD[1]

The *Garbha Upaniṣad* (i.e. "Esoteric Doctrine over the Embryo") contains, subjoined to a prefixed verse, all sorts of views on the elements and the parts of human body, and describes particularly the development of the embryo in the mother's body. Accordingly, this text would have rather belonged to a manual on physiology and medicine than to a collection of the Upaniṣads and the designation : 'Pippalāda's Doctrine of Salvation" occurring at the end would have very little justification, — had it not been for the idea, contained in its middle part in the course of the description of the development of the embryo, an idea which is based on such passages as Ṛgveda 4,26,1. 4,27,1. 10,177,2 (*Geschichte der Philosophie* I, 253) and which is interesting on account of its analogies with the Western Philosophy, that the embryo in the mother's body is already in possession of the

1. On the order of sequence. Among the Upaniṣads of the Atharvaveda, which strive to continue the study of the Vedānta without encroaching materially on the territory of the Yoga, the Saṁnyāsa, Śiva- and Viṣṇu-cults, the most important and most universally accepted by the Vedānta theologists are the three presented so far : *Muṇḍaka*, *Praśna Māṇḍūkya*. A fourth, the Brahma Upaniṣad, which could be assigned to this circle according to Weber (*Literaturgesch.*, 2. ed. p. 178) will, in view of its most characteristic third part, find its place better at the beginning of Saṁnyāsa Upaniṣads as the transitional link from the purely Vedāntic to the Saṁnyāsa Upaniṣads. So only a gleaning of six Upaniṣads remains for us for this class which partly pursue more closely only individual points of the Vedānta doctrine (*Garbha*, *Prāṇāgnihotra*, *Piṇḍa*), partly undertake a recapitulation of the fundamental concepts of the Vedānta (*Ātma*, *Sarvopaniṣatsāra*), on which may follow a text (Gāruḍa) standing in isolation. In the arrangement of this whole group we adhere to the order of sequence in the list of Nārāyaṇa and Colebrooke because this same is possibly of importance for the age of origination of the individual texts.—Our translation here and in the following is based upon the text of the Calutta edition, supplemented by Jacob's *Eleven Ātharvaṇa Upaniṣads* (Bombay 1891). Besides variant readings of the manuscripts made use of by Weber (*Ind. Studien* I. II. IX), as also those of the Telugu print have been drawn upon. Those which appeared during the issue of printing and could be still used subsequently are : The "32 Upaniṣads in the Ānandāśrama Series (Pune 1895) as also the new reprint of 108 *Upaniṣads* (Bombay 1896). The reader comparing the original texts will nowhere be in doubt as to the reading adopted by us. A thorough discussion of the exceedingly numerous and deep-going mutual differences in the individual texts lies beyond the limits of our present task and so must be reserved for future occasions.

knowledge (of its previous births, of the difference between good and bad etc.), but all this is forgotten (*pāsa mádēsis a'námnēsis*) when it comes out of the mother's womb.—The standpoint of the author is, as the juxtaposed references to Sāṁkhya-Yoga, Maheśvara (Śiva), Nārāyaṇa (Viṣṇu) and Brahman seem to indicate, conciliatory in the highest degree, though we do not have before us here (cf. to Chānd. 8,14, above) formulae for the different creeds.

The text is considerably damaged and full of gaps, and the confusion in the commentary of Nārāyaṇa is only surpassed by the carelessness and ignorance of its editor in the *Bibliotheca Indica*.[1]

Om !

1. Consisting of five, connected with each of the five,
   Supported on six, burdened with six qualities,
   Having seven constituent elements, three impurities, twice procreated.
   Partaking of fourfold food is the body,

Why is it "consisting of five" [and "connected with each of the five"] ?

Because it consists of earth, water, fire, wind and ether.

In this body "consisting of five" what is earth, what water, what fire, what wind, what ether ?

In this body "consisting of five" what is hard it is earth, what is liquid it is water, what is warm it is fire, what moves about it is wind, what is hollow it is ether.—Hereby [it is "connected with each of the five" inasmuch as] the earth serves it for support, the water for assimilation of food [*piṇḍīkaraṇam*, cf. Chānd. 6,8,3], the fire for illumination, the wind for the distribution [of substances], the ether for giving room. — In another way[2] [it is " connected with

1. To page 64, 13 *stoścubhiścu āvartate* he cites in the note from the Cod. the variant reading : *stoścunāścuḥ āvataṅsa, iti* and adds : *kintu ubhayapāṭho'pi durbodhaḥ* ! So he did not know that he had a Sūtra of Pāṇini (8,4,40 : *stoḥ ścunā ścuḥ*) before him which certainly stands at a wrong place in the commentary, because it can only refer to *rasāc choṇitam* of the text.—Also the Poona edition does not seem to have understood the citation because it quotes it after *allopo'nas* (*Pāṇ.* 6,4, 134) in order to explain the form *majjñaḥ*.

2. The Poona edition reads with Nārāyaṇa *pṛthustu* "but it (the body) is (indeed) space-filling."

each of the five" inasmuch as] the ears serve for the perception of the sound, the skin for the touch, the eyes for seeing, the tongue for tasting and the nose for smelling. —[Or, again, inasmuch as] the sexual organ serves for sexual enjoyment, the Apāna for evacuation, while the body perceives with the Buddhi, imagines with the Manas, speaks with the speech.

Why is it " supported on six"?

Because it finds (in the food, out of which it develops) sweet, sour, saline, bitter, pungent and astringent tastes.

Further there are *ṣaḍja*, *ṛṣabha*, *gāndhāra*, *madhyama*, *pañcama*, *dhaivata* and *niṣāda* (as the seven notes of the scale). Further [the above enumerated fivenesses] become, through their application, tens according as they are characterized by the words "acceptable" and "unacceptable."[1]

2. Why is the body "Having seven constituent elements" ?

Because in it 1) white, 2) red, 3) black, 4) smoke-coloured, 5) yellow, 6) brown, 7) pale [liquid is found], according as substances [read *dravyāṇi* with Nārāyaṇa] become objects of food for, say, Devadatta. [The common source however, of all the seven constituent elements] is, in so far as they have the quality of wateriness common with each other, the sixfold [above mentioned : sweet, sour, saline, bitter, pungent, and astringent] food-sap.

Out of the [1. white] food-sap originates the [2. red] blood, out of the blood [3. black, i.e. opaque] flesh, out of the flesh

1. This second reference to the fivenesses is difficult to explain; more difficult, how all of a sudden the seven notes of the scale drop in in advance. Nārāyaṇa thinks, with the reference to the *ṣaḍguṇayogayuktam* of the verse, on the application of the seven notes in the six Rāgas and in the six times six Rāgiṇīs belonging to them; Śaṁkarānanda explains the enumeration of the seven notes as a *Pūrvapakṣa* to the question about the "seven constituent elements" although this question is raised only later on. Besides, his reading and the word order are too different to allow us to go into them. Further, the Telugu edition offers entirely different readings, and yet other readings seem to have offered themselves to the *Oupnekhat*. — *Quot capita, tot sensus*. The corruption of the passage consequently seems to be quite desperate.

the [4. smoke-coloured] fat, out of the fat [*snāyavaḥ snāyubhyas* is to be struck off with Śaṁkarānanda and the Telugu edition] the [5. yellow] bones, out of bones the [6. brown] marrow, out of the marrow the [7. pale] semen.

From the union of the semen and the blood develops the embryo; "in the heart are the partings" as they say. Particularly in the heart is a fire, and by the fire is bile, and by the bile is wind, and where the wind is, there goes forth the heart [of the child] in consequence of a creative process.

3. From the pairing at the time of the season there originates after one night a nodule, after seven nights a bubble, within a fortnight lump, within a month it becomes hard, after two months originates the head, after three months originate the parts of foot, in the fourth month ankles, belly and hips, in the fifth the vertebral column, in the sixth the mouth, the nose, the eyes, the ears, in the seventh the embryo is equipped with the soul [*jīva*], in the eighth it is complete in all parts.

By the preponderance of the father's semen originates a male, by the preponderance of the mother's semen a female; in the case of the preponderance of the semen of both a hermaphrodite; in the case of stupefaction of the mind are born the blind, the lame, the hunch-backs and the dwarfs. If the semen pressed in by the winds on both sides goes as under, then the body also becomes twofold and a twin is born.

The [embryo] "consisting of five [elements]" is capable of living [in the eighth month, of course — the preceding sentences on the procreation are parenthetical remarks], and his fivefold Buddhi has, by reason of the intelligence, the perception of smell, taste etc. Since, however, according to the text "he then thinks over the imperishable syllable Om" he perceives this one syllable [as the Puruṣa], so further the eight productives [*Prakṛti, Mahat, Ahaṁkāra,* 5 *Tanmātrās*] and the sixteen products *Manas*, 10 Indriyas, 5 Bhutas [to sum up, therefore, all 25 principles of the Sāṁkhya doctrine] are also present in the body of this embodied soul. Then his *Prāṇa* also swells on account of what is eaten and drunk by the mother which reaches him by means of a vein. Finally in the ninth month he is complete in all parts and in perception; then he remembers (so long

as he is still in the mother's body) his earlier births and has a knowledge of his good and bad deeds:

4. After I had thousands of times before
Lived in the mother's womb,
I enjoyed many kinds of food,
And drunk many a mother's breast.
Born was I, died again
And was continually born anew.

What I did for my fellow-creatures,
Work, good or bad,
For that I must suffer alone;
Those who enjoyed it, are gone.
Alas ! sunk in the ocean of grief,
I see no remedy.

If once I escape from mother's womb
I shall turn to Maheśvara,
Who destroys all the evil
And bestows the reward of liberation.

If once I escape from mother's womb,
I shall turn to Nārāyaṇa,
Who destroys all the evil
And bestows the reward of liberation.

If once I escape from mother's womb,
I shall study the Sāṁkhya Yoga
who destroys all the evil
And bestows the reward of liberation.

If once I escape from mother's womb,
I shall meditate on the Brahman.

But then, when reaching at the opening of the genital organs, oppressed by the squeezing, he is hardly born, then touched by the Vaiṣṇava wind, [i.e. the wind of the outer world as against the wind in the body,] he can no more remember his births and deaths and has no knowledge any more of good and bad deeds.

Why is he called "the body" (*śarīram*)?

Because in it lie (*śriyante*) close fires, namely the fire of knowledge, the fire of seeing and the gastric fire. Here it is the gastric fire which digests what is eaten, drunk, licked, sucked. The fire of seeing effects the seeing of forms. The fire of knowledge knows the good and bad deeds.

[Besides] there are three places of fire; in the mouth is the Āhavanīya fire, in the stomach the Gārhapatya fire, in the heart the Dakṣiṇa fire. The Ātman is the sacrifice, the Manas the Brahman [the priest of this name], greed, etc. are the victims, perseverance and contentment are the sacrificial consecration, the organs of sense are the sacrificial utensils, the organs of activity are the offerings; the head is sacrificial potsherd, the hair the Darbha grass, and the mouth the inner sacrificial ground.

The head has four skull-bones, and on [each of] their both sides are sixteen tooth-cells. [In the body] there are 107 weak parts, 180 joints, nine times hundred sinews, 700 veins, 500 muscles [Yājñav. 3,100; according to the commentator it should be *majjā* for *peśī*], 360 bones, and four and a half *Koṭi* (45 million) hair.

The heart weighs eight Pala (364 grams), the tongue twelve Pala (546 grams), the bile a Prastham (728 grams), the phlegm an Āḍhaka (2912 grams) the semen a Kuḍavam (182 grams), the fat two Prastha (1456 grams), excrement and urine are uncertain, depending on the quantity of food.

This is the science of liberation by Pippalāda, the science of liberation by Pippalāda.

PRĀṆĀGNIHOTRA UPANIṢAD

The thought underlying this *Upaniṣad, of Prāṇa-agnihotram* "the fire-offering made to the Prāṇa" (or the sacrifice offered in the Prāṇa-fire) has developed through the following stages.

1. After one had discovered the all-encompassing universal soul in the individual self, it was natural to see old-Vedic natural gods embodied in the individual body, the sun as the eyes, the wind as the breath, and so on for which the older Upaniṣads offer numerous examples.

2. It was a consequence of this view (cf. already Bṛh. 1, 5, 2) when the Agnihotram daily offered to the gods was replaced by an offering to the gastric fire in the body (to the fire *Vaiśvānara*, Brh. 5, 9) i.e. by feeding, which followed among certain ceremonies. This sacrifice made to the Prāṇa (life) is described in Chānd. 5, 19-24, in connection with the doctrine of *Ātman Vaiśvānara* Chānd. 5, 11, 18; since the vital breaths are satisfied, the sense organs and the corresponding gods and the accompanying quarters are equally satisfied. —In an adjacent passage, Chānd. 5, 2, 2 (Brh. 6, 1, 14) the rinsing of mouth laid down before and after eating is allegorically looked upon as a dressing of the Prāṇa.

3. A combination of both the ideas, the feeding and the dressing of the Prāṇa, beside some formulae to be employed in the ceremony is there in the Maitr. 6, 9. The invocation to the wise who have praised this sacrifice, which is found there at the beginning, can probably refer to Chānd. 5 only. In order to make the procedure still more similar to the usual fire-sacrifice, an analogy therein is found to the second offering also to be made silently, in that after the five offerings one eats the rest of the meal silently, *yatavāg aśnāti*.

4. The repetition of this last feature as also the recurrence (with variants) of the verses *prāṇo'gnir* and *viśvo'si* in the *Prāṇāgnihotra Upaniṣad* render it probable, that this [Prāṇāgnihotra-Up.] is based not only on Chānd. 5,19-24 but on Maitr. 6,9 also and that it represents a further embellishment of the ceremony prescribed there. There the two verses, to be sure, precede the ceremony while here they follow it and they are prescribed to be recited before a triad and a couple of verses which in this association are found neither in the Ṛgveda nor in the Atharvaveda and accordingly they seem to presuppose a collection other than both of these. The glorification of water which then follows doubtless refers to the rinsing of the mouth which precedes eating. Further follow the five offerings to the Prāṇas with special instructions upon the use of particular fingers, whereupon the silent offering appears, spread out to five offerings in the five fires of the body. The rinsing of the mouth after the meal and the explanation of the five fires in the body mentioned (in the head, mouth, heart, navel and abdomen) form the contents of the second part.

As the first and the second part are based on Chānd. 5 and Maitr. 6, 9, similarly the third and the fourth part of our Upaniṣad contain a further depiction of the idea occurring in Chānd. 3, 17 and Mahānār. 64, to interpret allegorically the manas the sacrifice. This little agrees with the first two parts; there the five Prāṇas receive the offerings, here they are sacrificial priests. Besides the beautiful and ingenious thought of the original has not gained in detail in the course of interpretation.— It is remarkable that Śaṅkara to Brahmas. 3, 3, 24 (my translation p. 582 ff.) where he discusses the Chānd. 3, 16-17 and the Taitt. Ār. 10.64 passages, does not mention our Upaniṣad, may be that he did not know it or did, not recognize it.

I

Now, therefore, let us explain the sacrifice offered in one's own body, (the sacrifice) which forms the essence of all the Upaniṣads, which is helpful for knowledge of the Saṁsāra, which is studied [in the Veda, Chānd. 5, 19-24], and which has food as its authority.

Liberation from Saṁsāra is possible in this present human body, even without the Agnihotram, and without Sāṁkhya and Yoga. In this belief one puts down food on the ground, each according to the prescription applicable to him, and consecrates it with the three stanzas: "The herbs which are in Soma's realm" and with the two verses: "Give us, O Lord of food" etc.

The herbs, which are in Soma's realm
Many, different in hundreds of ways,
Which Bṛhaspati created in past,
They should protect us from fear.[1]—

Those bringing fruit, and those fruitless,
Not blossoming and blossoming,
Which Bṛhaspati created in past,
They should protect us from fear.[2]

1. Atharvav. 6, 96, 1. The first hemistich is Ṛgv. 10, 97, 18 also. [The second hemistich is ṚV. 10, 97,15cd also—GBP.]

2. Ṛgv. 10, 97,15.

As re-invigorating I apply to you[1]
The herb Naghāriṣā;
May it bring you fresh life-force[2]
And scare away the demons.[3]

Give us, O Lord of food,
Wholesome and powerful food,
Lead the sacrificer forth and forth,
Give us strength. to the bipeds and quadrupeds.

What indigestible I eat so often,
Fore-tasted by Rudras, by Piśācas,
May the Lord make it all free from danger
And auspicious; svāhā to the Lord!

You abide within the beings
In the cavity of heart and everywhere,
You are the sacrifice, are Brahman, are Rudra, are Viṣṇu,
are the exclamation Vaṣaṭ.
Water, light, essence, the immortal, Brahman, Bhūr,
Bhuvaḥ, Svar, Om, Salutation![4]

By waters may the earth be purified.
Purified, may she make me pure!
By Brahmaṇaspati, Brahman
Purified, may she make me pure![5]

What sticks[6] me, what uneatable,
What misdeed I committed,
ay the water wash me pure of all,
And from the gifts of the wicked!

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1. Read : *ā te badhnāmi.*
2. With the Telugu ed. : *yā ta'āyur upāharat.*
3. [Quarter a=AV. 8.2.6a—GBP.]
4. We have already come across this formula, whose first part is called the Śiras (of Gāyatrī), at Maitr. 6,35; cf. Amrtabindu 10, Note.
5. I have translated Deussen literally. The Sanskrit original of the last two quarters in the editions available to me is : *Punantu Brahmaṇaspatir Brahmapūtā punātu mām* which I have not been able to understand.—GBP.
6. 'anklebt' (Deussen). The Sanskrit original, however, in the editions available to me is *ucchiṣṭam* 'remainder of food after somebody has eaten it; hence impure for others to eat'.

O water, you are Amṛtam, (ambrosia, nectar) you are bed of Amṛtam (Taitt. Ār. 10, 32). I offer Amṛtam in the Prāṇa! In us, O ward, you are fed [1]!

Svāhā to the Prāṇa, the most pre-eminent!—Svāhā to the Apāna!—Svāhā to the Vyāna!—Svāhā to the Samāna! Svāhā to the Udāna!

With these words he offers (read: *juhoti*) with the little finger and the thumb to the Prāṇa, with the nameless (ring) finger to the Apāna, with the middle finger to the Vyāna, with the fore-finger to the Samāna, with all fingers to the Udāna.

Then he silently makes an offering to the Ekarṣi (the sun), two to the Āhavanīya (in the mouth), one to the Dakṣiṇa fire (in the heart), one to the Gārhapatya (in the navel), one to the All-atonement fire (below the navel).

Then he says [to the water]: "You are the covering! For immortality I superimpose you!" and therewith he rinses out the mouth, takes once more of it and rinses out once more. Then he takes the water in the left hand (read: *savye pāṇau apo gṛhītvā*) lays hold of the heart therewith and murmers:

The breath-fire, by five winds
Encircled, who the highest Ātman is,
Who gives peace to all the creatures!
I shall not be born any more!

You are all, all-human, multiform,
You sustain the universe born out of you.

May all sacrificial offerings enter (read: *viśantu*) into you, there where you Brahman, immortal in all, are.

Great is, and refreshment, that spirit,
Which lives on the tip of the thumb;
Him I will moisten with water,
May he bring immortality in the place of finger-tips.[2]

---

1. *amā, śiṣya, anto'si.* The explanation of these mysterious words given by the scholiast seems to us extremely doubtful.

2. *so'sya ante amṛtāya yonau*; the superfluous syllable certainly shows that the passage is corrupt.

One should meditate on this Ātman and think: "I make him a fire-sacrifice". Because he is a son [foster-child, ward] of all.

Thus in order to put the sacrifice in circulation he makes the offering in his own body, thinking: thereby I put the sacrifice in circulation.[1]

Four fires [and the All-atonement fire as the fifth, were mentioned above at the end of the first part]; what are their names?

The sun as fire, in the form of the solar disc, surrounded by a thousand rays, is located as Ekarṣi in the head, because it is said about him (perhaps Maitr. 6, 8).

The optic fire (cf. Garbha 3.; or perhaps *daśanāgnir* the tooth-fire ?) is located as the quadrangular *Āhavanīya*-fire in the mouth.

The gastric fire, promoting digestion, manages the sacrificial food[2] and is located as the crescent-shaped Dakṣiṇa fire in the heart.

Then comes the intestinal fire. This so-called intestinal fire which cooks (read: *śrapayitvā*) what is eaten, drunk, licked, and masticated is located in the navel as the [round] Gārhapatya fire.

The All-atonement fire finally is below the same, [has the three main arteries Iḍā,, Piṅgalā, Suṣumnā] as three wives and brings about procreation by means of the moon-light, conducted through them (arteries).[3]

3

In this sacrifice offered in the body, adorned with sacrificial posts and sacrificial ropes, who is the sacrificer ?—Who his wife? —Who are the Ṛtvij ?—Who the Adhvaryu? —Who the Hotar? Who the Brāhmaṇācchaṁsin (assistant of the Brahman priest) ?

1. Read : *atha yajñaparivṛttaye āhutīr homayati.*

2. One has to read *havir avaskandati* with the Telugu ed. The reading of other texts is quite impossible.

3. "This fire is the same which effects procreation by means of the moon-light (from the lunar disk situated on the forehead flowing down as semen through the arteries). The roots of the procreation-limb are located in the midst of the fire-pot; through it the semen falling in the fire-pot, after it has risen up high through the Prāṇa, is led to the progeny. Therefore it is said that the body consists of Agni and Soma (fire and moon)". (Nārāyaṇa).

—Who the Pratiprasthātar (assistant of the Adhvaryu)?—Who the Prastotar (assistant of the Udgātar) ?—Who the Maitrāvaruṇa (assistant of the Hotar)?—Who the Udgātar? — Who the partners in the feast ?—Which the sacrificial utensils ?—Which the sacrificial food ?—Which the sacrificial bed ?—Which the northern fire-hearth?—Which the Iḍā(Milk-offering)?—Which the Somavat ?—Which the cart ?—Which the sacrificial animal? Which the Dhārāpotar (stream-strainer) ?—Which the grass-bunch ?—Which the Sruva-laddle ?—Which the pot of the clarified butter?—Which the two sprinklings of fat ?—Which the two portions of the sacrificial clarified butter (for Agni and Soma) ? —Which the preceding offering ?—Which the subsequent offering ?—Which the recitation of the hymns ?—Which the Śaṁyor formula ?—Which the Ahiṁsā (non-injury of the Yajamāna through a wrongly applied formula, Ait. Br. 1, 30, 11) ?—Which the Patnī-saṁyājas (offerings made to the wives of the gods)?—Which the sacrificial post ?—Which the sacrificial rope ?—Which the Iṣṭis ?—What the reward of the sacrifice ? Which the concluding bath ?

4

In this sacrifice offered in the body, adorned with sacrificial posts and sacrificial ropes the Ātman is the sacrificer;—the Buddhi his wife;—the Vedas the chief Ṛtvij;—the Prāṇa the Brāhmaṇācchaṁsin;—the Apāna the Pratiprasthātar;—the Samāna the Maitrāvaruṇa;—the Udāna the Udgātar;—the Ahaṁkāra the Adhvaryu; the mind the Hotar;—the body the sacrificial bed;—the nose the northern fire-hearth;—the head the Somavat;—the right hand the Sruva-ladle:—the left hand the pot of the clarified butter;—the ears the two sprinklings of fat; —the eyes the two portions of the sacrificial clarified butter;—the neck the Dhārā-strainer;—the subtle elements (*tanmātra*) the partners in the feast;—the gross elements the preceding offering; —the elements the subsequent offering; the tongue the Iḍā;—teeth and lips the recitation of the hymns;—the roof of the mouth the Śaṁyor-formula;—memory, compassion, patience and non-injury (ahiṁsā) are the four Patnī-Saṁyājas:[1]—the sound

1. According to this the *ahiṁsā* occurs, indeed, twice in the answer, while the question about the *Ahiṁsā* has remained undisposed of.

Om the sacrificial post;—the hope the sacrificial rope;—the Manas the cart;—the desire the sacrificial animal;—the hair the bunch of grass;—the organs of sense the sacrificial utensils; —the organs of activity the sacrificial food;—the non-injury (*ahiṁsā*) the Iṣṭis;—the renouncing the reward of the sacrifice; —the concluding bath results through death.

All the godheads, indeed, there are
Enclosed in this body here !
He who passes away in Benares[1]
Or he who reads this sacred text
To such a man after this life
The liberation will surely come,
—The liberation will surely come.

1. As I was wondering in Benares that so many old people often travelled to Benares with great sacrifice and hardships in order to lay down their lives there, Pandit Priyanatha explained to me that this was so because he who dies in Benares attains liberation.—"How can you, a learned man, cling to such a superstition !" I exclaimed; "you know as well as I that according to the Vedānta one who has attained knowledge is liberated no matter where he dies, and that without knowledge liberation is not possible even if one were to die in Benares !"— "It is true" he replied in tones of deep conviction, "but it is particularly a special grace of Śiva that all those who die in Benares come into possession of the knowledge at the moment of their death".

PIṆḌA UPANIṢAD

[The Gods and Ṛṣis asked the (personal) Brahmán two questions :

1. How can the dead ones receive the meal-balls (*piṇḍa*) because they are without any consciousness (*acetasaḥ*))?

2. When the body is dissolved into elements on death, where does the soul (*haṁsa*) live ?

The answer to the second question is given first (verse 3).

After the death the soul lives for three days (*tryaham* to be read everywhere with the Poona Edition) in water, three in fire, three in ether and one in wind, who then (thus we have probably to understand) at the end of the tenth day as *phukhopomp ós* brings it [the soul] to its destination as in Bṛh. 3, 3, 2.

As a reply to the first question Brahman describes how through the offerings of ten meal-balls the organs and functions of the body are gradually given back to the dead. According to the scholiast and according to a related passage from the Garuḍapurāṇam cited by him this offering of the ten Piṇḍas takes place on ten successive days, may be the same ten days spoken of in the answers to the second question, or ten days following them.

Presupposing the correctness of this statement, the whole ritual cannot naturally refer to the Śrāddha offering (in which on every new moon day water is poured in three earth cavities of the breadth of a hand and three meal-balls for the father, the grand-father and the great grand-father are placed), but it must be understood as belonging to the activity previous to it, through which the individual departed one first becomes capable of participating in future in the Piṇḍa-offerings made to the manes on every new moon day.]

1. The gods all and the wise
   To Brahman asked this question:
   "How can the dead receive
   Without consciousness their balls of meal ?"

2. "And when into the five great elements
   The body dissolving returns back,
   And the soul (*haṁsa*) departs from it
   At which place does it abide then ?"—
   Brahmán spoke:

3. "In water it stays for three days.
   Three days it stays in fire,

Then it goes through the ether three days
And for a day then in the wind.

4. Then with the first meal-ball
The atoms reassemble again;
And with the second meal-ball
Originate new flesh, skin and blood;

5. And with the third meal-ball
Consciousness (*mati*) originates in him anew;
And with the fourth meal-ball
Originate the bones and the marrow;

6. And with the fifth meal-ball
Hands and fingers, head and mouth;
And with the sixth meal-ball
Are formed the heart, neck, palate;

7. By the seventh meal-ball
Vitality for a long life;
And with the eighth meal-ball
He attains the power of speech;

8. And with the ninth meal-ball
All organs are tightened,
And with the tenth meal-ball
Come the powers anew in the stream;

9. Thus is formed through the offerings of balls
A new body from ball to ball."

ĀTMA UPANIṢAD

[The doctrine of the three Ātmans or Selves, the external Self (the body), the innerself (the individual soul), and the highest Self (the highest Brahman), which had found its expression in a beautiful poetic form in the Prajāpati myth, Chānd. 8, 7-12, is here handled in the most dry scholasticism through an enumeration of the parts of the body, properties and functions of the three Selves in the course of which there are considerable back-references to the older Upaniṣads.]

1

Then spoke Aṅgiras:

Man is threefold, namely external Self, inner Self and the highest Self.

That Self in which there are skin, bones, flesh, marrow, hair, fingers, thumbs, vertebral column, nails, ankles, belly, navel, genitals, hips, thighs, cheeks, brows, forehead, arms, sides, head arteries, eyes and ears, and that which is born and dies, that is called the external Self.

2

Now the inner Self:

The one, who

on the one hand through [the perceptions of] the earth, the water, the wind, the fire, the ether, as also through desire, hate, lust, pain, greed, delusion, misunderstanding etc., while he possesses the characteristic of memory,[1] on the other hand through speaking—with a high tone, low tone, short, long, extra long, faltering, shouting, blurting out,—through dancing, singing, playing, swooning, yawning etc., becomes a listener, smeller, taster, thinker, perceiver, and doer, and who as the conscious Self, as Person (*puruṣa*) knows to distinguish in the activities of hearing– whether it is a Purāṇam, Nyāya, Mīmāṁsā or Dharmaśāstra—, of smelling, drawing towards oneself,

it is this one who is called the inner Self.

1. I follow the reading of the Poona ed., which is supported by a remark (dropped in the *Bibl. Ind.*) of the commentator.

3

Now the highest Self:
The one, who

to be worshipped according to the constituents [of the word *Om*] while one meditates over him (—*cintakam* adverbial) as one's self, by breath-control, withdrawing inwards from the objects of sense, meditation and Yoga-practices, as seed of the fig tree (Chānd. 6, 12, 1), as seed of the millet (Chānd. 3, 14, 3), is not comprehended or grasped through a hundred-thousandfold splitting of the hair's end (Śvet. 5, 9., Dhyānabindu 6) and the like who is not born and who does not die (Kāṭh. 2,18), does not wither up (Chānd. 6, 11,2) and is not burnt (Chānd 6, 16, 2), does not shake (Praśna 5,6., Yogaśikhā 1), is not divided (Chānd 6.12.1) and is not split up (Bhag. G. 2, 23), who is the Guṇa-less observer (Śvet. 6,11), the pure, limbless Ātman, the subtle, partless, spotless (Śvet. 6, 19), free from self-illusion (Maitr. 6, 30) free from sound, touch, taste, form and smell, changeless (Brahmb. 8), desireless, all-penetrating (Śvet. 1-16), he, the inconceivable and indescribable, who purifies the impure and the unholy, whom no work sticks nor the effect of a work—that is the highest Self, the Puruṣa,—that is the highest Self, the Puruṣa!

1. In the editions available to me, thirtyone stanzas follow here, source of which are met with elsewhere such as the *Māṇḍūkyopaniṣat-Kārikā* and the *Vivekacūḍāmaṇi*.

SARVA-UPANIṢATSĀRA[1]

[Like the '*óroi, Definitions* in the corpus of the Platonic writings, some very late and secondary writings occupy a similar position in the collection of the Upaniṣads which, on the basis of the older Upaniṣads, particularly as it appears, enumerate and explain the main concepts of the Vedānta system for the purpose of teaching and learning. The *Nirālamba-Upaniṣad* treated by Weber (*Ind. Stud.* XVII, 136-160) is of such a kind, which discusses 29 basic concepts; the *Śārīraka-Upaniṣad* proceeds in a more classifying way; and the *Nirvāṇa-Upaniṣad*, difficult to judge, also seems to belong to this circle. —Our *Sarva-Upaniṣat-sāra*, or also called *Sarva-Upaniṣad* which occurs not only in Colebrooke's and Nārāyaṇa's collections, but also as Sarb (not to be confused with *Sarbsar*) in the *Oupanekhat* and as *Sarvasāra* in the *Muktikā* collection, has received greater recognition than the above three included only in the Muktikā collection. It explains on the basis of older Upaniṣadic passages yet with an independent attitude, following twentythree terms :

1-4 : *bandha* and *mokṣa*, *avidyā* and *vidyā*;
5-8 : The four states in the Māṇḍūkya;
9-13 : The five sheaths in the Taitt. 2;
14-16 : *kartar*, *jīva*, *kṣetrajña*;
17-19 : *sākṣin*, *kūṭastha*, *antaryāmin*;
20-22 : *pratyagātman*, *paramātman*, *ātman*;
23 : *māyā*.]

Om!

1. What is the bondage ?
2. What is liberation ?
3. What is ignorance ?
2. What is knowledge ?
5-8. What are the states waking, dreaming, deep sleep and Turyam ?
9-13. What is the sheath consisting of food,
Consisting of breath, consisting of Manas,
Consisting of perception, consisting of bliss ?

1. Named in some editions as *sarvasāropaniṣat*. — GBP

14-19. What is the doer, Jīva, Kṣetrajña,
On-looker, standing on high, inner guide ?

20-23. What is the inner Ātman, the highest
Ātman, the Ātman and the Māyā ?

1. The Ātman is God. When however one fancies the body, etc. which is not the Ātman to be the Ātman then this fancy is called bondage.

2. The annihilation of this fancy is the liberation (*mokṣa*).

3. What brings about this fancy is the ignorance (*avidyā*).

4. That through which the fancy is annihilated is the knowledge (*vidyā*).

5. When one perceives gross objects like sound, etc. by means of the fourteen organs beginning with Manas, which unfold outwards and which are supported by deities like Āditya, then this is called the waking (*jāgaraṇam*) of the Ātman.

6. When one, freed from the impressions of waking, perceives only by means of four organs [Manas, Buddhi, Cittam, Ahaṁkāra] without the sound, etc. being there, sound etc. based upon those impressions then that is called the dreaming (*svapnam*, here neuter!) of the Ātman.

7. When one in consequence of the reposing of all fourteen organs[1] and out of the cessation of particular objects [is without consciousness], then this is called the deep sleep (*suṣuptam*) of the Ātman.

8. When, on cessation of the three states mentioned, the spirit, standing as a spectator towards the existence, exists by itself as a non-differentiatedness freed from all existence then this spirituality is called the Turīyam (the Fourth).

9. The collection of the six sheaths (bones, marrow, fat, skin, flesh, blood) formed from food is called the sheath consisting of food (*annamaya*).

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1. *Manas, Buddhi, Cittam, Ahaṁkāra,* five *Jñānendriyāṇi,* five *karmendriyāṇi* (*Nārāyaṇa*). *Cittam,* as a special organ also at Praśna, 4.8. Cūlikā V.14.

10. When in the sheath consisting of food there are also fourteen kinds of wind, *Prāṇa* etc. [*prāṇa, apāna, vyāna, udāna, samāna; nāga, kūrma, kṛkara, devadatta, dhanaṁjaya; vajrambhava, sthānamukhya, pradyota, prakṛta*], then this is called the sheath consisting of breath (*prāṇamaya*).

11. When the Ātman, bound up with these two sheaths, brings about sounds and other objects, as also the activities of imagination by means of the four organs of Manas etc. (Manas, Buddhi, Cittam, Ahaṁkara), then it is called the sheath consisting of manas (*Manomaya*).

12. When the Ātman, bound up with these three sheaths, appears as perceiving the differences and similarities based on those activities [of imagination etc.], then it is called the sheath consisting of perception (*vijñānamaya*).

13. When he remains in the knowledge that he himself is the cause of the four sheaths, as the fig seeds of the fig tree, then it is called the sheath consisting of bliss (*ānandamaya*).

14. When, supporting himself on the perception of joy and sorrow, he becomes a doer (*kartar*) within the body, then perception of the desired object becomes the perception of joy, the perception of an undesired object becomes perception of grief; but the causes of joy and sorrow are sound, touch, form, taste and smell.

15. When he brings about the separation with the present body and a union with a future body in consequence of good and bad deeds, then he is called, while he is involved with these bodies, the individual soul (*jīva*).

16. The Manas with the rest [Buddhi, Cittam, Ahaṁkāra], the Prāṇa with the rest [Apāna, Vyāna, Udāna, Samāna], the Sattvam with the rest [Rajas and Tamas], the desire with the rest[1] and the good with the rest [evil, perception, impression],

1. The scholiast understands the enumeration of the functions of Manas occurring at Bṛh. 1,5,3 : "desire, deciding, doubt, belief, disbelief, firmness, infirmity, shame, perception, fear"; —hardly correctly, because *icchā* is certainly no member of this series. More correctly one will have to think of *icchā, dveṣas, sukham, duḥkham* (Śaṁk. to Brahmasūtra p. 660,7) or of the five Kleśāḥ (*avidyā, asmitā, rāga, dveṣa, abhiniveśa*) of the Yoga (Yogasūtra 2,3).

—these are the five groups. The supporter of these five groups, who does not perish until the knowledge of the Ātman arises, and is perceived as eternal in the vicinity of the Ātman although it is only a determinant (*upādhi*) of the Ātman, that is called the Liṅga-body or the heart-knot; and the spirituality, which appears in it, is called the Body-knower (*kṣetrajña*).

17. The one who perceives the subject, the object and the activity of knowing in their appearance and disappearance, while he himself neither appears nor disappears but is light in himself, this is called the witness (*sākṣin*).

18. In so far as he is noticed without any distinction in the consciousness of all living beings from the Brahmān down to the ant, as being in the consciousness of all living beings, he is called the one standing on high (*kūṭastha*).

19. When the Ātman, as the cause of the natural disposition of distinctions endowed with the one standing-on-high etc., appears interwoven in all bodies, as a thread through a string of pearls, then he is called inner guide (*antaryāmin*).

20. When the Ātman, freed from all determinants, like pure gold, appears in its nature as consisting of knowledge and spirit then it is called inner Ātman (*pratyagātman*) denoted by the word "thou" [in *tat tvam asi*].

21. The Brahman is real, knowledge, unending, bliss. Real i.e. imperishable is that which does not perish simultaneously when the name, place, time, body and the cause perish. This imperishable one is further called knowledge, that is to say as the spirituality not subject to the origination and destruction, i.e. as knowledge. Further it is called unending that is to say, as the clay in the case of clay utensils, the gold in the case of gold products, the thread in the case of the texture, similarly the spiritual one precedes all objects coming from the unmanifest one and penetrates them all, and as such is called unending. Further, it is called bliss: the one consisting of joy and spirituality, the infinite ocean of bliss : the one by his nature consists of joy without any distinction, is called bliss. That one, which has these four and essential factors [being, knowledge, unending, bliss] as its characteristic, and which remains immutable in space, time and causality, that one, denoted by the word "that"

[in *tat tvam asi*] is called the highest Ātman (*paramātman*) or the highest Brahman.

22. The one who is different from the word[1] "thou" affected with determinants, different from the word[1] "that" affected with determinants, is pure and absolute like ether, and consists only of existence, is designated as the self (the essence, the soul, the Ātman) of the word "that".[2]

23. The one, which is without a beginning but still is not without an end (read: *antavatī*), which behaves similarly towards valid means of knowledge and towards what are not valid means of knowledge, what is not existent, yet not non-existent, nor existent and non-existent, which does not exist inasmuch as one imagines the cause (i.e. Brahman) for the created object arising out of what itself is not created, and which exists in so far as one does not imagine it (remaining on empirical plane), what defies all these characteristics is named delusion (*māyā*).[3]

1. Rather "different from the content of the word 'thou' and of the word 'tat' ". —GBP.

2. There seems to be some confusion here in the German original. The paragraph, which I have translated literally, is not quite clear to me. — Besides the editions available to me speak of param Brahma, and not of the Ātman. —GBP.

3. The editions available to me add a number of verses here. —GBP

GĀRUḌA UPANIṢAD

[This snake-charm, named after Garuḍa, the bird of Viṣṇu and the sworn enemy of snakes, owes its inclusion in the Upaniṣads probably to the seriousness which the danger from being bitten by snakes still possesses in India down to the present day. It is not so much for the European who is equipped with strong footwares and who can avoid to go out in dark. It is however all the more for the natives who must wander with naked feet at night or must perform their work in fields or forests in which case the possibility of treading over a snake inadvertently and consequently to be bitten by him is not small. The danger is increased through the commandment of Ahiṁsā which does not allow an orthodox Hindu to kill a snake but only to take him, at his own peril, and to carry it there where in his opinion it can do no harm. Also in the masonry of old houses snakes not seldom nest, without being exterminated by the inmates of the house, because on account of a widespread superstition people see souls of the ancestors in them and there is also the rumour that they never do any harm to the house-mates.

The present snake charm, raised to the dignity of an Upaniṣad has a double purpose, to guard one against a snake-bite as also to obviate evil effects of a snake-bite when it has taken place.

Our translation follows the recension given in Jacob's edition (*Eleven Ātharvaṇa Upaniṣads* pp. 83-88). Weber has edited our Upaniṣad in an enlarged form (*Ind. Stud.* XVII, 161ff).]

1

Om !

I will preach the Brahman-science. Brahmán taught it to Nārada, Nārada to Bṛhatsena, Bṛhatsena to Indra, Indra to Bhāradvāja, Bhāradvāja to his pupils who desired to preserve their life.

2

[He taught them the science] which achieves this, which achieves good, removes poison, destroys poison, overcomes poison, annihilates poison:

"*Struck is the poison, annihilated is the poison, destroyed is the poison; it is struck by Indra's thunder-bolt, svāhā! May it originate from snakes, from vipers, from scorpions, from cankers, from salamanders, from amphibious animals or from rats.*

May you be Anantaka's messenger, or be Anantaka himself,[1]
May you be Vāsuki's messenger, or be Vāsuki himself,
May you be Takṣaka's messenger, or be Takṣaka himself,
May you be Karkoṭaka's messenger, or be Karkoṭaka himself,
May you be Śaṁkhapulika's messenger, or be Śaṁkhapulika himself,
May you be Padmaka's messenger, or be Padmaka himself,
May you be Mahāpadmaka's messenger, or be Mahāpadmaka himself,
May you be Elāpatraka's messenger, or Elāpatraka himself,
May you be Mahailāpatraka's messenger, or be Mahailāpatraka himself,
May you be Kālika's messenger, or be Kālika himself,
May you be Kulika's messenger, or be Kulika himself,
May you be Kambalāśvatara's messenger, or be Kambalāśvatara himself !"

3

For twelve years snakes do not bite him who hears this great science on the new-moon night. The snakes do not bite him as long as he lives who, having recited this great science on the new-moon night, wears it [as an amulet].

He who teaches it to eight Brāhmaṇas, he releases (from the effects of snake-bite) by merely touching with grass, with a piece of wood, with ashes. One who teaches it to a hundred Brāhmaṇas he releases by a mere glance. One who teaches it to a thousand Brāhmaṇas, he releases by the mere thought, — by the mere thought.

Thus spake the exalted Brahmán, —the exalted Brahmán.

Thus is the Gāruḍa-Upaniṣad.

1. At the end of the formula of exorcism follows this enumeration of twelve chief snakes.

b. Yoga Upaniṣads

BRAHMAVIDYĀ UPANIṢAD

KṢURIKĀ UPANIṢAD

CŪLIKĀ UPANIṢAD

NĀDABINDU UPANIṢAD

BRAHMABINDU UPANIṢAD

AMṚTABINDU UPANIṢAD

DHYĀNABINDU UPANIṢAD

TEJOBINDU UPANIṢAD

YOGAŚIKHĀ UPANIṢAD

YOGATATTVA UPANIṢAD

HAṀSA UPANIṢAD

BRAHMAVIDYĀ UPANIṢAD[1]

[*Brahmavidyā Upaniṣad*, "the esoteric teaching of the science of Brahman", with this much promising name denotes this small Upaniṣad consisting of only 14 ślokas in our recension (in the Telugu ed. it has about eight times the expanse of this). But once in the older Upaniṣads the complete imperceptibility of the Brahman had been already taught (*neti ! neti ! — yato vāco nivartante,—avijñātam vijānatām*, etc.), a proper science of Brahman could no more be formulated. For it would then be as a science of the symbol under which the imperceptible Brahman was looked at and worshipped. Already since Kāṭh. 2,15 the old sacrificial syllable *Om*, consisting of three moras (*mātrā-s*) *a+u+m* serves as this symbol, to which was added as a 3½th mora the buzzing reverberation (*nāda*) of *m*, which, along with this latter, was denoted by a point (*bindu*) of Anusvāra placed above the syllable. This syllable Om as a symbol of the Brahman had an advantage of keeping away from the Brahman all predicates of the external world on account of its (Om's) being completely without any meaning. But it had also the disadvantage in that it could not put any limits to unbridled fancy. As in the case of so many other Upaniṣads of the Atharvaveda, a probe into it also appears here.

The Introduction (verses 1-3) proclaims the intention to impart the Brahman-lore, in which the origination and the course of all things are recognized through and in Brahmán, Viṣṇu and Śiva (verse 1). Particularly it is the esoteric doctrines of Viṣṇu and his human incarnations which are glorified as the Dhruva fire in the Brahman-lore. *Dhruva* (constant) is, like *Akṣaram* (imperishable, syllable) a characterization of the highest essence (*dhruvaṁ Viṣṇusaṁjñitam*, Maitr. 6.38) and thereby that of the sound Om also (cf. Rāmatap. Up. ed. Weber p. 335, 14 and Mahābh. 1, 24,30[2] *dhruva-akṣaram*). The Om sound particularly is, as verse 3 declares, the Brahman, whose knowledge is to be taught here, and this

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1. On the order of sequence. As the second class of the Atharva-Upaniṣads, we let follow, maintaining again the order of sequence in Nārāyaṇa and Colebrooke, the eleven Yoga-Upaniṣads admitted by them. The first of these groups (3-5) is formed by *Brahmavidyā, Kṣurikā, Cūlikā*, the second (17-23) by *Nādabindu, Brahmabindu, Amṛtabindu, Dhyānabindu, Tejobindu, Yogaśikhā, Yogatattva*, the third by the *Haṁsa-Upaniṣad* standing by itself. The contents of the last-named one show that it is much later than the others, which also corresponds to its position; in the case of the remaining, their sequence in the collections mentioned may hardly correspond accurately to the time of their origination.

2. =1.57.85 (The Critical Ed. by the BORI). —GBP.

consists of 1) *śarīram*, the body, 2) *sthānam*, the location, 3) *kāla*, the time i.e. here the terminus, 4) *laya*, the vanishing of the Om sound from perception. Herewith the four parts of the Upaniṣad (verses 4-7. 8-10. 11-12. 13-14) are shown in advance.

I. *Śarīram*, the body of the sound Om, verses 4-7. As such are mentioned :

Three Vedas : three fires : three worlds : three gods

Body of the *a*-sound :	Ṛgveda	Gārhapatya	earth	Brahman(n)
„ „ *u*-sound :	Yajurveda	Dakṣiṇa	mid-region	Viṣṇu
„ „ *m*-sound :	Sāmaveda	Āhavanīya	heaven	Śiva.

In addition to this comes the 3½th mora which is merely mentioned (verse 4). The arrangement is as in Praśna 5.

II. *sthānam*, location of the sound Om, verses 8-10. Within the 'brain-conch' (*śaṅkha*) shines the *a*-sound as the sun; in it (shines) the *u*-sound as the moon; further, (we have probably so to understand) the *m*-sound shines in it as the fire while the 3½th mora rises from it as a pointed flame (*śikhā*). (cf. Maitr. 6,38).

III. *kāla*, the time, i.e. probably the terminus of the sound Om, verses 11-12.

The meaning of these verses, which are very problematic in text and interpretation, seems to be this : resembling the sun, and comparable also to a pointed flame in splendour is also the artery *suṣumnā* : when the end (*kāla*) approaches, the sound Om breaks through the sun in the brain described above (verse 8) as also through the 72000 remaining arteries and reaches (on to that Suṣumnā), penetrating in the head (*bhittvā mūrdhani*) through the Brahmarandhram to the point where it becomes the all-creator and all-penetrating.

IV. *laya*, the vanishing of the sound Om, verses 13-14.

Just as a metal utensil or a gong, when struck, gives out a sound which fades away slowly, similarly one should let the sound Om also die away slowly; the peace (*śānti*) in which it fades away, is the highest Brahman; for the sound Om (*dhruva*) is Brahman and helps towards immortality.]

INTRODUCTION

1. I proclaim the Brahman-lore,
   Which is omniscience, which the highest;
   It shows as origination and end
   Brahman, Viṣṇu Maheśvara.

2. Viṣṇu, working with his miraculous power,
   Becomes, at intervals, a human being through compassion,
   His secret, as the Om-fire,
   Lies in the Brahman-lore.

3. The syllable Om is the Brahman,
Thus, verily, teach the Brahman-knowers;
Body, location, time and dying away
Of this syllable, I will proclaim.

I. The body (*śarīram*) of the sound Om.

4. There are three gods and three worlds,
Three Vedas and three fires,
Three moras and the half mora
In that trisyllabic, blissful one.

5. The Ṛgveda, Gārhapatya,
The earth and Bráhman as god,
That is the body of the *a*-sound
As expounded by the Brahman-knowers.

6. The Yajurveda and the mid-region,
And the fire Dakṣiṇa,
And the holy god Viṣṇu
Thus is the *u*-sound proclaimed to us.

7. The Sāmaveda and heaven,
The Āhavanīya fire also,
And Īśvara, the highest god
Thus is the *m*-sound proclaimed to us.

II. The location (*sthānam*) of the sound Om

8. In the midst of the brain-conch
Like the sunshine glitters the *a*;
Within it is situated
The *u*-sound of moonlike splendour.

9. The *m*-sound too, like the fire,
Smokeless, resembling a lightning flash —
Thus shine the three moras
Like the moon, the sun, and the fire.

10. Thereupon a pointed flame
Like a torch light exists;
Know it as the half mora
Which one writes above the syllable.

III. The terminus (*Kāla*) of the sound Om.

11. Yet one, like a pointed flame
Subtle, like lotus-fibre, shines
The sunlike cerebral artery
[Passing through it] penetrates [the Om].

12. Through the sun and seventytwo thousand
Arteries, breaks through the head,
And remains as bringer of blessings to all,
Pervading the whole universe.

IV. The vanishing, the fading away (*laya*) of the sound Om.

13. And just as the sound of a metal utensil
Or of a gong dies in silence,
So he, who seeks the All,
Lets the Om-sound fade away in silence.

14. For that wherein the sound fades away,
Is the Brahman, the higher;
Yea, the whole sound is Brahman
And conduces to immortality.

KṢURIKĀ UPANIṢAD

[This passage is named "The esoteric doctrine of the *kṣurikā* (sc. *dhāraṇā*), of concentration which cuts like a razor (*kṣura*)". Along with the features of the Yogic practice well known from other Upaniṣads (the place and the way of sitting verse 2; the withdrawing of the Manas from sense objects and locking it up in the heart, verse 3; three kinds of breath-regulation, *pūraka, kumbhaka, recaka,* verses 4-5), it contains an original thought, the details of which are often difficult to indicate on account of the uncertainty of readings, grammatical incorrectness of diction and the defectiveness of the commentary.

The Yogin has to detach himself not only from all external objects, but also from his own corporeality. This detachment appears as a successive cutting away of the individual parts of the body which is accomplished by means of the Manas as a razor (*kṣura*, verse 11, —hardly consistent with the locking up of the mind in the heart, verse 3) through a process in which attention is concentrated (*dhāraṇā*) on the individual parts of the body and thereby one secludes himself from them successively (*nirodha;* in verses 6-7 *dve* should be supplemented by *dhāraṇe* and *trayas,* as the scholiast states, by *nirodhāḥ*). Thus one detaches oneself successively from one's toes, ankles, knees, anus and penis and reaches to the navel; from here along the *suṣumnā* (already Chānd. 8,6,6, although not mentioned with this name, but as the 101st main artery) to the heart and further in the neck where the Suṣumnā serves as the support (*taittilam,* pillow) of all other arteries and is specially surrounded and protected by two of these, viz. *Iḍā* and *Piṅgalā.* One again cuts away all other arteries with the mind-razor and goes along the suṣumnā upwards and out, while one leaves behind in it all good and bad states (*bhāva*), one as it were stuffs the Suṣumnā-pillow with them (verse 20; cf. Sāṁkhyakārikā verse 40; *bhāvair adhivāsitam liṅgam*). Since in this way one cuts off all parts of the body by meditative concentration on them, one breaks all the chains of the Saṁsāra and is no more required to be born again (verses 21-24). —Particularly striking is the application of *dhāraṇā,* which otherwise means fettering of the mind, here however the concentration of attention on the individual parts of the body for the purpose of detachment from them. Similarly striking is the contradiction related with it and which is already mentioned, viz. that the Manas is locked up in the heart (verse 3), and at the same time it is supposed to be a razor (*kṣura*) with which one cuts off the individual parts of the body, from which the whole Upaniṣad has received its name.]

1. The cutting concentration I will proclaim
For accomplishing the Yoga,
He who attains it as a Yogin,
Is no more born again.

2. As the main contents of the Veda,
As precept, Svayaṁbhū expressed this;
Choosing a silent place,
And a proper kind of posture,

3. Like a tortoise one draws in the limbs,
Locks up the Manas in the heart;
Employing the twelve moras[1]
Under Om-saying gradually

4. The whole body one fills with breath,
And shuts all its doors,
Leaning by degrees to the heart,
Breast, hips, face and neck.

5. Thus lets the Yogin flow in
The breath, which goes through the nose;
After the breath has stayed in the body,
He releases it slowly again.

6. Through fixed moras making steady
The breath, first in the big toes,
Then in the two ankles, two calves,
Three to the right, three to the left,[2] deepening,

7. Then in the knees and thies,
Anus and penis, two times three,[2]
Finally one enters the location of the breath,
The region of the navel.

1. Cf. Nādabindu, verses 8-11.
2. "Accomplishing three restraints (*nirodhāḥ*) every time". (Schol.)

8. There is the Suṣumnā artery,
Many arteries surround it.
Pale red, yellow and black,
And from deep red to dark red.

9. But one should slip into the subtle
And delicate white artery,
There upwards climbs the vital breath,
As a spider along a filament.

10. So he comes to the great seat of the Puruṣa,
Which looks like a lotus red,
Which as "the little lotus flower"
The Vedānta texts delineate to us.

11. Penetrating through it, along that artery
He ascends to the neck.
And seizes the sharp razor of Manas,
Shining bright with knowledge,

12. Sharpens it and cuts off completely
The forms and names,
And through Manas, the sharp,
Gives himself permanently to the Yoga.

13. Glorious like Indra's thunderbolt,
One praises the joints and legs as firm,
Until through power of meditation, through Yoga,
Through concentration he cuts them off.

14. Shifting himself into the thies,
He cuts off the breath and the joints,
Through Yoga, repeated four times,
Without hesitation cutting them off.

15. Then gathers together within the neck
The Yogin his host of arteries,
Of which a hundred and one
Are regarded as the best of them.

16. Where on the left guards Iḍā
And on the right the Piṅgalā,
Between them is the chief spot;
He who knows it, knows the Veda.

17. Dustless, entering into Brahman,
The Suṣumnā is related to it,
It's the pillow on which rest
The seventytwo thousand [arteries].

18. The concentration-Yoga splits everything,
The Suṣumnā it splits not.
With the lightning-sharp razor of Yogic power
Which shines like the fire.

19. He should split the hundred arteries,
The wise one here on earth itself.
And just as with Jasmine flowers
A pillow is perfumed.

20. So the Yogin stuffs the artery
With states good and bad.
Thus prepared he moves off,
From future birth liberated.

21. Then, well conscious in the mind,
He chooses a quiet place,
Freed from worldly inclination and expectation,
A real knower of Yoga, by and by.

22. Just as a bird, cutting the cord,
Soars fearless into the sky,
So the soul, cutting the cord,
Rises above the Saṁsāra.

23. Just as a flame, having burnt,
At extinction comes to nought,
So the Yogin, having burnt
His actions all, comes to nought.

24. Who as a Yogin with the razor,
Pointed with breath-control, sharp with moras,
Sharpened on the stone of renunciation,
Cuts the cord in two, remains free.

25. He attains immortality,
Who frees himself from desires,
Who, giving up all wishes,
Cuts the cord in two, remains free.

CŪLIKĀ UPANIṢAD[1]

[*Cūlikā* (from *cūlā, cūḍā* "the tip" in a variety of meanings) is, according to the introductory verse of the commentary, "pointed top of a pillar". The pillar (we may perhaps explain it so) would be probably the Sāṁkhya philosophy and its tip the theism of the Yoga in which our author makes the Sāṁkhya philosophy end. At first he stands on the ground of the Sāṁkhya doctrine, certainly not the same as we know it from the Sāṁkhya-kārikā and the Sūtras, but of an older form as appears, e.g. in the Maitr. 5 (cf. our introduction there), which does not yet bluntly contrast the Puruṣa with the Prakṛti, but makes him develop out of the Sattva. Similarly our author declares the Puruṣa as "staying in the Sattvam" (verse 2) and portrays him (if our interpretation of verses 3-4 is agreed upon) as the one who with the Prakṛti creates the world, but then as an infant sucks at her breast, and that he can be observed only in this condition (*aśakyaḥ so 'nyathā draṣṭum*). Among the numerous soul-infants, who thus drink the sense-objects, is a soul who, as God (the Īśvara of the theistic Yoga system), enjoys her at will, and who is seen as eating the sweet berry by the Snātakas and the Adhvaryus at the sacrifice (according to Ṛgv. 1,164,20,22), but in reality is entirely devoid of activity (*udāsīna;* verse 8). Besides the sacrifice of the Adhvaryus, all the Śāstras of the Bahvṛcas and all the seven Stomas of the Chandogas also are meant for him (verse 9), but particularly the Saṁhitā and the Brāhmaṇa of the Atharvaveda extols him as Brahman in the esoteric teaching of the Mantras "with a series of designations" (*pada-krama-samanvitam*, verse 10). This series is then presented in verses 11-13; the Brahman appears as :

brahmacārin Atharvav. 11,5 (*Gesch. d. Phil*, I, 277-282);

vrātya, a wandering ascetic, Atharvav. 15;

skambha, a pillar, Atharvav. 10,7.8 (*Gesch. d. Phil.* I, 310-324);

palita, the "grey with age", Atharvav. 9,9.10 (Ṛgv. 1, 164; *Gesch. d. Phil.* I, 105-119);

anaḍvān, bull, Atharvav. 4,11 (*Gesch. d. Phil.* I, 231-233);

rohita, the red one who has arisen (the sun-god), Atharvav. 13,1.2.3 (*Gesch. d. Phil.* I, 212-230);

ucchiṣṭa, the remaining, Atharvav. 11.7 (*Gesch. d. Phil.* I, 305-310);

kāla, the time, Atharvav. 19,53.54 (*Gesch. d. Phil.* I, 210-212);

prāṇa, the vital breath, Atharvav. 11.4 (*Gesch. d. Phil.* I, 301-305);

bhagavān ātmā, the exalted Ātman, Atharvav. 10,8,44 (*Gesch. d. Phil.* I, 324);

1. Named Māntrika-Upaniṣad (32) in the collection of 108 Upaniṣads.

puruṣa Atharvav. 19,6 (Ṛgv. 10,90; *Gesch. d. Phil.* I, 150-158);
Śarva, Bhava, Rudra, Atharvav. 11,2;
Īśvara along with *Puruṣa* Atharvav. 19,6,4;
Prajāpati Atharvav. 4,2 and often repeated (Cf. however *Gesch. d. Phl.* I, 189-190).
Virāj Atharvav. 8,9,10;
Pṛśni (to be so read for *Pārṣṇi*) Atharvav. 2,1 (*Gesch. d. Phil.* I, 253).
salilam, primordial water, Atharvav. 8,9,1.

The Atharvans know him as the Head (perhaps with reference to Atharvav. 10,2,26-27.10,8,9), while some as the 26th (the Īśvara of the Yoga along with the 25 principles of the Sāṁkhya) or as the 27th (probably by differentiating the Cittam from Buddhi, Ahaṁkāra, Manas) or as the revered one who brings to Vyaktam the 24 principles hidden in the Avyaktam (verses 14-15). But he is also one, two, three - five etc. as the verse 15 (with a reference evidently to Chānd. 7,26,2) assures, he is the source and the place of dissolution of beings. One who proclaims him (exoteric) as life-principle obtains inexhaustible food for himself and for his ancestors, one who perceives him (esoteric), whether or not he is a Brāhmaṇa, he enters into him for perennial rest.

The Upaniṣad may have found its place at a time when the theistic Yoga developed out of the Sāṁkhya doctrine which had not still been finalised systematically, and would, if this view proves to be correct, be of a special value as a proof of this transition.]

1. The bird, radiating, eight-footed[1]
   Three-stranded,[2] eternal jewel,
   Having flames of fire, wandering twofold,[3]—
   Everyone sees him and sees him not,[3]—

2. When at the time of creatures' delusion
   The darkness around God is torn,
   Then He is seen in the cavern of Guṇas,
   In Sattvam, by the Guṇaless one.

3. For He is not to be seen otherwise,
   As when like an infant He sucks[4]

---

1. Illuminating the eight regions of the heaven.
2. *trisūtram,* perhaps because fettered with the three Guṇas.
3. Everyone sees Him as the sun-bird, and does not see Him as the Ātman.
4. Read *dhayamānaḥ.*

Māyā, the mother of all that becomes,
Eternal, firm, of eightfold form.[1]

4. Lying,[2] he sucks at her breast;
And again she becomes excited and broad
And brings forth for the Puruṣa,
By whom she was covered before.

5. With the cow's voice lows[3]
The procreatress, who cultivates the beings,
The black, white and red,[4]
Milking all desires for the master alone.

6. Countless indeed are the infants,
Who drink the world of senses,
But only one as God drinks her,
Freely following His own will.

7. Through his thought and deed
He enjoys first, the holy God,
The all-bestowing milch-cow,
Who is worshipped by all sacrificers.

8. In her they see the great Self
As bird, that eats the fruit,[5]
Although it eternally sits idle,
Sacrificing householders and priestly class

9. After Him, speaking, repeat
the Ṛg-singers, in tradition versed,
Him in Rathantaram, Bṛhat.
In all seven[6] applies the song.

---

1. Māyā (Prakṛti) is eightfold, perhaps in the sense of the eight forms of Śiva which occur in the Nāndī of the Śākuntalam.

2. Literally : "She (the Prakṛti) is lain upon, sucked, by him" (read *dhīyate*).

3. Cf. Ṛgv. 1,164,28 (Atharvav. 9.10.6).

4. Following Śvet. 4,5; the three Guṇas are meant.

5. Ṛgv. 1,164,20 (*Gesch. d. Phil.* I. 113).

6. The seven forms of Stoma may have been meant; Rathantaram and Bṛhat are of course Sāmans. (For the names of the seven Stomas, see *Ind. Stud.* IX, 276).

n in the esoteric lores
, in a series of words
m the Atharvans,
t sons of Bhṛgu.

ı-student,[1] as wanderer,[2]
r[3] and as grey-with-age,[4]
nainder[6] and Rohita[7]
ms the Bhṛgu-work.

; Prāṇa,[9] as Ātman,[10]
one, as Puruṣa,[11]
ıava and Rudra[12]
Puruṣa[13] together.

ıd as primordial water,[15]
ıd prajāpati[17]
iptions[18] coupled with aphorisms
·vans, the Lord is praised.

twentysixth,[19]
wentyseventh,

ıtharvav. 11,5.
ıv. 15.
°.

ān sums up the epithets appearing there.

s), *Bhava Rudra* 11,2.
the same time *Puruṣa* 19,6,4: The Poona edition
ırvav. 11,2,18) *sa-asuras tathā*; anyway *Puruṣa*
ing.
i is meaningless, because we cannot probably expect
ıght of something like *kena pārṣṇī* etc. 10,2,1.

d often, mostly to give a new meaning to it.
o the Brāhmaṇas (*vidhi*) of the Atharvaveda.
., Māṇḍūkya-Kārikā 2,26.

The Atharvans know him as the head
The Sāṁkhyas as the Guṇaless Person.

15. Who makes the Avyaktam visible
As Vyaktam, in twentyfour ways;
As one without and with duality,
As threefold, fivefold, Him they know.[1]

16. Through the eye of knowledge
The Brāhmaṇas see the One alone
Extending throughout, from Brahman
Down to the world of plants.

17. In whom is woven this universe,[2]
All that moves and does not move,
In Brahman also merges everything
As bubbles in the ocean.

18. In whom enter all the objects
Of world, in whom become invisible,
In whom they merge and emerge again
To view like so many bubbles.

19. That in body as soul he dwells,
The wise show with reason,
And that as God, again and again,
He changes His dwelling thousandwise.

20. Who, as a Brāhmaṇa true to law,
Teaches this at the time of the Śrāddha meal (Kāṭh. 3. 17),
He obtains for himself and forefathers
Food and drink inexhaustible.

21. Yea, who, Brāhmaṇa or not
Knows the Brahman and its commandment,
He disappears, entering
Into the one who rests in the Brahman,
—Into the one who rests in the Brahman.[3]

---

1. A reference to Chānd. 7,26,2.
2. Bṛh. 3,6.
3. Literally : "they are merged in the Brahman (*tatraiva*), in that [as in the case of rivers, Chānd. 6,10. Muṇḍ. 3,2,8] their mouths disappear (*līnāsyāḥ*) for a union with the one who [already] exists in the Brahman-ocean (*brahmaśāyine*, Dative of purpose)."

NĀDABINDU UPANIṢAD

[*Nāda* the tone, especially the buzzing nasal sound, in which the word Om fades away; —*bindu* the point, especially that of the Anusvāra, which denotes the third mora of the sound Om as also its reverberation as 3½th mora; —therefore *nādabindu-upaniṣad* "the secret meaning of the nasal-point".

The philosophical rigour, with which the older Upaniṣads had excluded all identifications of the empirical reality from the Brahman (*neti, netī*), brought with it that in order to satisfy the necessity of worship one had to catch hold of symbols and, as remarked above, in the interest of philosophical truth there was nothing at all wrong if, as a symbol, such a meaningless thing as the word Om with its three or later three and a half moras (*a*+*u*+*m*+reverberation) came to be chosen. According to our Upaniṣad the true Yoga, and with it the way to salvation consists in the meditation of this Om along with the renouncing of all sense perception, through the Indriyas and the Manas (verse 18) and the annihilation of attachment to the world of sense (verse 19).

In the first part (verses 1-6a) the Ātman appears, with an appeal to the Atharvav. 13,3,14 (*Gesch. d. Phil.* I, 228), as the bird (*haṁsa*) which "spreads its wings broad like thousand days" and carries the Yogin on high. The 3½ moras of the word Om and the three Guṇas of the Sāṁkhya doctrine are designated the parts of the body of this bird, *dharma* and *adharma* (it observes the right and the wrong of men) its eyes, and its body extends upwards through all the seven worlds : *bhūr, bhuvaḥ, svar, mahar* (cf. Taitt. 1,5), *jana(r)loka, tapoloka, satyaloka* (cf. with Muṇḍ 1,2,3 above).

Further (verses 6b-7) it is taught, that of the 3½ moras of the word Om, *a* is dedicated to Agni, *u* to Vāyu, *m* to the sun, and the reverberation to Varuṇa.

Each of these four moras, the text thus goes on (verses 8-11), has a threefold aspect (is *kalātrayānanā*), from which originate the following twelve objects of meditation :

ghoṣinī,	—	*vidyunmālī,*	—	*patańgī,*
vāyuveginī	—	*nāmadheyā,*	—	*aindrī,*
vaiṣṇavī,	—	*śāṁkarī,*	—	*mahatī,*
dhruvā,	—	*maunī,*	—	*brāhmī.*

According as one meditates on one of these twelve forms at the time of death, —thus the development in verses 12-17 is in evident imitation of Praśna 5, —one attains, as his reward :

king in India, —Yakṣa, —to become a Vidyādhara, to become a Gandharva, — Somaloka, —communion with Indra, communion with

Viṣṇu, — Rudra (Paśupati), Maharloka, dhruvam, — Tapoloka, —Brahman;

from where only then he reaches the Brahman which is *sadoditam* (=*sakṛdvibhātam*, Chānd. 8,4,2), from where the luminaries rise (Kāṭh. 5,15, the germ already in Ṛv. 10.121,6).]

The Ātman as bird

1. Its right wing is the *a* sound,
The *u* is its left wing,
The *m*-sound is its tail-feathers,
The half mora is its head.

2. Rajas and Tamas its feet,
The Sattva is called its body,
Righteousness is its right,
Its left eye is the wrong.

3. At his feet is Bhūrloka,
At his knees Bhuvarloka,
Svarloka at the hip region,
At the navel is the Mahar-world.

4. At the heart is Jana(r)loka,
At his neck the Tapas-world,
Between his forehead and the brows
Is located the Satyaloka.

5. "He spreads to a thousand days' width"
In this hymn (Atharvav. 13,3,14) he is meant,
It is the bird on which ascends
The knower of the Yoga.

6. He is not slave to work,
Him do not bind many a thousand sins.

The three and half moras of the word Om

The first mora is sacred to Agni,
To the Vāyu the one that follows;

7. The mora, which comes as the third,
Has the lustre of the solar orb.
The three and halfth, the highest
The wise name it after Varuṇa.

The twelve partial moras of the word Om

8. Each of three moras has its own
Aspect in three parts;
That's how the Om sound is interpreted,
Listen to it with attention and thoughtfulness.

9. The first mora is rich in sound,
The second is wreathed with lightning,
As third follows the flight-enjoyer,
The fourth is swift as wind.

10. The fifth is the namable,
The sixth is called sacred-to-Indra,
The seventh after the God Viṣṇu,
after Śaṁkara (Śiva) the eighth is called.

11. The ninth is called great,
The tenth is regarded as the firm,
The eleventh is the silent,
The twelfth is called the Brāhmic.

Reward for the meditation at the time of death

12. Meditating on the first mora,
If one gives up life,
Then in the Bhārata Varṣa
He is born as a sovereign king.

13. Who in the second departs,
Becomes a high-souled Yakṣa,
The third makes a Vidyādhara,
A Gandharva the fourth one.

14. And who, while giving up the life,
Meditates on the fifth mora,
He lives among gods, he roams
In the Somaloka magnificently.

15. The meditator of the sixth with Indra,
Of the seventh, with Viṣṇu,
With Rudra, with Paśupati lives he,
Who meditates on the eighth.

16. The ninth leads to the World-of-greatness[1]
The tenth to the firm place,
The eleventh to the Tapoloka,
To the eternal Brahman the twelfth.

17. And then to the pure, partless,
Omnipresent, holy,
To the eternal light of Brahman,
From which the luminaries originate.

The Yoga and its reward

18. When, free from senses and Guṇas,
The Manas is dissolved in itself,
Not comparing, not imagining—
That is called the correct art of Yoga.

19. Serving him and attached to him,
He is gradually liberated from the body
prospering in the Yogic practice,
Free from all worldly attachment.

20. Then all bonds are loosened,
And pure, unstained and free,
Becoming Brahman, he goes there through
Into the highest bliss,
Into the highest bliss.

1. i.e. Maharloka (GBP)

BRAHMABINDU UPANIṢAD

[The name of this Upaniṣad *Brahmabindu Upaniṣad* (*Amṛtabindu Upaniṣad* in Śaṁkarānanda, Anquetil, in the Telugu edition and in a few manuscripts) must no doubt mean "the esoteric instruction on the point which signifies the (higher) Brahman," i.e. on the Anusvāra of the word Om, which, in so far as it denotes the reverberation also, refers to the higher wordless Brahman, while the word Om as such represents only the "Word-Brahman" symbolically (verses 15-17). Accordingly, the verse 7 teaches that through the sound (Om) one can only 'begin' the Yoga, but the highest one must remain wordless. For the rest nothing further is said of Om and its reverberation. The Upaniṣad rather treats of the dissolution of the Manas (verses 1-10), the relationship of the Brahman with the world of appearances (verses 11-17), the worthlessness of the external perception, bookish learning etc. (verses 18-22) in a way which makes it (Upaniṣad) appear like a link between the older Upaniṣads and Śaṁkara, whose favourite illustration of the space in the jar and the universal space already appears here (verses 13-14), as also the verse 12 which is indeed cited by Śaṁkara under Brahmasūtra p. 810,1, possibly from our Upaniṣad. Also it has five verses (1.2.4.5.17) in common with the Maitrāyaṇa Up. (6,34 and 6.22), which appear there as citations, and as more torn off than in our Upaniṣad, in whose context they are woven quite naturally. It is therefore quite probable that Brahmabindu Up. is cited in the Maitr. Up.—Of sectarian inclinations there is no trace, with the exception of Vāsudevaḥ at the end, which can, however, by reason of its metrical impossibility, be surely recognized as an interpolation by one or the other worshipper of Viṣṇu-Kṛṣṇa and which has dislodged the original end (something like *iti smṛtam*).]

Verses 1-10

The withdrawal of Manas from the sense objects and liberation as its result

Om!

1. The Manas, they say, is twofold,
   Either impure or pure,
   Impure, when it imagines desires,
   Pure, when it is free from desires.
2. The Manas therefore is the cause
   Of bondage and liberation to us:
   Of bondage, when attached to object,
   Of liberation, when free from it.

3. Since by the objectless Manas
Liberation is conditioned,
So one who aspires after it,
Should free his mind from object.

4. Free from attachment to sense world,
Who locks up his Manas in the heart,
And thus reaches Manas-lessness,
He goes into the highest one.

5. Restrain your Manas so long,
Until it is annihilated in the heart,
This is knowledge, this liberation,
The rest is all learned trash.

6. Not thinkable and not unthinkable,
Thinkable and unthinkable together,
Free from every partisanship
Is Brahman, which he then reaches.

7. Beginning the Yoga with Om,
Meditate wordlessly on the highest one,
Since through wordless meditation
Is being attained, not mere non-being.

8. That is Brahman, the partless,
Changeless and without deception;
"I am that Brahman", so knowing
One surely reaches the Brahman.

9. The changeless, endless,
Causeless, incomparable,
Without limits and without beginning,
One knows as the highest bliss.

10. There's no death, no becoming,
None bound, none aspirant,[1]
No liberated existence, no desire for it,
That is the highest reality.

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1. *Na baddho na ca sādhakaḥ* with the Telugu ed. and Śaṁkarānanda.

Verses 11-17
The Ātman and the world of appearances

11. Know the Ātman as one,
Then, waking, dream and deep sleep,
Throwing off these three states,
You will never be born again.

12. A single being-self there is,
It dwells in each and every being,
Uniform and yet multiform
It appears like the moon in pond.

13. As the space, which a jar encloses,
When the jar is broken to pieces,
The jar alone breaks, not the space,
Life is like the jar.

14. All forms are like the jar;
Unceasingly they break to pieces;
When departed, they are unaware,
Still he is aware eternally.

15. One who is enveloped in word-delusion,
Remains caught up in the heart-lotus,
But when the darkness grows clear,
He sees the unity all alone.

16. Brahman is the syllable of the Om-sound;
When it fades off, what remains,
The wise meditate on that eternal one,
The seekers of the peace of soul.

17. Two sciences are necessary,
The Word-Brahman and the uppermost;
One who is versed in the Word-Brahman,
Attains to the highest Brahman too.

18. The wise, searching through books
For real insight into knowledge,
Throws off the mass of bookish stuff,
As one the chaff, who strives after corn.

19. The cows, to be sure, are many-coloured,
But uniform is the colour of milk;
The Self-knowledge is like the milk,
Its characteristic like cows.

20. Like butter, hidden in milk,
True knowledge dwells in all that lives;
Ever, with mind as the churning rod
Everyone should churn it out in himself (Āryā).

21. Using the whirling rope of knowledge,
One should obtain, like fire by friction,
That partless, stainless silence;
"I am that Brahman", as it's said.

22. That which is the abode to all beings,
To which all beings are abode;
Which holds in it all affectionately,
That I am, the Vāsudeva,
—That I am, the Vāsudeva.

AMṚTABINDU UPANIṢAD

[*Amṛta-bindu Upaniṣad or Amṛta-nāda Upaniṣad* as it is already called by Sāyaṇa (who cites its 10th verse under Taitt. Ār. 10, 27, page 849) and elsewhere (also in Śaṁkarānanda's commentary) means : "The esoteric doctrine of the (Anusvāra) point (*bindu*) or of the reverberation (*nāda*) of the word Om, which signifies the Immortal (Brahman)" or also "which grants immortality". In view of the positiveness with which every sound element is excluded in verses 4 and 24 the former name is more appropriate, as also better attested. The interchange of the names can be explained in this way that the name Brahmabindu was dropped by scribal oversight and was replaced by Amrtabindu, so that it was necessary to choose a new name for our Upanisad also.

The contents consist of an introduction, four parts, and a concluding verse.

The Introduction (verses 1-4) not only condemns all bookish learning but it also considers the sounding elements of Om as pure means to the end. Only the soundless *m* (*asvara makāra*), which is also signified by the Anusvāra-point (*bindu*) is to be meditated.

I. Verses 5-16. Of the eight members of the Yoga system our Upaniṣad, like Maitr. 6, 18, mentions only five to which, as there, *tarka*, is added as the sixth.

1. *pratyāhāra*, withdrawing of the Manas and the Indriyas from the sense objects (explained in verse 5, which would better stand after the verse 6).

2. *dhyānam*, meditation, whose explanation is missing.

3. *prāṇāyāma*, breath-controlling, consisting of (a) *recaka*, emptying, (b) *pūraka*, filling, (c) *kumbhaka*, retaining of the breath in the chest.

4. *dhāraṇā*, locking up into the Ātman of the Manas drawn away from the sense objects.

5. *tarka*, reflecting, missing in the Yogasūtras, and explained differently from Maitr. 6, 18.

6. Communion in the Ātman, the Self, "which one meditates, although one already possesses it" (*yaṁ labdhvā api eva manyeta*).

II. Verses 17-27. Rules for the conduct of a Yogin : ways of sitting, of meditating over Om etc.; verse 27 would better stand at the beginning, before verse 17.

III. Verses 28-31. Reward of the Yoga. The five moras, which are imagined here, correspond to the five properties : smell, taste, sight, touch sound; the earth has all the five, the water four, the fire three, the air two, the ether one. By concentrating on the half mora one liberates oneself from all these.

IV. Verses 32-37. The Prāṇa and its five ramifications, to which here not only a particular seat but also (similarly as in Chand. 8,6,1 to the arteries of the heart) five different colours have been assigned.

V. Verse 38. Final promise. The term *maṇḍalam* here and in verses 17.26 is not clear; in verse 17 the same is to be muttered, in verses 26 and 38 a transition point of the outgoing soul, in 38 before its exit from the body and in 26 after it; also, as it appears, the word *maṇḍalam* has three different meanings at the three places which is not without doubt in so small a work.]

Verses 1-4.

Superiority of Brahman over the book learning and over the audible part of the word Om

1. The wise who read the text books,
   And studied them again and again,
   When partaking of the Brahman's knowledge,
   Throw them off, as if they burnt.

2. He mounts the car of Om,
   His charioteer is Viṣṇu,
   He seeks the abode of the Brahman-world,
   To win the Rudra for himself.

3. But the car is useful,
   Only so long as one is on the highroad;
   Who has come to the end of the highroad,
   Leaves the car, and goes on foot.

4. So one leaves the word-symbol also,
   And only with the silent *m*
   From Om one comes to the soundless,
   Silent, invisible place.

Verses 5-16

The six limbs of the Yoga

5. The five objects of sense
   And the Manas, the mobile,
   Are only the reins of the Ātman,
   To know this is withdrawal.

6. Withdrawal and meditation,
Breath-control and chaining,
Reflecting and communion,
Are the six limbs of the Yoga.

7. As by melting, the slag
Of the raw ore is completely burnt,
So by restraining the breath
The faults of senses are completely burnt.

8. By breath-control is burnt the fault,
By chaining, the sin.
Having thus annihilated the sin
One should think of the shining one.

9. [While thinking of] the shining one
One breathes out and in again,
There are three controls of breath,
Emptying, filling and retaining.

10. The Gāyatrī with its head
Along with Vyāhṛtis and Praṇava
Say thrice in one breath,
That is called the breath-control.[1]

11. When one, expelling the breath out,
Makes contentsless, empty space,
Restraining himself to this emptiness,—
It is, what they call, the emptying.

13. [2]Pursing one's lips like a lotus-stalk,
One is accustomed to drink water;[3]

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1. =Viṣṇusmṛti 55, 9. Further this verse is cited by Sāyaṇa under Taitt. Ār. 10, 27 (which section contains the entire formula prescribed here), p. 849, and, indeed, as occurring *Amṛtanādopaniṣadi*. The "head of the Gāyatrī" is the formula which crowns it (follows it) : *Om āpo jyotī raso'mṛtam brahma* (auch Maitr. 6, 35. Prāṇāgnihotra-Up. 1 above), upon which should follow the Vyāhṛtis (*bhūr, bhuvaḥ, svar*) and the Praṇava (*Om*).

2. See note 1 on p. 694 —GBP.

3. According to the Telugu ed. and Śaṁkarānanda : *vaktreṇa utpalanālena toyam ākarṣayen naraḥ.*

One should similarly draw in wind also,
It is, what is called, the filling.[1]

12. When one breathes neither out nor in,[2]
And doesn't move his limbs also,
And when the air is thus held fast,
That is called the retaining.

14. Look at the forms like the blind,
Hear the sound like deaf,
Regard the body as a log of wood,
Then you are called the pacified.

15. Who sinks into the Self the Manas
As the organ of imagination
And thus remains chained to himself,—
That is renowned as the chaining.

16. Thinking, which does not run counter
To the accepted doctrine, is called reflecting.
What one already has, and still ponders over[3]
That is the object of communion.

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1. Nārāyaṇa's codex, as also that of Weber, have (on the other hand), *kumbhaka* (retention) in verse 13 and *pūraka* (filling) in verse 12. Weber's suggestion to transpose the two is supported by the Telugu ed. and Śaṁkarānanda's text, which also explain the cause of confusion, in that in both of them verse 13 rightly comes first, then verse 12. Some copyist transposed them through oversight, and a later copyist established the sequence *recaka, pūraka,* kumbhaka required by verse 9 in such a way that he simply interchanged the two terms in verse 13 and verse 12, which gave rise to the naive remark of Nārāyaṇa that here a special kind of Kumbhaka has to be understood.

2. The *Bibl. Ind.* reads : *na ca ucchvaset, na anucchvaset,* which would be an example of a privative *a* prefixed to a finite verb (*nañas tiṅā samāsaḥ*); Weber reads : *na ucchvasen na anūcchvāsayet;* but *anu+ud+śvas* does not occur and it can scarcely mean "breath in". The Telugu ed. has probably the correct reading : *na ucchvased na ca niśvāsāir* (scil. *śvaset*); or one can read with Śaṁkarānanda and the Bombay edition : *na ucchvasen, na ca niśvaset.*

3. According to Weber's MS : *yaṁ labdhvā api eva manyeta.* Nārāyaṇa reads: *yaṁ labdhvā api avamanyeta* and draws attention to Bhag. G. 6,22; the Telugu ed. (with Śaṁkarānanda) : *samaṁ manyeta yal labdhvā,* cf. the well-known : *mama samadṛśo yāṇtu divasāḥ Ind. Spr.* 2nd ed. No. 844.

Verses 17-27

Rules for the Yoga

17. Upon a level ground,
which is lovely and free from defects,
He should take care of his Manas
And mutter a Maṇḍalam;[1]

18. Twining properly as Yogic posture
The lotus-posture, the cruciform-posture,
Or even the luck-posture[2] as well,
He remains facing the north.[3]

19. He closes one nostril with a finger,
And takes the air in with the other,
Blocks in himself the energy-fire[4]
And meditates on the sacred sound.

20. Om ! This syllable is Brahman,
With Om alone he should breathe out,
With this divine sound frequently
He washes away the stains of the soul.

21. Then he should meditate and utter
The formula in the sequence mentioned (verse 10),
Repeatedly, more than repeatedly,
No excess here is too much.[5]

22. Casting down his eyes within himself
Sideways, above and downward,
He sits motionless, firm of manner,
Then he really practises the Yoga.

---

1. According to Nārāyaṇa a formula referring to the solar orb, such as : *yad etan maṇḍalaṁ tapati*. Śaṁkarānanda otherwise.

2. *padmāsanam, svastikam, bhadrāsanam* are three modes of postures with crossed legs.

3. Cf. Maitr. 6, 30.

4. i.e. probably the energy (*tejas*), of which Maitr. 6, 35, 37 speaks. [The Skt. original simply reads *agnim*. —GBP]

5. With Weber's Ms : *na atimūrdham atikramaḥ* (Nār., Śaṁk., Weber otherwise).

23. Rhythm [in breathing], resignation,[1]
Chaining[2] and union,[3]
The Yoga too, of twelve moras,[4]
Is regarded as fixed according to tempo.

24. Voiceless, neither a consonant nor a vowel,
Not guttural, palatal, labial, nasal,
Without the burring sound, with both lips unmoved.—
The sacred syllable, which sounds silently.[5]

25. With this sound he sees the way,
The way, along which his Prāṇa goes,
Therefore should one always practise it,
So that he goes along the right way.

26. Through heart-gate, wind-gate,
The gate, which leads upward,
And the opening of the gate of liberation,
Which they know as the open orb.[6]

27. Against fear, against anger, against sloth,
Against too much waking, too much sleeping,
Against too much eating, not eating,
A Yogin shall always be on his guard.

Verses 28-29
Reward of the Yoga

28. If in this way, at all times,
He practises the Yoga according to rules,
Then without doubt in him will arise,
The knowledge in three months.

---

1. *yoga* according to Nārāyaṇa=*samādhi.*
2. *dhāraṇā* chaining of the Manas, cf. verse 15.
3. Of the individual soul and the highest soul according to Anquetil, of Prāṇa and Apāna according to Nārāyaṇa. Śaṁkarānanda differently.
4. For the twelve moras, see Nādabindu, verses 8-11.
5. The word-play between *akṣara* and *kṣarate* (Cf. Talav. Up. Br. 1,24,1), almost untranslatable, here allows to be replaced by another one.
6. Nārāyaṇa thinks of the solar orb (Śaṁkarānanda differently).

29. After four months he sees the gods,
After five he's as strong as they,
After six, without doubt,
He attains to absoluteness at will.

30. Through five moras he becomes akin to earth,
Through four to water;
Akin to fire through three moras,
Through two moras alike the wind.

31. Through one mora space-akin;
Yet he meditates on the half,
Then he is finished with the mind,
He thinks through him and in him alone.

Verses 32-37
The Prāṇa and its ramifications

32.[1] Thirty fingers broad space there is,
Where Prāṇa resides with the Prāṇas,
The breath, so called, as it serves
As play-ground to the breath outside.

33. Hundred and thirteen multiplied by thousand,
Plus hundred and eighty times[2]
Results the incoming and outgoing breath[3]
In the interval of a day and night.[4]

34. The Prāṇa, to begin with, dwells in the heart,
The Apāna has the bowel as its place,

---

1. According to the (corrected) Telugu text :
triṁśad vārddhāṅguliḥ prāṇo yatra prāṇaiḥ pratiṣṭhitaḥ,
eṣa prāṇa iti khyāto vāhyaprāṇasya gocaraḥ.

2. Weber's conjecture *aśītiś ca śatam* is supported by the Telugu ed. and Śaṁkarānanda.

3. *viniśvāso* Telugu ed.

4. The number 113180 divided by five (since all the five Prāṇas participate therein) gives 22636 respirations in 24 hours or 15. 7 in a minute which is correct for the grown-up on the average. Elsewhere the number of daily respirations is given around 21600 (Sarvadarśanasaṁgraha p. 175, 4) or even 21000 (under Maitr. p. 79, 4). The Haṁsa Upaniṣad fixes it at 21606.

Samāna there, where the navel is,
Udāna, where there is the neck.

35. The Vyāna, finally, continually
Runs, ruling, through all the limbs.
Now the colours of the five Prāṇas,
As they follow in order.

36. The Prāṇa resembles in lustre
A red-hued precious stone,
The Apāna shines reddish
Like a cochineal insect.[1]

37. The Samāna shines in belly
Like a milk-coloured mountain-crystal.
The Udāna is pale yellowish,
The Vyāna of the hue of a flame.

Verse 38
Summary

38. In whom, breaking through this ring,
The vital breath ascends to the head,
No matter where he dies,
He is never born any more,
—He is never born any more.

1. *indragopasamaprabhaḥ* of the Sanskrit original translated as 'Wie ein Marienkäferchen' by Deussen. —GBP.

DHYĀNABINDU UPANIṢAD

[The *Dhyānabindu Upaniṣad*, i.e. "the esoteric doctrine of the point (*bindu* of the Anusvāra in Om), to which the meditation (*dhyāna*) relates" contains an introduction and four parts.

The Introduction (verses 1-3) promises, in two stanzas taken over out of context from Yogatattva 1-2 and in the third of its own, eradication of all sins as a reward of the Yoga.

I. (Verses 4-6). The complete silence of meditation is in accordance with the infinite subtlety of its object, which is explained by the illustration of the split hair-end taken from the Śvet. 5, 9.

II. (Verses 7-10). Through a series of original and pertinent illustrations it is shown how the Ātman penetrates through all of its appearances, omnipresent in the whole as also in every individual part. The shade (*chāyā*) in verse 10 does not offer any useful illustration and its emendation into *śākhā* suggests itself, even though it is not unobjectionable and is justified only by the word *sakala* which appears beside it to interpret *niṣkala* 'the partless' as part i.e. as non-whole.

III. (Verses 11-17). After bringing the meditation of Viṣṇu, Brahmán and Śiva into relationship with the three breath practices *pūraka*, *kumbhaka* and *recaka* in verses 11-13, there follow verses 14-17, a difficult section, which I cannot make up my mind, with Nārāyaṇa and Anquetil, to again connect with the Triad for there is no basis for thus hacking the verses of the text. I rather believe that in contrast to Viṣṇu, Brahmán and Śiva the Ātman himself is described here, how as imminent he penetrates the world and still remains transcendent (on the other side of the sun and the moon). As individual soul (lotus flower) he is plucked after death and carried to the moon and the sun along the Pitṛyāna and the Devayāna according to the seed.

IV. (Verses 18-23). The meditation of Om is described towards the end in abundant, but partly borrowed, metaphors; verse 19 stems from Muṇḍ. 2, 2, 4, verse 20 from Śvet. 1,14, verse 21 from Amṛtabindu 13. In verse 22 there is in original comparison of the heart with a well from which (as even today in India) water is drawn up by means of a rope along an inclined plane, usually by a pair of bulls until, poured out, it comes to rest above. So also the Manas at the spot between the eyebrows and the nose as the dwelling place of the highest Ātman, cf. Jābāla 2.]

Verses 1-3

Value of the Yoga

1.[1] I will proclaim the truth of the Yoga
For the well-being of the Yogin,
Who listens to it and recites,
He is freed from all sins.

2. Viṣṇu is called a great Yogin
Great in magic power and penance,
As a lamp on the way of truth
He shines, the highest Puruṣa.

3. Even if the sins are like mountains
Stretching miles after miles,
Yogic meditation pierces thro' them,
Nothing else ever penetrates them.

Verses 4-6

The silence of the meditation corresponds to the subtlety of the Brahman

4. Higher than the first syllables
Is the point, higher than resonance,
The syllable vanishes with the sound,[2]
Silent is the highest place.

5. The sound which remains unbeaten,
There is something higher than this sound,
The Yogin who meditates on this
As highest, doubts break off from him.

6. A thousandth of a hundredth part
Of hair's tip, a part of this part,
And of this a half part further,—
So subtle is the pure being.

---

1. Verses 1-2=Yogatattva 1-2, where they suit better, and from which context they are secondarily taken over here, since they are missing in the two Poona MSS and the Telugu ed.

2. *sa śabdaś ca akṣare kṣīṇo*, Telugu ed.

Verses 7-10

Brahman and its appearances

7. As fragrance is in flower,
As butter is in milk,
As oil is in oil-seeds,
As gold is in ore.

8. As the thread is in pearls,
So firm in Ātman are all beings,
Therefore the knower of Brahman, with mind
Firm on Brahman, stands unconfused.

9. As the oil pervades the oil seeds,
As the fragrance the flower,
So in the body of man
He is in it and outside too.

10. Know the tree as the whole,
The branch[1] is only a non-whole,
In the whole as also in the non-whole
Everywhere the Ātman dwells.

Verses 11-17

Viṣṇu, Brahmán Śiva and the Ātman pervading them all

For *pūraka, kumbhaka, recaka,* see above,
Amṛtabindu Up. 11-13.

11. Comparable to a flax flower
Having his place at the navel,
The heroic Viṣṇu of four arms,
On him one meditates with Pūraka.

12. With Kumbhaka on him,
Whose lotus-seat is in the heart,
On the god Brahman, the ur-father
Red white, having four faces.[2]

---

1. I read *śākhā*.

2. Out of the descriptions like Ṛgveda 10, 81, 3 : "eye on all sides and face on all sides" etc. (comparable to Xenophanic o'ulos 'orᾶ etc.), grew by materialisation god Brahmán with four faces. —In a similar way in the biblical field, what were still concepts in the *Romans* 1, 3-4, have taken a concrete shape in the imagination of *Math.* 1,18. *Luk.* 1,35, in order to be intelligible to the common people.

13. With the *recaka* he meditates
Over the three-eyed enthroned on forehead,
Resembling a pure rock-crystal,
Destroying sins, free from patches.

14. Of eight petals,[1] blooming downward,
The stalk on high, calix down,[2]
Resembling a banana flower,
He is the essence of gods.[3]

15. The flower with a hundred petals,
Which surround the seed-pod all around,
Meditate on him beyond fires,
Beyond the moon and the sun.[4]

16. Plucking off the lotus flower,
In order to carry it away
To the lunar fire,[5] to the sun,[6]
The Ātman surely the seed directs.

17. Of three places[7] and three paths,[8]
He is the threefold Brahman and holy sound.
Having three and a half moras,—
Who knows him, has the knowledge.

Verses 18-23

The meditation on the Om-sound and on the reverberation

18. Long-drawn like a drop of oil,
Long-humming like the sound of a bell,
Silently reverberates the tip of Om,
Who knows it, has the knowledge.

---

1. Perhaps the eight regions of the heaven.
2. Probably immitation of Kāṭh. 6,1 *ūrdhvamūlo avākṣākha eṣo 'śvatthaḥ sanātanaḥ.*
3. Editions available to me read *sarvavedamayam* for *sarvadevamayam.* —GBP.
4. Beyond the goals of Pitṛyāna and Devayāna.
5. Along the Pitṛyāna.
6. Along the Devayāna.
7. Nevel, heart and forehead.
8. Perhaps, Pitṛyāna, Devayāna and Tṛtīyam Sthānam; or as Śvet. 1, 4.

19. Om is the bow, the soul the arrow,
The Brahman the target of the arrow,
That one should hit unflinchingly,
Identifying oneself with it like an arrow.

20. Making one's body the friction-wood,
With the Om-sound as the upper stick,
Through meditation's friction one sees the God,
Like the fire hidden in the wood.

21. Pursing one's lips like a lotus stalk
One is accustomed to drink water,
One should similarly draw in wind also,
When as a Yogin one practises the Yoga.

22. Using the half mora as a rope,
Draw out of the well of heart-lotus
The Manas upward along the path of artery,
Between the brows. where it melts away.

23. For the forehead between the brows,
Where there is the root of the nose,
Is the perennial dwelling place,
The great resting place of all.

TEJOBINDU UPANIṢAD

[This Upaniṣad bears the name *Tejo-bindu* "the point (of the Anusvāra in Om), which denotes the power (Brahman)" probably on account of the first word (similarly as in Kena and Īśa), for otherwise there is no further discussion, either of Om or of its moras etc., in the fourteen verses which alone constitute our recension.

They rather deal with, in a clearly ordered manner, the most important of the main features of the Vedānta doctrine one after another :

Verses 1-2. Difficulty of meditation (*dhyānam*).

„ 3-4. The requirements of one qualified for it.

„ 5-8. The place of the Brahman as its object.

„ 9-11. The enigmatic nature of the Brahman.

„ 12-14. Portrayal of one liberated alive.

Although the train of thoughts here is on the whole clear, the individual passages are often equally difficult and have already demanded from the Indian commentator the most jaw-breaking exegetical acrobatics. But when he e.g. in verse 9 puts up with *brahmāṇam* instead of the required *brahma* with the remark that here is only a confusion of gender and case (*liṅga-vibhakti-vyatyayaḥ*), or when in verses 12 ff. he supplies *śritā na vidur* (subject, copula, negation and predicate) to the accusatives *lobham* etc., which are completely hanging in air, to make them intelligible, — then we shall not follow him here as in much else but we will find ourselves facing the alternative as to whether the language feeling was already so completely blunted[1] in the original author of these verses, or whether we are dealing with an enormously corrupt text-transmission. The latter alternative would seem to be supported by the numerous but not better readings of the Telugu ed. in which our 14 stanzas form only the beginning of the Tejobindūpaniṣad, which is followed by discussions in verses and prose which exceed more than thirty times the extent of our recension.]

Verses 1-2
The meditation (dhyānam)

1. At the power-point aims the highest meditation,
   Supremely enthroned in the heart,
   Subtle, blissful, powerful,
   First gross, then fine, then superfine,

1. Even for the title the majority of the manuscripts used for the Poona edition offer *Tejabindu* which is impossible.

2. Difficult to accomplish, difficult to reach,
Difficult to look at, difficult to establish,
Difficult to execute is this meditation
Even for the wise and the lonely.

Verses 3-4

Who is qualified for the meditation

3. One who conquers greed and anger,
Worldly attachment and senses' lust,
Who lays aside duality, I-consciousness,
Free from expectation, from wife and child.

4. Who makes the inaccessible accessible,
Strives only for teacher's respect and gain,
Who, stepping through the three gates,[1]
Becomes the Haṁsa dwelling in the three worlds.

Verses 5-8

The place of the Brahman

5. Mysterious is the place,
Brahman, groundless and unmanifest,
With parts subtle like ether;
That is Viṣṇu's highest step.

6. It has three eyes,[2] three Guṇas,[3]
It surrounds three invisible worlds,
Unmoving, unchanging,
Without props, without foundation.

7. Free from all determinations,
Beyond the range of word and thought,
To be grasped by Self-absorption alone;
No word names it, no mesh of words.

---

1. According to the commentary : renunciation, patience and respectfulness towards one's teachers.
2. Ostensibly the three Vedas.
3. Sattvam, Rajas, Tamas.

8. Rapture indeed, yet beyond pleasure,
Difficult to see, endless, beginningless,
Free from the mind's bossing,
Eternal, firm, impossible to shake.

Verses 9-11

The enigmatic and contradictory nature of the Brahman

9. This Brahman, which dwells in the Self.
This first cause, this highest aim
Of unthinking thinking, is the soul
And the highest haven of refuge.

10. Unempty, it appears as empty,
Above emptiness it stands majestically,
Nor thought it is, nor thinking,
Unthinkable and yet, indeed, thinkable.

11. It's all and yet it is nothing,
There's nothing higher than it,
Unthinkable unawakened it is,
It's not real and is not known.

Verses 12-14

Portrayal of one who is liberated alive

12. Essentially associating with the lonely,—
He who is God, sure knows the highest,—
Greed, delusion, fear, pride,
Anger, love, sin renouncing,

13. Cold and warm, hunger and thirst,
And intentions, which ever change,
Not proud of the Brāhmaṇa descent,
Not of the rubbish of liberation texts,

14. Knowing no fear, nor lust, nor pain,
Nor respect, nor disrespect any more,—
Because from all these is free
Brahman, the highest goal of all endeavour,
—Brahman, the highest goal of all endeavour.

YOGAŚIKHĀ UPANIṢAD

[The *Yogaśikhā* from which this Upaniṣad gets its name is either to be understood as "the peak, the highest result of the Yogic meditation" or as "the pointed flame" in the heart, in which the Yogin sees the highest being according to the verse 6.

After an introductory verse (No. 1), a brief and clear picture of the Yogic meditation is first given (verses 2-3). More mystical is the following part (verses 4-7) which takes for granted symbolically a sun situated in the body, be it in the head (as in the Brahmavidyā 8 ff) or, probably more rightly, in the heart (Nārāyaṇa); in its midst is a fire which projects into a pointed flame, in which exists, to be seen, the highest being; a concept which has developed probably out of old passages as e.g. Kāṭh 4, 12-13. Mahānār. 11, 9-12. Maitr. 6.38. It must be the departure of the Yogin's soul after his death, referred to when it is described further how the Yogin penetrates through the above-mentioned solar disk, in order to attain to the union with the Highest through the *suṣumnā* (actually already Chānd. 8, 6, 6= Kāṭh. 6, 16) and the coronal suture (Ait. 1, 3, 12). But it is odd, and raises doubt about the correctness of the text, when further here (verses 8-9) for those who would not or would not practise the Yoga, it is replaced by a much simpler means, viz. to recite thrice daily this small Upaniṣad, which leads to the same goal, just as the Āraṇyakas replaced the sacrificial cult by a mental view of it. This goal is, as the verse 10 says, the annihilation of sins and the dissolution of Saṁsāra which is [otherwise] not possible in thousands of re-births. An Interpretation of verses 8-9 quite differed from this one which already underlies Nārāyaṇa's commentary is testified to by the variant readings in the Telugu ed. (see below), in which the extent of the Yogaśikhā Upaniṣad is about 40 times that of our recension, consisting of six Adhyāyas, in the first of which the ten verses of our recension are incorporated with many partly quite good variants.]

Verse 1

Proclamation

1. I will proclaim the peak of Yoga,
   Which is the highest of knowledge,
   He who meditates this holy word,[1]
   Never shall his limbs tremble.[2]

---

1. Either the syllable Om or this Upaniṣad is meant.
2. According to the reading of the Telugu ed. *gātrakampo na jāyate*. Cf. Kauṣ. 3, 1 end.

Verses 2-3

A brief account of the Yogic meditation

2. Choosing the posture of the lotus type,
Or whichever else may please him,
Fixing the gaze on the nose tip,
With hands and feet pressed close,

3. Controlling the Manas on all sides,
The wise shall meditate,
Continuously on the syllable Om,
Enshrining the highest God in heart.

Verses 4-7

Penetrating to the God and the flight to Him after the death

4. Upon one pillar,[1] three posts,[2]
With nine doors,[3] having five gods,[4]
Stands a temple, body it is,
In it one shall seek the highest.

5. Therein glows a sun,
With flamelike rays surrounded,
In its midst is a fire,
Which burns like the wick of a lamp;

6. As large is its pointed flame,
So large the highest God there.
Practising the Yoga repeatedly,
The Yogin penetrates through the sun,

7. Then zigzag he goes upwards
Through the shining door of Suṣumnā;
Breaking through the cerebral dome,
He finally sees the highest one.

---

1. The vertebral column.
2. The three arteries *iḍā*, *piṅgalā* and *suṣumnā* or the three Guṇas *sattvam*, *rajas* and *tamas* (schol).
3. The nine openings of the body.
4. The five senses.

Verses 8-9
A substitute for the Yoga[1]

8. Yet, who, inattentive and lazy,
Does not see his way to meditation,
He can penetrate to the highest place,
If he daily thrice recites.

9. The pure speech that I proclaimed
After participating in the Yoga,
After reaching, what is to be known,
The gracious, the highest God.

Verse 10
End

10. Who through thousands of births
Does not consume the debt of sins,
He finally beholds through Yoga
The dissolution of the Saṁsāra here.

1. According to the readings of the Telugu ed. the idea rather is: "He who goes through this meditatingly thrice a day reaches, from out of laziness and inattentiveness, to the pure bliss".

YOGATATTVA UPANIṢAD

[This Upaniṣad, which bears its name *Yogatattva* "The essence of the Yoga" either according to the initial word or according to the main contents, consists of only fifteen Ślokas in our recension while in the Telugu ed. it has a considerable augmented form. The two initial stanzas are the same there, but then follow about a hundred Ślokas, after which again stanza 2, and stanzas 3-13 and 15 as the end, partly with quite different variant readings. Whether these rest on an original tradition or only on a later arrangement, we do not undertake to decide for the time being. In our recension the text is so corrupt and the commentary so defective, that the translation can be looked upon only as an experiment in order to reproduce the contents in a somewhat intelligible form.

After the initial verses (1-2), which less suitably form the beginning of the Dhyānabindu also, follows in verses 3-5 a very drastic picture of the ceaseless rotation of re-births and in verses 6-8 an exposition, how the 3½ moras of the Om sound include everything in themselves, wherein the verse 8 is again the same as Dhyānabindu 7, but this time it stands there better suited; —accordingly it appears that Yogatattva and Dhyānabindu are dependent, not on each other, but both on a common source which however is probably to be sought only in individual stanzas, which were transmitted orally in the Yoga circles and which, considerably altered, were finally admitted in these Upaniṣads. This also applies to the following verses (9-11), which, according to the model of the Mahānār. 11, 8 and in repeated agreement with the Dhyānabindu 12-14, picture the heart, the seat of the Manas, as a lotus flower facing downward, which opens in meditation but becomes motionless with the quieting of the Manas, whereupon the soul reflects in itself the highest Being as the rock-crystal the ray of the sun (verse 11). Verse 12 probably refers to the *Pratyāhāra*, the withdrawing of the organs, while the breathing still continues, verse 13 to the Prāṇāyāma, the breath control, which has its acme in the *Kumbhaka* (Amṛtabindu 13. Dhyānabindu 12), verse 14 to the exit of the soul through the *Suṣumnā* and the *Brahmarandhra* (cf. *Yogaśikhā* 7), verse 15 finally deals with the selection of the proper place for meditation, and the indulgence on the part of the Yogin towards all living beings.]

Verses 1-2
Importance of the Yoga[1]

1. I will proclaim the truth of the Yoga
   For the well-being of the Yogin.

1. Verses 1-2=Dhyānabindu 1-2.

Who listens to it and recites,
He is freed from all sins.

2. Viṣṇu is called a great Yogin,
Great in magic power and penance,
As a lamp on the way of truth,
He shines, the highest Puruṣa.

Verses 3-5

The rotation of the migration of the soul

3. The breast at which he once drank,
Later he squeezes lasciviously,[1]
On the womb, which once gave him birth,
He sates his carnal desire.

4. She, who was once his mother,
Now becomes his wife, and wife mother,
His father becomes his son,
He, who son was his father.

5. Thus in the rotation of Saṁsāra
Like a bucket on the water-wheel[2]
Running round, he's once more born
In the mother's womb.[3]

Verses 6-8

All-comprehensiveness of the sound Om

6. There are three worlds, three Vedas,
Three times of day, three gods,
Three sacrificial fires, three Guṇas,
The Tri-syllable comprehends all in it.

---

1. *Yaḥ stanaḥ pūrvapītas tam niṣpīḍya mudam aśnute* (Telugu ed.).

2. Even today one sees quite frequently this wheel for drawing water furnished with bucket around. When this is turned through a stream flowing under it, the buckets merged in it are filled with water and when they reach up, they empty their contents into a channel which carries the water to the fields.

3. *yonijanmāni śritvā* (Telugu ed).

7. And who at the end of the Tri-syllable
Meditates on the half syllable also,
He pervades through all this
And finally goes to the highest place.

8. As fragrance is in flower,
As butter is in milk,
As oil is in the sesame,
As gold is in the ore,[1]...

Verses 9-11

Reward of the meditation on Om

9. The lotus flower, that occupies
The space in the heart, calix down,
The stalk on high, dewing down,
Therein the Manas has its seat.

10. With the *a*-sound it become luminous,
With the *u*-sound it opens out,
With the *m*-sound it resounds,—
Motionless is the half sound.—

11. And just as in a crystal perchance
Is reflected the light of the sun,[2]
So shines in the soul, inspiring it,
The highest spirit by means of Yoga.

Verses 12-13

Pratyāhāra and Prāṇāyāma

(See Introduction to the Amṛtabindu Up.)

12. Like a tortoise he draws within
The hands and feet and head,[3]
While the breath still plays around
The gates. Then it's called "fill in! fill in!"

---

1. This Śloka can be fitted with the preceding one only artificially (by means of the all-pervasion of the sound Om) and is perhaps taken over from the context which is there for the Dhyānabindu 7ff.

2. *ātmā labhate sphaṭikasaṁkāśam, sūryamarīcivat*, "the soul takes on the glow of the mountain-crystal, as [when] a ray of the sun [touches it.]."

3. We read with the Telugu ed. ; *śiraś ca.*

13. When after closing the nine gates,
He seeks to breathe out and in
Like a torch in a jar
Without wind, that's called "detaining".

Verse 14

Exit through the Brahmarandhra

14. Till, breaking, as through a lotus petal,
The impetuous wind leads him,
Whom they know as the guileless,
Between the brows and the forehead.[1]

Verse 15

Relationship of the Yogin with the outer world

15. At an unprohibited, far off, place,
Calm and quiet, undisturbed,
The Yogin guarantees protection
To all beings, as to his own self.[2]

1. Cf. Dhyānabindu 23. Jābāla 2.

2. Literally: "Through the Yogic service the sanctity of beings who form the self (of the Yogin) is guaranteed."

HAṀSA UPANIṢAD

[This Upaniṣad, included in the *Oupanekhat* also as *Hensnad* (i.e. *Haṁsa-nāda*), belongs, as is already shown by its position in the collections of Colebrooke and Nārāyaṇa, but more so by its contents, to a later stage of development than the Yoga-Upaniṣads treated so far. The assertion about the words *haṁsa haṁsa* as being the Mantrarāja (King of the aphorisms, i.e. as an aphorism running through the whole of the Upaniṣad) and the way how the beginning, the middle and the end (*vījam, kīlaka, śakti*) are distinguished in it, and how the employment of the aphorism is taught as a diagram, make our Upaniṣad appear in closest relationship with the circle of thoughts of the Nṛsiṁhatāpanīya and the Rāmatāpanīya.

As the fundamental thought can be shown that the *Haṁsa* [the individual soul) becomes the *Paramahaṁsa* (the highest soul) through the meditation of the sound Om, and particularly of its reverberation.

The main contents are the following. The division into paragraphs is our own, because the one in the Calcutta edition and that in both the Poona editions (with the commentary of Nārāyaṇa and of Śaṁkarānanda) are conflicting and are not sufficient for the purpose.

1. Introduction. The verse at the beginning as also the one at the end are missing in Śaṁkarānanda's recension.

2. The individual soul is called as Haṁsa through the combination of sounds of out-breath (*han*) and in-breath (*sa*).

3. Just as the Kṣurikā Upaniṣad teaches a successive detachment of the self from the several parts of the body, similarly our Upaniṣad teaches an ascent through six mystical circles differentiated in the body on to the Brahmarandhra. This ascent is accomplished through meditation of the syllable Om and particularly of its reverberation.

4. The *haṁsa haṁsa* repeated 21606 times in day and night through the respiration of the (five fold) Prāṇa appears as hymn (as the Mantrarāja) whose poet, metre and the deity are determined, and whom the *vījam* (germ, initial syllable), the *kīlaka* (stem, middle syllable), and the *śakti* (power, final syllable) are differentiated.

5. This king-of-aphorisms, which as such has (cf. Nṛsiṁhap. 2, 2. Rāmap. 61), six physical parts (heart, head, tuft of hair, armour, three eyes and weapon) is, under specific invocations (to be supplied from the commentary) of these parts, put down (the exact way of executing this is not given) as a diagram (evidently to be worn as an amulet) and besides, as it appears, it is also laid on the hands.

6. Symbolical interpretation of the individual Ātman conceived in the form of a bird as *Haṁsa* (goose).

7. Identity of the *Haṁsa* and the *Paramahaṁsa* (of the individual and the highest Ātman).

8. Portrayal of *Haṁsa* who has yet to become *Paramahaṁsa*.

9. Its becoming one with the *Paramahaṁsa*.

10. The ten ways in which the reverberation can be brought forth (cf. Chānd. 2, 22. Maitr. 6,22); The tenth of these is recommended for practice The verses which follow differ.

11. Dissolution of the Manas and unification with the highest Ātman.

The context makes it appear conceivable that those sections of this Upaniṣad which make it look far more modern than the other Yoga Upaniṣads (particularly 3-5) rest on later insertion.]

1. Gautama spake:

The awakening of the Brahman-lore,
Which is familiar with all duties,[1]
Which comprises the content of all texts,[1]
Through what, O sir, is it effected ?

Sanatsujāta spake:

Pondering over all the Vedas
And grasping firmly their content,
Śiva expounded to Pārvatī
The truth;—learn it from me.

Indescribable and shrouded, equally,
Is the mystery of the Yogins;
Which spreads out the path before the Haṁsa,
Bestows joy and the fruit of liberation.

Now we will impart precise information over the Haṁsa and the Paramahaṁsa for the Brahman-student who is passionless, restrained and devoted to the teacher.

2. With the sound *haṁ-sa haṁ-sa* (outbreathing and inbreathing) it (the breath) stays continually in all bodies, filling them completely, as the fire in the fuel or the oil in the sesame seeds. He who knows it, does not fall into the hands of Death.

1. Editions available to me read *sarvadharmajña sarvaśāstraviśārada* (both vocatives) which certainly give a better meaning.—GBP.

3. Closing the anal opening, one should send the wind upward from the abdomen-circle (*ādhāra*), going around the sexual-circle (*svādhiṣṭhānam*) thrice, keeping it on the right, ascend to the navel-circle (*maṇipūrakam*), should go beyond the heart-circle (*anāhatam*), should maintain the breath in the neck-circle (*viśuddhi*), should think over the circle-between-the-brows (*ājñā*), should meditate over the Brahman-opening, and all the while also the expression" I am that one [Om sound] which consists of the three moras", and further, from the abdomen-circle upto the Brahman-opening, should think over the reverberation, which is like a pure rock-crystal, for it is that which is called Brahman, the highest Ātman.

4. In the case of this aphorism [namely *haṁso haṁsa*] the Haṁsa is the poet, *Paṅkti*[1] the metre, the Paramahaṁsa the deity, the word *ham* the germ (the initial syllable), *sa* the power (the final syllable), *so'ham* the stem (the middle). There are 21,606 of the [haṁsa, i.e. outbreathings and inbreathings].[2]

5. With the words: "To the sun (*om sūryāya hṛdayāya namaḥ*), to the moon (*om somāya śirase svāhā*), to the spotless one (*om nirañjanāya śikhāyai vaṣaṭ*), to the lustreless one (*om nirābhāsāya kavacāya hum*), tanu-sūkṣma (*om tanusūkṣma netratrayāya vauṣaṭ*) and pracodayāt (*om pracodayāt astrāya phaṭ*)" and with addition [everytime]: "to Agni and Soma *vauṣaṭ*" the constituent aphorisms are laid [as diagram] on the heart etc. [heart, head, tuft of the hair, armour, three eyes and weapon] of the king of aphorisms and also laid on the hand.

6. When this is done, one should meditate on the essence of the Haṁsa in the eight-petal [lotus-flower which is] in the heart. [One thinks of him in the form of a bird, as Haṁsa a goose:] Agni and Soma are his wings, the Om-sound his head, the anusvāra-point his eye [or also] his mouth; Rudra and Rudrāṇī his hands and feet, Kāla and Agni his both sides (right and left), "sees" and "homeless" are his two remaining sides [above and below].

1. The Poona ed. reads: "the unmanifest Gāyatrī".
2. On this number, see Amṛtabindu 33.

his [*Haṁsa*, i.e. the individual soul] is that *Parama-*
highest soul], which shines like ten million suns and
is entire world.

haviour, however, [so far as he abides in the eight-
lower of the heart] is eightfold: On the eastern petal
directed to holy acts, on the south-eastern sleep and
ome him, on the southern his mind is cruel, on the
n he strives after sin, on the western after play, on
estern he desires going etc., on the northern love-
on the north-western acquisition of property. Renun-
in the middle, the state of waking in the filament,
eed-pod, deep sleep on the stalk, the Turyam at the
he lotus flower ends upward.

en the Haṁsa is merged in the reverberation, then
t is called above-the-Turīya, Unthinking, Conclusion-
ring. All this happens at the will of the Haṁsa. There-
as is allowed to run; however, he [the worshipper]
everberation in ten million mutterings. All this
e will of the Haṁsa.

verberation can be brought about tenfold: the first
ī, the second as *ciñciṇī*, the third like the sound of
urth like the blowing of a conch, the fifth like the
the sixth like clapping, the seventh like the note of
ghth like the beating of a drum, the ninth like that
um, the tenth like a thunder. One should avoid the
ose preceding it] and practise the tenth alone.

ase of the first his body
ciñciṇī, in second it crumples,
ird he is very tired,
urth his head shakes,

fth his palate runs,
xth he drinks Amṛtam,
venth he has esoteric knowledge,
ighth skill in speech.

In the ninth power to disappear
And a clear-seeing eye divine,
In the tenth he becomes the Brahman,—
Brahman and Ātman become one.

11. In him the Manas vanishes, and in the Manas are burnt desire and doubt, good and bad. But he, ever blissful, with all penetrating power, omni-present, glows through his own light as pure, enlightened, eternal, spotless and calm.

Om! that is the Veda-explanation,—Veda-explanation.

c. Saṁnyāsa Upaniṣads

BRAHMA UPANIṢAD

SAṀNYĀSA UPANIṢAD

ĀRUṆEYA UPANIṢAD

KAṆṬHAŚRUTI UPANIṢAD

PARAMAHAṀSA UPANIṢAD

JĀBĀLA UPANIṢAD

ĀŚRAMA UPANIṢAD

BRAHMA UPANIṢAD[1]

[According to Nārāyaṇa the *Brahma-Upaniṣad* consists of four parts,[2] two in prose of a more archaic bearing and two in verse which show a more modern character in respect to the form and content.

1. In the first part Pippalāda "the Aṅgiras" (contrast with this the beginning of the Atharvaśikhā) answers four questions of Śaunaka in this way that he refers to the Prāṇa (the Ātman, the Brahman) as the life-principle of the organs and characterises its behaviour in deep sleep, dream and waking in the manner of the old Upaniṣads and with considerable accord with these (particularly with Bṛh. 4, 3-4). The style is extremely abrupt and reminds one of the manner of Sūtras which consist of referring, by a casual expression, to a context known to the reader. This whole section is missing in most of the manuscripts; Śaṁkarānanda's commentary ignores it and even Nārāyaṇa mentions, without approving of it on his part (p. 239,10), that according to many the Upaniṣad began with the second part. Probably they omitted the first part because the style there is so concise and the transmission so uncertain that it is possible only with a straining to extract a meaning from it, and that too remains problematic.

2. The second part mentions the four physical seats and (without assigning to these) the four states of the Ātman in order then to dwell upon a complete negation of this as also on its residence in the heart-space, which, with an appeal to the Veda (*vaidya=vaidika*), i.e. probably the Chānd. 8,1,3, is compared to the universal space (*suṣiram ākāśam*, neutr.)

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1. On the order of succession. The *Brahma Upaniṣad*, in view of its third part, can be considered as a transition from the Vedānta and the Yoga-Upaniṣads to those texts, which see the highest goal, in the Saṁnyāsa. This is followed, according to the order in the lists of Colebrooke and Nārāyaṇa, by two groups of Saṁnyāsa Upaniṣads, (1) *Saṁnyāsa*, *Āruṇeyī*, *Kaṇṭha-śruti*, all three characterised by their fragmentary form and dilapidated transmission, and (2) *Paramahaṁsa*, *Jābāla*, *Āśrama*, whose presentation is more orderly, and whose late position in the canon cannot be an evidence of its posteriority. Only the last-named one will have to be placed, on account of its systematic character, at the end of the whole line of development.

2. The determination of these originates partly from us, since the divisions in the Calcutta and both Poona editions (with the commentary of Nārāyaṇa and that of Śaṁkarānanda) are partly confused and partly they are of no use whatever. In the Telugu ed. our Upaniṣad exists in two entirely different recensions, without the first part as *Brahma Upaniṣad*, and with it as *Parabrahma Upaniṣad*.

3. The most original and most intimately connected with the Saṁnyāsa Upaniṣads is the third, more modern part in verse, which recommends the Brahman-knower to do away with the *śikhā* (the hair-tuft which is not cut off for religious reasons) and the *Yajñopavītam* (the sacred sacrificial thread) and to carry knowledge alone as *śikhā* and *yajñopavītam*.

4. A series of verses follow as a supplement, which, it seems, are meant to explain the prose portion. The first four are taken from the Śvet. 6,11.6,12. 1,14. 1.15. Then follow three verses for explanation of the metaphor of the spider, of the heart as a lotus flower, which the Brahman occupies, and of the four places of Brahman which are here paralleled with the four states for which purpose, however, *nābhi* has been replaced by *netram*. The two following Ślokas recommend the *saṁdhyā* as a symbol of oneness with God and oneness of all beings; here, there is a play, difficult to reproduce, on the words *saṁdhā* and *saṁdhyā*.—A reminiscence of Taitt. 2,4 and the verse Śvet. 1,16 conclude the whole which is built up of such a variety of constituent parts.]

1

Om!

Once it so happened that Śaunaka, a highly rich man, asked Pippalāda, the worthy Aṅgiras:

In the divine, lovely Brahman city [in the body] how are they (the gods of the vital organs) established?

And how do they break forth [outwards]?

And from whom originates this power of theirs?

And who is he, who has become this power of theirs?

He then explained to him the most splendid doctrine of Brahman and said:

It is the Prāṇa, is the Ātman; from the Ātman originates their power; he is the vital power of the gods [of the vital organs] he is the [place of] disappearance and appearance of gods.

He, who shines in the divine Brahman-city as the dustless indivisible, pure, imperishable Brahman (cf. Muṇḍ. 2, 2, 9), controls them, [and they follow him] as the bees the bee-king.[1]—And as the female fly-destroyer [the spider] spreads its net out of a thread and withdraws it within itself again to that thread (according to Muṇḍ. 1,1,7), similarly the Prāṇa also, when he

1. According to Praśna 2,4, with which passage *makṣikāvat* has to be read. The corruption is due to the following *yathā makṣikā*.

goes into [the arteries] withdrawing the spread-out within itself. For all the arteries [in which he goes] recognise the Prāṇa as the godhead in deep sleep, [which happens] as with the falcon and atmosphere (reference to Bṛh. 4,3,19). Just as the falcon, to wit, after soaring high in the sky, goes to his nest, similarly the one in the deep sleep also. For he says it [after waking up: "I have slept well". Comm.]

But just as anybody [in deep sleep; e.g.] Devadatta, as long as he is not struck with a stick or the like [read: *yaṣṭi-ādinā atāḍyamāna*, in view of the Kauṣ. 4, 19], does not stir about, similarly he is not soiled by sacrifices and pious works, by good and by bad. But just as a child, which has as yet no desires, lives in bliss, so also every Devadatta lives in bliss during [deep—] sleep. For he then cognises the highest light, and because he loves the light, therefore it makes him blissful.

Further he passes into dream with this one [highest Ātman], like a caterpillar,—that is to say, just like a caterpillar which propels itself from leaf-edge to leaf-edge, propelling its front part and dragging the hind part behind it (read *saṁdhayati aparam*), but does not leave the hind part in lurch. And he [the Ātman] is also the one who is called the waking one; and just as one [who wants to perform a sacrifice] keeps the eight potsherds together, similarly he bears it (the body with the organs); he as it were hangs on his bosom [cf. Bṛh. 4,3,21: *yathā priyayā striyā pariṣvakto*, and Cūlikā-Up. 3-6 above], he, who is the source of the Vedas and the gods.[1]

When men awake, their good and bad is an expression [manifestation] of this God who, as the origin of the world [if one does not read *saṁprasāda*, Chānd. 8,12,3], as inner guide (Bṛh 3,7), as bird, as crab,[2] as lotus flower, as Puruṣa, as Prāṇa,

1. According to Nārāyaṇa "It (the deep sleep, dream, waking) hangs on him (the Ātman) like a woman's breast; he is the source of the Vedas and the gods". The sense of the whole passage (extremely obscure in the origin) seems to be that the highest Ātman wholly and undividedly accompanies man through all the three states of deep sleep, dream and waking.

2. The comparison of the Ātman with a crab (*karkaṭaka*) makes no particular meaning and is isolated in the Upaniṣad literature.

as non-harm, as the higher and the lower Brahman, as Ātman makes the gods (of sense-organs) conscious.

He who knows this, grasps that the local soul (*kṣetrajña*) is the highest abode of Brahman, – he grasps that the local soul is the highest abode of Brahman (Cf. Muṇḍ. 3,2,1).

2

There are four dwellings of this Puruṣa; the navel, the heart, the neck and the head. In them the Brahman shines with its four quarters which are: the waking, the dream, the deep sleep, the Turīyam (Fourth); in the waking as Brahmán, in the dream as Viṣṇu, in the deep sleep as Rudra, in the Turīyam as the highest Imperishable.

This is Āditya, Viṣṇu and Īśvara, this is Puruṣa, this is Prāṇa, this Jīva, and this is the god-filled fire, which keeps guard (Praśna 4,3) in the Brahman-city of the body; in those (four dwellings) the highest Brahman shines.

Itself, however, it is without Manas, without ear, without hand and foot and wanting in light; in it there are not[1]

worlds and non-worlds,
gods and non-gods,
Vedas and non-Vedas,
sacrifices and non-sacrifices,
mother and non-mother,
father and non-father,
daughter-in-law and non-daughter-in-law,
cāṇḍāla and non-cāṇḍāla,
Paulkasa and non-Paulkasa,
ascetic and non-ascetic,
animals and non-animals,
penitent and non-penitent,
but it is only the one highest Brahman, which shines.

1. What folllows is a citation from Bṛh. 4,3,22 which, however, has acquired a completely different meaning on account of the prefixed *na* (not) : neither the objects nor their contradictory counterpart can be ascribed to the Brahman. (Śaṁkarānanda differs).

In the space in the heart is the Brahman, as consciousness, the space; and this very space is the hollow (universal) space because that is the space in the heart taught by the Veda (Chānd. 8,1,3), and in it stirs to and fro he in whom the whole world is sewn lengthwise and crosswise (Bṛh. 3,6). The creatures (or creation) must be viewed as His own Self, of the All-mighty. In him prevail no gods, no worlds, no wise, no forefathers, but only the awakened, the all-knowing.

In the heart are all gods,
In it the vital breaths also,
In the heart is life and light,
And the threefold thread[1] of the world.

In the heart, in the spirit, all this exists.

3

The sacrificial thread, the highest means of purification,
which in past originated along with Prajāpati,
The powerfully highest, pure, put it away!
May now strength and energy be your sacrificial thread.

Shearing off the tuft of hair too,
The wise one should cast off the external thread,
And wear the imperishable, highest
Brahaman as his sacrificial thread.

The thread is so called from untying,[2]
So the thread is called the highest place too,
He who has understood this thread,
He is wise, grounded in the Veda.

Everything is interwoven in him,
Like pearls strung on a thread,
Let the Yogin wear that as his thread,
He who sees the truth in the Yoga.

1. *Sattvam, Rajas* and *Tamas.*
2. Literally : "from making visible" (*sūcanāt sūtram*); the same etymology in Āruṇeya 3. (below).

The wise one casts off the external thread,
Who practises the Yoga as the highest,
He is the knower, wearing the thread,
Woven out of the Brahmanness.
He who wears such a thread,
Never lacks in purity, nor in purification.

Who, wearing the thread within,
Has the knowledge for his sacrificial thread,
He is the knower of the world-thread,
He is the wearer of the sacrificial thread.

To him the knowledge is the hair-tuft,
The permanent quarters and the thread,
The knowledge is to him the highest,
Incomparable means of purification.

Who like the pointed flame of fire,
Wears only a tuft of knowledge,
He really wears the hair-tuft,
The others only grow hair.

Yet one who, as a Brāhmaṇa,
Is engaged in Vedic activities,
Such an one may wear the external thread,
Which is a part of the accessories to works.

Who wears the knowledge as hair-tuft,
And the knowledge as the sacrificial thread,
He is the true Brāhmaṇa,
So teach us the Brahman-knowers.

Whom knowledge the highest sacred thread,
Whom knowledge the highest aim is,
That wise one has the sacrificial thread,
He is versed in sacrifice, is sacrifice himself.

4

The one God, hidden in all the beings,
All-pervading, inner soul of all,

The observer of works, filling all with perfume,
Witness, pure spirit and devoid of Guṇas,[1]—

The one wise, who multiplies
The eternal oneness into many, by nature inactive,
Him, the wise one who sees dwelling in the heart,
He has eternal peace, and none else.[2]
Making oneself the lower churn-stick,
And the Om-sound the upper wood,
One sees, after diligent thought-stirring,
The God, latent like the fire.[3]

Like oil in oil-seeds, butter in milk,
Water in streams, fire in the Churn-stick,
So one finds that Ātman in his own self,
He, the wise, who looks with truth and austerities.[4]

Like a spider which projects
And withdraws the thread within,
So the soul goes out in waking,
And goes in sleep again [5]

A space, resembling a lotus-calyx,
With its tip inclined downward,
Is the heart, and it is, know,
The basis that supports the universe.[6]

In waking he dwells in the eye,
In the neck during the dream,
In the heart during deep sleep,
As Turīyam he dwells in the head.[7]

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1. =Śvet. 6.11.
2. =Śvet. 6.12 (free).
3. =Śvet. 1.14.
4. =Śvet. 1.15 (free).
5. Explanation of the metaphor of the spider, above para 1.
6. Explanation of part 2, end, =Mahānār. 11,6-7 (Atharva-recension).
7. Explanation of the beginning of part 2, with the substitution of the eye in the place of the navel mentioned there.

When through the knowledge dawns[1]
The individual self into the highest self,
That is the twilight-prayer,[1]
Worship, therefore, in the twilight!

The twilight-worship checks,[2]
Wards off the need of body, of speech,
Dams into a unity all beings
So the carriers-of-one-staff[3] practise it.

That from which words turn back,
Along with the Manas, without finding him,[4]
That is the bliss of the life's spirit;
The wise one knows him and becomes free.

The all-pervading Ātman,
Like butter concealed in milk,
In self-knowledge, self-discipline rooted,
Is the final goal of the Upaniṣad;[5]
Is the core of the All-One doctrine,
Is the final goal of the Upaniṣad,
—Is the final goal of the Upaniṣad.

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1. A word-play between *saṁdhā* joining, *saṁdhin* (here probably : joining) and *saṁdhyā* twilight-prayer.
2. Read *nirodhakā*.
3. A particular class of Saṁnyāsins, here probably for the latter in general.
4. According to Taitt. 2,4.
5. =Śvet. 1,16.

SAṀNYĀSA UPANIṢAD

[In this Upaniṣad we have before us a very much damaged piece of old-Indian literature which, in prose with interspersed verses, portrays the transition from the position of the householder to that of the forest resident (*vānaprastha*) and the monk (*saṁnyāsin*), which two are not distinguished here.

1. The first chapter portrays the difference of the Saṁnyāsin from the sacrificial ritual. Retiring into the forest he performs once more a sacrifice to manes, as if sufficient for the whole future; then the Brahman-sacrifice (*brahmeṣṭi*) in which, to judge from the description, a real sacrifice to Brahman must be understood. Finally he throws into fire, under the recitation of the entire book Atharvav. 18, both the fire-sticks which he no more needs in the future, which his consecration (*saṁskāra*) is complete. From now on he pays homage to the sacrificial cult only symbolically in that, according to a notion familiar from Manu 6,25.38, he contains sacrificial fires in the body.

2. In the second chapter follows in verses a short description of the Brahmacārin and of the Gṛhastha and then a sketch of the Saṁnyāsin not differing from the Vānaprastha.

3. In the third chapter follows the consecration (*dīkṣā*) and the sketch of the Saṁnyāsin according to his outward appearance.

4. The same forms the subject of verses with which the fourth chapter begins. To them is added a section in prose which shows how elevation to Brahman is accomplished through meditation, connected with Taitt. 2,1, on the origination of all beings from the Brahman (here represented by Manas). The external behaviour of the meditator and the reward of his meditation are the subject of the verses which then follow.

5. The fifth chapter, linked with these, describes in prose the ascendence to the Brahman through the coronal suture after death.

These are the main contents of the Upaniṣad as existing in the very corrupt text of the Calcutta and Poona editions.[1] The commentary of Nārāyaṇa printed there is very defective, and its explanations are partly extremely forced and partly completely unacceptable.

Under these circumstances the translation here and there could be established only with some violence and it may serve as makeshift as long as a better text of the Upaniṣad is not available.]

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1. The Telugu ed. could offer help only rarely, since the recension, in which our text appears there (p. 660-662) under the name Kuṇḍikā Upaniṣad, differs too much from ours. On the other hand the *Saṁnyāsa-Upaniṣad* of that collection is different and corresponds, in substance, to our *Kaṇṭhaśruti* 1-2.

1

When one who had deposited sacrificial fires dies, the consecration of the deceased takes place through Vedic formulae; – or also, when one in good health entertains a desire to reach over to the life's stages.

Then he brings together a collection of vegetables required for a sacrifice to departed forefathers, goes into the forest, and after depositing for the last time the sacred fires towards morning on the new-moon night, and after satisfying the forefathers by funeral offerings, he should then offer a Brahman-sacrifice (*brahmeṣṭi*), at which time he utters the words (the first line, the Muṇḍ. 1,1,9):

The all-knower and omniscient,
With knowledge as his penance,
Him for immortality may help
This divine sacrificial pouring!

and then further [in rhythmical prose] :

The Brahman, which rose to heaven as abode,
Filling this world and that everywhere,
May it, all creating, all blessings to us
Grant as well-disposed Godhead.

Then after making the offering with the verse:[1]

Brahman first, in former times was born,
[And later the seer discovered it shining,
While he its deepest, highest forms,
The womb of what exists and what not, unlocked.—]

and with the words: "To the Brahman, Atharvan, Prajāpati, Anumati and Agni Sviṣṭakṛt" and further, after offering both the fire-sticks to the fire with the formulae:

O sacrifice, go to sacrifice,
[Go to the dark spouse,
Go to your cradle! Svāhā!

1. Atharvav. 4,1,1; cf. our translation and discussions of the song, *Gesch. d. Phil.* I, 255.

and:

This is your sacrifice, O lord of sacrifice,
And your manly formula,
Enjoy it! Svāhā!]

he should make offerings of the butter with the four Mantras which begin with: "Hereby I will be friend—" etc. Atharvav. 18, 1-4).

Through these [Mantras] it [the consecration] takes place.

Then, with the words :
[In me,] O fire, [I receive] the fire,
[Together with strength, dignity and vigour,
In me I contain posterity and life ! Svāhā !]

he should receive in himself the two fires [in which he offers the fire-sticks] (cf. Manu 6,25,38) and maintain his vows without slackening.

2

About this are the verses :

1. Who, weary of Brahman-studentship,
Having fully learnt the Vedas,
Is discharged by teacher he had ev'r obeyed,
Such an one is called the Āśramin.

2. Choosing a wife of equally high birth,
He should deposit the sacred fires,
And bring to those deities,
The Brahman-sacrifice, day and night.

3. Until, dividing among the children
His property, abstaining from conjugal pleasures,
He gives himself to the forest-life,
Wandering in a pure region.

4. Living on water and on air,
And on such fruit as proper,[1]

1. In the explanation of the corrupt *vihitānottaraiḥ phalaih* Nārāyaṇa shows at his greatest. Read : *vihitan nottaraiḥ phalaiḥ*. [Here *vihitān*= *vihitāt* in saṁdhi. Other editions have a smoother reading : *vihitaiḥ kandamūlakaiḥ*.—GBP.]

Fire within body, he abides on earth
Without obligations, without tears.

5. But when he takes with him the fire,
How then is he called a renouncer ?—
How would the fire be similar,
By which he is called a renouncer ![1]

6. Therefore, a fire, which is unpolluted
By reward, does not vitiate renunciation,
It's such a fire that goes to the Forest,[2]
Accompanying the retiring recluse.

7. From the world into the forest
He goes, accompanied by his wife.—
Still he casts off there every desire,
How can fear then assail him ?

8. What can pain hold against him,
Since he runs away from lovely pleasures ?—
Dreading a fresh womb of mother,
A new pain through heat and cold.

9. I want to enter into my heart,
Where the dwelling is free from grief !—

3

After renouncing the sacrificial fire in this way, he does not return [to it] any more.

Then he should solemnize the consecration (*dīkṣā*), while muttering the formulae relative to the Self.[3]

1. The meaning of the obscure verse seems to be : Although he takes with him to the forest the sacrificial fires which he has received into the body, he is still a renouncer (*saṁyasta*, active), because these fires are essentially different from the real sacrificial fires which bring a reward.

2. Read *agnir vanam*.

3. Atharvav. 11,8; translated and explained in *Gesch.d.Phil.* I, 270-277.

[As self] Manyu a wife
[Out of the House of Saṁkalpa] chose,

Wearing a brownish red robe, with hair in armpit and on private parts removed, he should remain with an arm stretched up, free in the choice of his road. When, living in this way, he takes his food obtained by begging, he should carry a filter with him in order to [filter his drinking water and to] save germs [which may be there].

4

About this are the verses :

1. Pot, goblet and water-flask,
   The three staves,[1] the pair of shoes,
   A speckled mantel, giving protection
   From cold and heat, a loins-cloth,

2. Bath-towel and cloth-strainer,
   Threefold staff and upper shawl,
   What lies beyond this,
   All that an ascetic shall avoid.

3. Sleeping on the sandy banks of rivers,
   Or in temples before the door,
   Not straining the body too much,
   Whether in pleasure or in pain,

4. With holy waters he should exert
   After bathing, meditation[2] and purification,
   Not rejoicing when praised,
   Not cursing those who abuse him.

---

1. *triviṣṭapam* "the three-staff"; the Petersberg *Wörterbuch* would read *triviṣṭabdham* for it, but even the Kaṇṭhaśruti p. 292 and the Telugu ed. (Kuṇḍikā-Up. p. 661.8) read *triviṣṭapam*. On the other hand the repeated *tridaṇḍakam* may have been corrupted in the next verse because of a metrical error, and because Kaṇṭhaśruti and Kuṇḍikā concurrently read *eva ca*.

2. 'Nachsinnen'. Editions of the Up. available to me read *pānam* 'drinking'.—GBP.

5. Only begged food and dehiscent fruit,
   Drinking and bathing material are allowed.
   Adhering to this way of life,
   He mortified his sensuality.

The cohesion of science (i.e. of the word of the Veda, of the Brahman) is in the Manas, through the Manas is originated the ether, out of the ether the wind, out of the wind the light, out of the light the waters, out of the waters the earth; [one who knows] in this way [the origination] of creatures out of the earth, goes into that unaging, immortal, indestructible imperishable, when in the devoted study of the same he restrains the outbreath and the inbreath.

About this are the verses :

1. Between Apāna and the testicles
   He conceals the hands clasped together,
   Pressing with his teeth the tongue
   protruding, of the size of a barley-corn.

2. The eyes of the bean-size open,
   The gaze on ear and eye-brow
   Directing, nor smelling odour,
   Hearing the sound, feeling with the skin.[1]

3. Then follows the state of blissfulness,
   That Brahman, the highest goal;
   For the sake of earlier births
   The Ātman bestows it to the pious.

4. Establishing, with this means,
   The heart in the restraint of penance,
   The breath leaves the body upward,
   Piercing through the head to the eternal one.

---

1. As the metre already shows, the passage is altogether corrupt. It would somewhat help if one reads : *aśravaṇo, na gandhāya nāsike, na tvaca spṛset*, but also in many other ways.

5

Then leaving behind the head, he overgrows it;[1] that is the road of those, who go to him; and those who have found the highest way [they ascend along it], they do not again return from the highest highplace,—from the highest high-place (*parama-vasthāt* for *paramāvasthānāt*).

1. *asya* is supposed to be equivalent to *kṣiptvā*, and *deha* to *dideha* (*upacaye*). An Indian scholiast is never at a loss.

ĀRUṆEYA[1] UPANIṢAD

[Āruṇi asks Prajāpati how he can get rid of works in such a way that nothing remains, and (so we must add) of the wandering of the soul which depends on them. Prajāpati refers him to the life as a Saṁnyāsin, who is here understood in the strict sense and is distinguished not only from a *Brahmacārin* and a *Gṛhastha*, but also from a *vānaprastha* and from a *kuṭīcara* (the 'hut-visitor',) cf. on this Āsrama-Up. 4 below). The rules which are laid down here for his life certainly let miss the systematic arrangement as also a perfect harmony, but they nonetheless give, particularly when one requisitions closely allied Upaniṣads for supplementing with, a vivid and in essentials a truly correct picture of that remarkable cultural phenomenon of asceticism, which would not have developed and preserved itself down to the present day, if the disposition to it had not been founded deep in human nature. But he who wishes to study Man wholly and perfectly cannot afford to neglect any side of him which has come into prominence in the course of history. Asceticism, it is true, has become quite foreign to our age and part of the globe, but it is not completely ruled out that Man will once more come back to it, since what gave birth to it lies in Man, lies in all of us.]

1

Āruṇi came to the world of Prajāpati. And approaching him he said: "How can I, O exalted sir, get rid of works, so that nothing remains of them ?"

Prajāpati said to him:

"[Renounce] your sons, brothers, relations and [friends]; one should renounce the hair-tuft and the sacrificial thread, the sacrifice along with the thread and also the Vedic studies, one should renounce the [seven higher] worlds: Bhūr, Bhuvaḥ, Svar, Mahas, Jana, Tapas, Satyam, and the [seven lower] worlds: Atala, Pātāla, Vitala, Sutala, Rasātala, Mahātala, Talātala, and the egg of Brahman (the universe);—one should take hold of a staff, an upper garment and a loins-cloth and should give up everything else,—should give up everything else.

1. Named *Āruṇika* in some editions and *Āruṇeyī* by Deussen himself above (*Brahma-Up.*, Introduction, note 1).—GBP.

2

Whether he be a householder, a Brahman-student or a forest-resident, he should deposit the sacrificial fires, which bring him worldly returns, in his gastric fire [in which he further offers the *Prāṇa-Agnihotram*] and the Gāyatrī in his speech-fire. He should, however, bury the sacrificial thread and the hair-tuft in the earth or sink them into the water.

If he is a hut-visitor (*kuṭīcara*) or a Brahman-student, he should renounce his family, renounce his vessel, renounce his filter renounce the staffs [which distinguish between a Brāhmaṇa, a Kṣatriya and a Vaiśya] and renounce the worlds; and he should also renounce the sacrificial fires which bring worldly returns! "so said [Prajāpati].

"From now on he should live without [the liturgical] Vedic formulae and renounce the ascendence [in the wandering of the soul conditioned by them].

On the other hand he should take a bath at the three junctures of the divisions of the day, practise the merging into the Ātman in meditation, recite the Āraṇyakam from all Vedas, recite the Upaniṣad,—recite the Upaniṣad".

3

" 'Verily, I am Brahman. The Brahman, as the manifesting (*sūcanāt*), is the [true] thread (*sūtram*, cf. Bṛh. 3,7,1), I myself am the thread, who knows as such!' The knower, who knows as such, should discard the threefold spun, [sacrificial] thread away.

'I have renounced, I have renounced, I have renounced!' he should say thus thrice and take up the bamboo staff [of the ascetic] and the loins-cloth.

He should take food only sparingly like medicine, he should take food only sparingly like medicine!

'All beings are safe from me, for everything has proceeded from me'; [he says thus and turning towards the staff]: 'You are my friend, guard me, you are energy and friend to me, you are Indra's thunderbolt'.

Chastity, non-violence, possessionlessness and truthfulness, you should observe this assiduously,—observe this assiduously!"

4

"Further as highest wanderers and pilgrims, it is your duty [to practise your homelessness] by sitting and lying on the ground, and as Brahman-students [who live on begging] [to carry] an earthen bowl, or a gourd-bowl or a wooden bowl.

He should give up desire, anger, lust, delusion, pride, deceipt, envy, egoism, self-conceit and untruth.

During the rainy season he should stay at one place, but in the remaining eight months, as an ascetic he should wander alone, or he should wander for two months,—wander for two months.

5

"Verily, he who grasps the meaning of the Veda may, after his initiation by the preceptor or even before that, renounce all this: his father and his son, the sacrificial fire and the sacrificial thread, his work and his wife and everything in this world.

Then as ascetics they enter the village only for begging food, with the belly as the bowl, or with the [palm of] the hand as the bowl. 'Indeed Om, indeed Om, Indeed Om!' He should bear this as an Upaniṣad [on the parts of the body]. Verily, he is a knower who knows this as an Upaniṣad.

Discarding the staff of Palāśa-wood, of Bilva-wood, of Aśvattha-wood [as the Brāhmaṇas, the Kṣatriyas and the Vaiśyas carry it], the hide, the girdle and the sacrificial thread, he becomes a conqueror, who knows thus".—

And the highest step of Viṣṇu
The patrons see for ever
Like an eye, stationed in heaven.

And wondering over this highest step
Of Viṣṇu, the priests, wide-awake,
Enkindle the sacrificial fire.[1]

Thus runs the instruction upon the Nirvāṇam, the instruction of the Veda,—the instruction of the Veda.

1. These verses (from Ṛgv. 1,22,20-21) form a favourite conclusion of many an Upaniṣad; cf. Skanda-Up. 15-16. Nṛsiṁhap. 5, 10. Vāsudeva 4. Muktikā, end.

KAṆṬHAŚRUTI UPANIṢAD

Kaṇṭhaśruti, the name of this Upaniṣad first cropped up in Colebrooke's catalogue *Misc. Ess.*, 2.ed., p. 86, note 3, and in Bergstedt's transcript, *Ind. Stud.* I, p. 302, but it was changed into *Kaṭhaśruti* by Weber, *Ind. Stud.* II, p. 396 and *Lit.* 2. *Aufl.*, p. 181 (with reference to a prosodial error in the initial and concluding verses of Nārāyaṇa's commentary). It was subsequently accepted in the Petersberg *Wörterbuch* (see under *Kaṭha*) as well as by Jacob, *Concordance* pref. p. 7; by both rather hastily : because with the exception of Telugu ed. (and, correspondingly the manuscript of the India Office, Eggeling p. 127) which, according to the enumeration of the Muktikā Up. verse 37 (Bombay) followed by it, calls the work *Kaṭha Upaniṣad* (*Kaṭharudra Upaniṣad* in the new Bombay ed.), as also possibly with that of Nārāyaṇa[1], all the manuscripts known to us (besides those mentioned above at the beginning : probably all the manuscripts of the Calcutta ed., since in any case no variant reading is noted,—two manuscripts of the India Office, Eggeling p. 110. 112,—the Oxford manuscript, Aufrecht p. 394b,—Stein's Catalogue of Kashmirian Manuscripts, which contains three copies of the Upaniṣad, p. 25—the Poona Collection in a catalogue prepared for me most kindly) offer, with a remarkable unanimity, *Kaṇṭhaśruti*. That this was corrected here and there into *Kaṭhaśruti* is as conceivable, as it is inconceivable that the name of one of the best known Vedic schools should have been corrupted uniformly in different parts of India, into the rare and unintelligible *Kaṇṭhaśruti*. We shall have therefore to regard this latter as the original name and we must make an attempt to find out an explanation for it.—If one considers the contempt in which these ascetics held the writing (how in the concluding verses of our

1. How Nārāyaṇa read, remains doubtful. The prosodial error in the initial and the concluding verses means nothing in the case of a 'versifex' who concludes so many of his Ślokas with *Upaniṣad-dīpikā*. The corrupt initial verse must be read (as already seen by Jacob, *Concordance* p. 5) as :

Yajurvede tu carakā dvādaśa, eṣāṁ kaṭhās trayaḥ |
Saṁnyāsa-upaniṣat-tulyā catuḥkhaṇḍā ka(ṇ)ṭhaśrutiḥ ||

"In Yajurveda there are twelve Caraka schools, three among them being Kaṭhas (*Kaṭhāḥ, Prācyakaṭhāḥ, Kapiṣṭhala-Kaṭhāḥ, Ind. Stud.* III. 257); [on the other hand] the *Ka(ṇ)ṭhaśruti* consisting of four [of five according to the edition; possibly a text with a different division than the present one was there before Nārāyaṇa] Khaṇḍas is like the Saṁnyāsa-Upaniṣad." Whether at the end Nārāyaṇa read *Kaṇṭha* or *Kaṭha* cannot be ascertained in the absence of manuscripts, because the contrast with the Kaṭha schools of the Yajurveda which he wants to stress makes both appear as possible.

Upaniṣad also the Vedas are expressly prohibited to them), and if one reminds oneself, that for 'learnt by heart' the expression *kaṇṭhastha* 'residing in the throat' (cf. par coeur=by heart) is quite common in (at least in the present day, spoken) Sanskrit, then the hypothesis will perhaps not be found altogether rash, that *kaṇṭhaśruti* could denote a "Śruti meant to be learnt only by heart, not to be written down" (in contrast to the Veda already written down).

The motley confusion of the rules for ascetics, which constitute the contents of our Upaniṣad, matches this unordered way of transmission.

Ch. 1. The last sacrifice of the Saṁnyāsin (a *Vaiśvānara* sacrifice).

Ch. 2. Parting with the son. Food, dwelling and dress of the Saṁnyāsin.

Ch. 3. Myth for recommending of the *Maunam* (silence). Parting with the son, once more and in detail.

Ch. 4. The last sacrifice (a twelve-day milk sacrifice), differing in performance from Ch. 1. Saṁnyāsin's way of life.

Ch. 5. Consecration (*dīkṣā*) of the Saṁnyāsin. His equipment, his way of life. Everything excepting a tattered piece of cloth (for filtering a drink) is denied him, even those very objects which are permitted to him in the parallel passages of the Saṁnyāsa Upaniṣad (above).

One could make an attempt, on ground of the last-mentioned contradiction, to construct different tendencies of milder and stricter observances, had not every attempt been still inadvisable for the time being to draw definite conclusions on account of the fluctuating nature of the text from the very beginning, the incredible naïveté of the commentator and the disgraceful carelessness of the editor.

It would be similarly hazardous to undertake a division of our text into more than one Upaniṣad, such as the Telugu ed. offers (Ch. 1-2=Saṁnyāsa-Up. there, 3-5=Kaṭha-Up; to both of these is appended a comet's tail of further verses) on account of contradictions and repetitions found in it. Also the agreement, partly verbatim, and the disagreement standing side by side with it, between Kaṇṭhaśruti 5 and Saṁnyāsa 3-4 (above) remain for the time being still unclarified.

And only this much can be known for the present, that among the Saṁnyāsins all kinds of rules, prose formulae and verses circulated, that the products of this mendicant-poetry or mendicant-philosophy gradually fused into small wholes, naturally circulated orally (*kaṇṭhastha*), until finally these disorderly jumbled up passages, partly repeated, partly mutually contradictory, found their recorder and they were received into the Atharva-Upaniṣads as Kaṇṭhaśruti-, [Saṁnyāsa-, Āruṇeya-Upaniṣad and so on.

KAṆṬHAŚRUTI UPANIṢAD

1

One who renounces the world in the right order of succession (of the four stages of life), he is a renouncer.

What is this renunciation (*Saṁnyāsa*), and how does one become a renouncer ?

He who has made himself well-protected by good deeds may, after requesting the mother, the father, the wife, sons, friends and relatives for their consent, and after choosing once more as in the past all his previous sacrificial priests, offer the *Vaiśvānara* sacrifice,[1] then give up all his possessions and cause the transportation of the parts of his, the sacrificer's body to all the sacrificial implements through the sacrificial priests, while he lets the Prāṇa, the Apāṇa, the Vyāna, the Udāna and the Samāna to be transported into the Āhavanīya, Gārhapatya, Anvāhāryapacana, Sabhya and Āvasathya fires all in all – lets all transported in all.[2]

2

After removing the hair on the head including the hair-tuft (*śikhā*) and discarding the sacrificial thread, he goes out, takes a look at his son and greets him with the words: "You are Brahmán, you are the sacrifice, you are the universe." If he has no son, then he thinks in this way on himself, and then he wanders, without looking back, towards east or towards north.

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1. Cf. Chānd, 5, 11-24 above, but also Kaṇṭhaśruti 4 and Jābāla 4 below.

2. "This transportation of the parts of the body and the vital breaths of the ascetic takes place in order to disembody him; for he whose limbs are transported to the sacrificial utensils etc. continues to exist, purged of them" Nārāyaṇa. The transportation (*samāropa*) of the vital breaths into the sacrificial fires occurring here is no doubt to be distinguished from the receiving (*samāropa*) of the sacrificial fires into the vital breaths, to which texts like Śatap. Br. 13,6,2,20 (*ātman agni samārohya*), Manu 6,25 as also the Prāṇāgnihotram refer.

Then he should beg among all castes, for his subsistence, eat his meals out of his hand as a pot, should take it as though it were his medicine, should eat according as he receives, only to keep his body and soul together, and in such a way that he does not put on fat, and remains lean.—He can stay one night only in a village, five nights only in a town, whether in a village or in a town, he can spend only the four months of the rainy season.[1] For clothing he should wear a torn one or a similar one made of tree-bark, he cannot wear another one.—If he is weak, he should practise austerities only so far as no complaint arises.

One who renounces in the proper order of succession, and also one who deviates from it, what serves him as the sacrificial thread? and what as the hair-tuft ? and how is his washing and rinsing of the mouth done ?—And he[2] said to them: The meditation of the Ātman is his sacrificial thread, and the knowledge is his hair-tuft, while he performs the work [of washing] with water as found everywhere, with water itself as the utensil [i.e. without a utensil]; his abode is on the river-bank, say the Brahman-teachers.—But after the sunset, how can he perform the washing and the rinsing of the mouth [because at night nothing can be taken out from the pond]?—And he said to them:

As by day so it is at night too,
For him there is no day and no night;

therefore it is said by the Ṛṣi also: "Then it is over the day" (Chānd. 3,11,3). Who knows this, does not mix with such-like,—does not mix with such-like.

3

Once upon a time the gods jointly said to Prajāpati: "We do not know it, we do not know it !" — And he said to the holiest

1. Here the Telugu ed. (p. 609, 19) inserts the observation : *pakṣau vai māsā; iti dvau māsau vā* (instead of four) *vaset*,—which is evidently a commentarial gloss.

2. Perhaps Prajāpati, and one could think of placing initial lines of the third chapter at the beginning of the present paragraph, had not the whole Upaniṣad too much the character of a fragmentary patchwork.

ones: "Hear it from me, while I impart it". Thereupon [after he had imparted it] it so happened that the holiest ones did not speak any further, did not speak any further. That is all [to be said in recommendation of silence]. He who knows this, attains to participation in dignity, world and life in common with gods.

After removing the hair on the head including the hair-tuft (*śikhā*) and discarding the sacrificial thread, he goes out, takes a look at his son and says: "You are Brahmán, you are the sacrifice, you are the Vaṣaṭ-exclamation, you are the Om sound, you are the Svāhā wish, you are the Svadhā-greating [to the manes], you are the creator, you are the ordainer, you are the modeller, you are the foundaṭion". Thereupon the son says: "I am Brahmán, I am the sacrifice, I am the Vaṣaṭ-exclamation, I am the Om sound, I am the Svāhā-wish, I am the Svadhā-greeting, I am the creator, I am the ordainer, I am the modeller, I am the foundation"; all this [he repeats]. When he then accompanies the father, he should not shed tears, for if he sheds tears he cuts off his progeny and his knowledge [they show that he does not feel as identical with the father]. Then while they turn around towards the right, they go along their way, without looking back here and there. That is the heaven—that is the heaven.

4

After a Brahman-student has studied the Veda or two Vedas or all the three Vedas, observed a Brahmacārin's code of conduct, taken a wife, begotten sons, established them in suitable stations of life, and performed sacrifice according to the capacity, then renunciation (*saṁnyāsa*) is due for him. After taking the leave of his teachers and relatives, he goes out into the forest and for twelve days [first] performs the Āgnihotram with milk, while he subsists on milk for twelve days. At the end of twelve days [he offers] to the Agni Vaiśvānara and offers to Prajāpati a Prajāpati-oblation (of rice, barley and pulse) and to Viṣṇu a cake in three potsherds. Then, consigning to fire, he offers his old wooden utensils to the fire, offers his earthen, utensils in the water, and gives the metallic ones to the teacher. "May you not, leaving me, go away from me. May I not, leaving you, go away from you!" so says he to the Gārhapatya

fire, so to the Dakṣiṇa fire, so to the Āhavanīya fire while, according to some, he drinks a handful of ashes from region of the fire-sticks.

After removing the hair on the head, including the hair-tuft, and discarding the sacrificial thread he offers the same with the words: "to the earth svāhā" into the water. Then he may set out on the great journey, while he abstains from food, goes into water, goes into fire or chooses a hero's death; or he may also betake himself to a hermitage of the old.

What then he eats in the evening, that is his evening-sacrifice; what in the morning, his morning sacrifice; what on the new-moon day, his new-moon-sacrifice; what on the full-moon day, his full-moon-sacrifice; and when in spring he causes his hair on the head, beard, hair on the body and nail to be cut, that is his Agniṣṭoma,—that is his Agniṣṭoma.

5

After renouncing the sacrificial fire, he should not restore it back. He should mutter the formulae relating to the Self (Atharvav. 11,8, *Gesch. d. Phil.* I, 270 ff):

When Manyu for himself a bride
[From Saṁkalpa's house] chose,

and after saying: "May all beings prosper! "he may solemnize the consecration (*dīkṣā*). His garment should be brownish red, he should remove the hair in the armpit and on the private parts; he should live with a small tonsure, without the sacrificial thread, having his belly as the utensil; why so ? because his meditation aims at the soul. With his arm stretched up, he should wander about without a place of residence; living by begging, he should give no alms;[1] he should carry only a rag (*lava*) with him in order to [filter his drinking] water and to save the germs [that may be there].

1. *bhikṣāśī na dadyāt* (Saṁnyāsa 3: *bhikṣāśanaṁ dadhyāt*): perhaps in our passage *bhikṣāśī 'ṣad adyāt* "one living by begging should eat frugally" is to be read.

On this there are these verses also:

1. Pot, goblet and water-flask,
   The three staves, the pair of shoes,
   A speckled mantel, giving protection
   From winter cold, the loins-cloth,

2. Bath-towel and cloth-strainer,
   And further, an uppper garment,
   The sacrificial thread and the Vedas,—
   All that the ascetic shall avoid.[1]

3. With holy waters he should exert
   After bathing, meditation and purification,
   Lying on the sandy bank of rivers
   Or in temples he may sleep.

4. Not straining the body too much
   Whether in pleasure or in pain,
   Not rejoicing, when praised,
   Not cursing those who abuse him.

5. That is the conduct, practising which
   They accomplish the mortification of senses.

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1. Verses 1-2 recur at Saṁnyāsa 4, verses 1-2, with a slight change which, however, exactly reverses the whole idea; the things enumerated there are the only ones which are allowed to a Saṁnyāsin, while according to the stricter custom of our Upaniṣad even they are forbidden to him. [Stanzas 3-4=Saṁnyāsa 3-4, with a variation in the sequence cf. lines.—GBP].

PARAMAHAṀSA UPANIṢAD

[*Haṁsa*, the wandering (wild) goose, whose roaming is already mentioned in the Ṛgveda (1,163,10.3,8,9) and more frequently in the Upaniṣads (Chānd. 4,1. Śvet, 1,6.3,18) is a symbol, on the one hand, of the migrating soul and on the other, of the homeless Parivrājaka on pilgrimage who is called *Paramahaṁsa* 'supreme wandering bird' in the stage of his highest perfection. Our Upaniṣad draws a lovely and vivid picture of him, portraying how he renounces the world and all inclination towards it, in order to find a full recompensation for it in the consciousness of unity with the Brahman, with the *Bhagavān*. By the *Bhagavān* it is not here Sanatkumāra who is to be understood, as Nārāyaṇa does with a reference to Chānd. 7, but as remarked by Śaṁkarānanda, only Hiraṇyagarbha, i.e. the Brahman consceived as person (Cf. the words at the beginning : "All his thoughts are always about me; so I am also always in him"). The picture of the perfected ascetic drawn by the Bhagavān agrees essentially with the one sketched in previous Upaniṣads but on the whole it makes an impression of belonging to a later period in which the inserted verse as also the warnings at the end give it to understand, that the position of the Saṁnyāsin and his immunity from law was already occasionally utilised as a cloak for licentious lust.]

1. Nārada, approaching the Bhagavān, asked him : "Which is the way of the Yogins, the Paramahaṁsas ? And what is their position ?"

The Bhagavān said to him :

This way of the Paramahaṁsas is difficult to find in the world and it is not much trodden. But when one treads it, he remains in constant purity, he is the Veda-man, so think the wise, is a great man. All his thoughts are always about me; so I am also always in him.

He renounces children, friends, wife, relatives, the hair-tuft and the sacrificial thread, Vedic study and all works, he renounces the whole world and takes up loin-cloth, staff and a covering and endeavours just to preserve his body and help others.—

But this one is not the highest; and if you ask, who the highest is,—it is he,

2. who, as a Paramahaṁsa carries no staff, no hair-tuft, no sacrificial thread, no covering any longer, who no longer

cares for cold and heat, for pleasure and pain, for respect and disrespect, who on the contrary, is free from the six waves [of Saṁsāra: hunger, thirst, grief, illusion, old age and death], in that he leaves behind censure, pride, jealousy, deceipt, haughtiness, desire, hatred, pleasure, pain, longing, anger, greed, illusion, joy, irritation, egoism and all things of that kind; and while he looks upon his own body only as a corpse, he turns away for ever from this depraved body which is the cause of doubt, perversity and error, directs his perception continually on it [Brahman], abides in that alone, knows of it, the quiet, immutable : "That timeless, consisting of bliss and knowledge I am myself, He is my highest abode, my hair-tuft, my sacrificial thread !" Then the dividing wall between the two is pulled down with the knowledge of the identity of the Ātman and the Paramātman, and that is the true union-time (also twilight-prayer, *Saṁdhyā*).

3. Who, giving up all desires,
Abides in the secondless, supreme one,
Carrying the staff of knowledge alone,
He is truly called a one-staffed one (ascetic)

But he, who, without knowledge
carrying the high staff, eats from anybody,
He goes to terrible hell,
Which is called 'the great howler'.

ɜ who understands this difference is a Paramahaṁsa.

4. The space is his garment, he knows no obeisance, no crifice to manes, no censure nor praise, no sacrificial call, but es just as it comes to him,[1] as a mendicant. He does not ract, and he does not repulse; for him there are no Vedamulae any more, no meditation, no obeisance, nothing fit to seen and nothing unfit to be seen, nothing separate and ˈing inseparate, no I, no you and no world. Without a ing, he lives as a mendicant; he has nothing to do with and such things, for him there is nothing to be seen or ɐd at. But do you mean to say that he may not harm himinv merely looking ? He may harm himself thereby. Because

he is an ascetic, therefore, if he looks at gold longingly, he becomes a Brāhmaṇa-killer; because he is an ascetic, therefore, if he touches gold longingly, he becomes a Paulkasa; because he is an ascetic, therefore, if he grasps gold longingly, he becomes a self-killer. Therefore an ascetic should not look at, touch or grasp gold longingly; he should turn away from all desires that may come to his mind. Firm-minded in grief, not seeking after joy, renouncing all desires, not attached anywhere, neither to the good nor to the bad, he is without hatred and without pleasure. The impulse of all senses comes to rest, he abides in the knowledge alone, well-established in the self. That is the true Yogin, is the knower; his consciousness is permeated with that whose only taste is perfect bliss. That Brahman I am, he knows it and has that goal achieved,—that Brahman I am, he knows it and has the goal achieved.

JĀBĀLA UPANIṢAD

[The Jābālas are enumerated as a branch school of the Yajurveda in the Caraṇavyūha (*Ind. Stud.* III, 262). In the commentary to the Brahmasūtras Śaṁkara cites as '*Jābālānām*' or '*Jābālānām śrutiḥ*' thirteen passages, out of which nine are found in our Upaniṣad (*System des Vedānta*, p. 33), and already even Bādarāyaṇa (Brahmasūtra 1,2,32) seems to refer to one of these. Further, the beginning of the sixth chapter of our Upanisad has been quoted by Sāyaṇa under Taitt. Ār. 2,11 p. 246 as a text of the *Jābāla-śākhā-adhyāyinaḥ*. From this it appears that a Śākhā of the Jābālas in reality existed, of which, however, our Upaniṣad formed only a part (as the citations of Śaṁkara, which are not any more traceable to it, already show), which, to judge from its whole attitude, certainly seems to stand on the same footing as the other Saṁnyāsa Upaniṣads and anyway not much removed in antiquity it can be compared with the related passages of the Bṛhadāraṇyaka Upaniṣad.

According to the pattern of the Bṛh. 3-4, here also it is Yājñavalkya who in the first five chapters answers the questions put to him by Bṛhaspati, Atri, The Brahman-students, Janaka and by Atri once more.

1. On Avimuktam as the sacrificial place of the gods and the Brahman-seat of all beings. *Avimuktam* 'that which is never left [by Śiva]' is a region in Banaras, in a wider sense Banaras itself. By the grace of Śiva liberation is granted to him who dies there (*Prāṇāgnihotra Up.* above, last foot-note). But the Parivrājaka carries this Avimuktam on himself as the point between the eyebrows and the nose (just as he has admitted the sacrificial fires and the sacrificial thread in his self). This allegorical explanation of Avimukteśvaram, it is true, comes later on only in the next section, but it is already presupposed here, because it is fully understandable only to the initiated.

2. Near Banaras two small streams flow into the Ganges : on the upper side of the city the Asī, mostly dry, on the lower side of it the Varaṇā, similarly very small; the city of Banaras is supposed to have got its name from these two. This place between the Varaṇā and Asī, on which the supreme Ātman rules is always carried by the Parivrājaka on himself as the spot where both the eyebrows meet together at the root of the nose, just like the two streams meeting together near Banaras. The name of the city is falsely analysed into Varaṇā and Nāsī, in order to achieve a word-play with *vārayati* and *nāśayati*.

3. Yājñavalkya recommends the *Śatarudriyam* (Vāj. Saṁh. XVI) as a means of immortality to the Brahman-students who had questioned him, because the hundred Rudras, who occur there, are conceived as many epithets of the Immortal (i.e. the Ātman).

4. Janaka asks Yājñavalkya (in connection with Bṛh. 4,4,22, it appears) about the departure of the Saṁnyāsin, at which it is described quite similarly as in other Saṁnyāsa Upaniṣads. Like the Vaiśvānara sacrifice in the Kaṇṭhaśruti 1, here a sacrifice to Agni as a representative of Prāṇa, and a sacrifice to the three Guṇas of the Sāṁkhya doctrine is prescribed for the person renouncing. The inhaling of the fire probably means that thereby it is symbolically received into the body of the Saṁnyāsin.

5. Upon the enquiry of Atri, feeding and dressing of the Prāṇa in the sense of the Chān. 5,19ff and 5,2 is recommended to the Parivrājaka as his only duty. At the end the words *eṣa panthāḥ* etc. are repeated from Bṛh. 4,4,9 and refer to the Saṁnyāsin.

6. The concluding section portrays, according to the enumeration of a number of great models, the procession, the way of life and the place of résidence of the Saṁnyāsin; the whole section recurs similarly at the end of the Bhikṣuka Up. and partly at the end of the Āśrama Up. also.]

1

Om !

Bṛhaspati said to Yājñavalkya : "[Tell me that] which is next to Kurukṣetram itself as a sacrificial place of the gods and as Brahman-seat of all beings".— He said : "Verily, Avimuktam is the [true] Kurukṣetram, the sacrificial place of gods and the Brahman-seat of all beings.

Therefore, wherever he may be wandering, he [the Parivrājaka who does not restrain himself to any holy places any longer] should think : here, verily, is the [true] Kurukṣetram, the sacrificial place of gods, the Brahman-seat of all beings. For here, when the vital breaths depart out of a person, Rudra imparts the saving formula, by which one participates in immortality, participates in liberation. Therefore, one should revere Avimuktam, one should not leave Avimuktam [which is not left] !"—"It is so, O Yājñavalkya."

2

Then Atri asked Yājñavalkya : "This infinite, not manifest Ātman, how can I know him ?"—And Yājñavalkya said : "In Avimuktam he is to be revered ! that infinite, not manifest Ātman, he is to be found in the Avimuktam".—"But where is this Avimuktam-place to be searched for ?" — "It is to be searched for between the Varaṇā and the Nāsī."—"But what

is the Varaṇā and what the Nāsī ?"—"Varaṇā is so-called because she wards off (*vārayati*) errors committed by the organs of the body; while Nāsī is so-called because she destroys (*nāśayati*) sins committed by the organs of the body".—"But where is the place of this Avimuktam ?"—"It is the meeting place of the eyebrows and the nose. For that is the connecting place of the world of heaven and the highest world [of Brahman]. Therefore, the knowers of Brahman revere this connecting place as the union-time (twilight). For in Avimuktam, so they know, one should revere him [the Ātman]. He who knows thus, proclaims his knowledge as *avimuktam* (unforgettable)".

3

Then the Brahman-students said to him : "By the muttering of which [prayer] one attains immortality, tell us that !"—Yājñavalkya said: By the "*Śatarudriyam*; for these are the names of Immortality, and through them one becomes immortal".—"It is so, O Yājñavalkya !"

4

Then Janaka, the king of Videha, approached Yājñavalkya and said : "Explain to me, O exalted sir, the renunciation (*Saṁnyāsa*)!" And Yājñavalkya said: "If one has finished the Brahman-studentship, one may become a householder; after one has been a householder, one may become a forest-resident; after one has been a forest-resident, one may wander about on pilgrimage [as *Parivrājaka*, *Bhikṣu*, Saṁnyāsin]. Or one may even directly go on pilgrimage after Brahman-studentship, or after householdership, or after the forest-residentship. And even otherwise, whether he may have observed a vow or not, whether he has taken the final ablution or not, whether he has caused the household fires to extinguish or whether he is [already] without fire,—from that day on, on which he renounces, he should wander as a pilgrim. Here some perform a sacrifice to Prajāpati;[1] one

1. In the place of sacrifice to Prajāpati (which, as it appears, means redeeming oneself from the obligation of propagation) comes a sacrifice to the Prāṇa (an ascetic requires no progeny, Bṛh. 4,4,22).—Here there seems to be a polemic against the precept given in the Kaṇṭhaśruti 4 (above).

should not do that, but offer a sacrifice to Agni alone, for Agni is the Prāṇa; so thereby one offers to the Prāṇa. Then he should offer the *Traidhātavīya* sacrifice; thereby the three Dhātus (elements), namely Sattvam, Rajas and Tamas are worshipped.

This is the place, which is rightfully yours,
Where, as soon as born, you shone brilliantly;
Knowing it, Agni, ascend it
And make our riches grow!

With this formula (Atharvav. 3.20,1) he should inhale the fire. The Prāṇa, verily, is the seat (place of origination, *yoni*) of the fire, and he says thereby "Go to the Prāṇa, *svāhā* !"

Or [the priest] may also bring the fire from a village and make him [the Saṁnyāsin] inhale the fire as described. If he cannot get fire, he should make an offering in water, for water is all godheads. And after performing the sacrifice with the words "Om, I offer to all godheads, svāhā" he should take out of it and eat the wholesome sacrificial food along with clarified butter. Thereby he will find that the liberating formula [Om] is all the three Vedas; for this is the Brahman, that one should worship. It is so, O exalted sir".

Thus spoke Yājñavalkya.[1]

5

Then Atri asked Yājñavalkya : "I ask you, Yājñavalkya, how can a Brāhmaṇa be without the sacrificial thread ?"—And Yājñavalkya said : "This very thing is his sacrificial thread, namely the Ātman; that he feeds himself, and that he rinses the mouth, that is the sacrificial precept of the Parivrājakas, whether for the rest he chooses a hero's death or abstains from taking food, or goes into water, or goes into fire or sets out on the great journey [otherwise].

Thus it comes to pass that the pilgrim, with colourless garments, with shaven head, without belongings, pure, free from deceipt, living on begging, becomes fit for Brahmanhood.

1. Here, as also at the end of sections 1 and 3, editions available to me read *Yājñavalkyaḥ*. Still Deussen's way of translation there suggests that he reads Yājñavalkya (i.e. a vocative) there. He should have done the same here also. The word *bhagavan* (which should properly refer to Yājñavalkya) and the absence of any word for 'spoke' in the Skt. original also indicate this.—GBP.

If he is too ill [to observe this mode of life], then he may practise the renunciation only mentally and by words.

This is the path found out by Brahman, the renouncer goes along it, the knower of the Brahman (Cf. Bṛh. 4,4,9).

This is the case with him, O exalted sir."
Thus spoke Yājñavalkya.[1]

6

Thus were the men called Paramahaṁsas, a Saṁvartaka, Āruṇi, Śvetaketu, Durvāsas, Ṛbhu, Nidāgha, Jaḍabharata, Dattātreya, Raivataka and others, without a visible sign and with their conduct concealed, behaving like insane, but not insane.

Three staves, water-vessel, drinking bowl, water-flasks, water-filter, hair-tuft and sacrificial thread, all this one should throw into water with the words "*bhūḥ svāhā*" and seek the Ātman.

Naked as he was born, above the pairs of opposites (joy and sorrow etc.), without belongings, wholely devoted to the way to truth, the Brahman, with a pure heart, going out, without any restrictions, aimlessly for begging alms at prescribed hour only to sustain his life, with the belly as his utensil, even-tempered whether he gets anything or not,—staying homeless, whether in a deserted house, in a temple, on a heap of grass, on an ant-hill, at the roots of a tree, in a potter's workshop, in a fire sanctuary, on a river bank, in a mountain cave, in a ravine, in a hollow tree, at a waterfall or on bare ground, not striving, free from the feeling of 'mine', given to pure contemplation, firmly rooted in the supreme Self, eradicating all evil deeds,—who becomes free from the body by means of renunciation, he is called a Paramahaṁsa,—he is called a Paramahaṁsa.

1. Editions available to me read here *Yājñavalkya* (i.e. a vocative). Also there is no word corresponding to 'spoke'—GBP.

ĀŚRAMA UPANIṢAD

[For the four Āśramas or the 'exercise-stages' in which the life of an Ārya was supposed to proceed, see above Introduction [at the beginning of this work] and the Chānd. Up. Introduction to 23rd *khaṇḍa*. The last stage of life is that of the *Saṁnyāsin, Bhikṣu, Parivrājaka* who, as the names signify "throws away everything", "lives on begging" and "wanders about on pilgrimage homelessly." The division of these Saṁnyāsins into four kinds as *Kuṭīcaras* (or *Kuṭīcakas*), Bahūdakas, Haṁsas and Paramahaṁsas is often met with. To conclude from the names, this division originally seems to refer to the different places of residence of the Parivrājaka (near huts, near water, sometimes in towns and sometimes in villages, wholely uncertain) and only later to have attained to a hierarchy of gradually increasing perfection. Thus a verse of the Mahābhārata (13,6478)[1] runs :

Caturvidhā bhikṣavas te, kuṭīcaka-Bahūdakau,
Haṁsaḥ Paramahaṁsaś ca; yo yaḥ paścāt, sa uttamaḥ.

With this may be compared particularly passages from older authorities collected by Mādhava in Aufrecht, *Oxf. Cat.* p. 269a.

These four stages of the Saṁnyāsa are shortly characterised in an Upaniṣad text which has found a place in the Muktikā Collection (No. 60, Telugu ed. p. 552) under the name of Bhikṣuka-Upaniṣad. This text forms (in a somewhat different recension) only the fourth chapter of the present Upaniṣad, to which three others are prefixed, which also examine the remaining three Āśramas in a similar way and distinguish four classes in each of them. What is not clearly perceptible is whether all these varieties are to be thought of as different, coexisting tendencies or whether as ascending stages, following one another, in the first three Āśramas also. Probably here we are dealing with, as in the case of the Āśramas themselves, varieties which originally existed side by side and were later combined in the system into an ascending graded sequence. In any case this systematisation is only secondary and artificial; also the names do not quite agree in many cases with the description given. Particularly unintelligible is how the Prājāpatya, according to its first definition, can be assigned to the class of Brahmacārins. The names given here and their explanations are therefore to be accepted rather cautiously and may serve as a source for the knowledge of the Āśrama life, only so far as they are corroborated from other side.

Our Upaniṣad, which is the last one in Colebrooke's list, is missing in the *Oupanekhat*, and about Nārāyaṇa also it cannot yet be shown with

1. =BORI Crit. Ed. 13.129.29 (with variants).

certainty (above, Introduction to the Upanisads of the Atharvaveda, section 5), that he has presented and commented upon it in his list, also how uptil now no commentary at all on it has come to light.]

1

Now it is to be further said that there are four Āśramas with sixteen subclasses.

The Brahmacārins are fourfold, viz. *Gāyatra*, *Brāhmaṇa*, *Prājāpatya* and *Bṛhan*.

Gāyatra is he who, after the initiation, not eating salty food throughout for three [days and] nights, remains occupied with the Gāyatra-formula.

Brāhmaṇa is he, who adheres to the Vedic study for fortyeight years throughout, twelve years for each Veda, or only so long, until he masters the Veda.

Prājāpatya is he who, content with his wife, approaches her at the time of the Ṛtu and always keeps himself away from other women.

Or also : *Brāhmaṇa* is he who lives in the house of the teacher for twentyfour years, *Prājāpatya* who lives there for fortyeight years.

Bṛhan is he, who as *Naiṣṭhika* (constant in chastity) does not leave the teacher until his death.

2

Also the Gṛhasthas (householders) are fourfold viz. *Vārttākavṛttis*, *Śālīnavṛttis*, *Yāyāvaras* and *Ghorasaṁnyāsikas*.

Vārttākavṛttis (living on farm-produce) are they who, engaged in agriculture, cattle-breeding and trade without ill repute and performing sacrificial acts lasting for a hundred years, strive after the Ātman.

Śālīnavṛttis (living a settled life) are they who, sacrificing without making one sacrifice, studying without teaching, giving without taking and performing sacrificial acts lasting for a hundred years, strive after the Ātman.

Yāyāvaras (wander lusty) are they who sacrificing and making one sacrifice, studying and teaching, giving and taking and performing sacrificial acts lasting for a hundred years, strive after the Ātman.

Ghorsaṁnyāsikas (practising a fierce renunciation) are they who doing their work with selected and filtered water only, managing their maintenance with ears of corn picked up daily and performing sacrificial acts lasting for a hundred years, strive after the Ātman.

The Vānaprasthas also are fourfold viz. *Vaikhānasas*, *Udumbaras*, *Vālakhilyas* and *Phenapas*.

Vaikhānasas (followers of Vikhānasa) are they, who, tending the sacred fires with creepers and trees which grow on uncultivated land, and with ritual performed outside a village and thus observing the practice of the five great sacrifices, strive after the Ātman.

Udumbaras (*Audumbaras ?* fig-gatherers) are they who, when they get up in the morning, gather corns of fig-trees, jujube, rice and millet from the region on which his glance falls and tending the sacred fires with them and thus observing the practice of the five great sacrifices, strive after the Ātman.

Vālakhilyas (bald-headed) are they who, wearing hairlocks with a cloth rag, clad in hide or tree-bark, offering flowers and fruit on the full-moon day of the month of Kārttika [the festival day of Śiva], procuring their subsistence in the remaining eight months [until the beginning of the rainy season], tending the sacred fires and thus observing the practice of the five great sacrifices, strive after the Ātman.

Phenapas (foam-drinkers) are they who, while they, like insane, subsist on fallen leaves and fruit, dwelling wherever they be tending the sacred fires and thus observing the practice of the five great sacrifices, strive after the Ātman.

4

The *Parivrājakas* also are fourfold, viz: *Kuṭīcaras*, *Bahūdakas*, *Haṁsas* and *Paramahaṁsas*.

The *Kuṭīcaras* (hut-visitors) are they who, carrying on begging in the houses of their children, strive after the Ātman.

The *Bahūdakas* (the water-friends) are they who, equipped with the three-staff, water-pot, water-flask, side-locks, water-filter, drinking bowl, shoes, seat, hair-tuft, sacrificial thread, loins-cloth, and reddish brown garments, carrying on begging

in well brought-up families of Brāhmaṇas, aspire after the Ātman.

The *Haṁsas* (wandering birds) are they who, carrying a single staff, without hair-locks, wearing a sacrificial thread, with the waterflask and water-pot in the hand, staying for one night only in a village and five nights in a town and in holy bathing places, still threat undertaking throughout one or two nights difficult vows like the fasting according to the lunar course, aspire after the Ātman.

The *Paramahaṁsas* (highest wandering birds) are they who, without staff, bald-headed, clad in rags and loins-cloth, without any particular mark and without any particular mode of life, moving about like an insane one although not insane, discarding three-staff, water-pot, water-flask, side-locks, water-filter, drinking bowl, shoes, seat, hair-tuft and sacrificial thread, dwelling in a deserted house or in a temple, no longer know right, wrong, untruth, put up with everything, remain patient with everybody, regard earth-clods, stones and gold equally and, begging alms among all the four castes where they happen to be, liberate their soul,—liberate their soul.

d. Śiva Upaniṣads

ATHARVAŚIRA UPANIṢAD

ATHARVAŚIKHĀ UPANIṢAD

NĪLARUDRA UPANIṢAD

KĀLĀGNIRUDRA UPANIṢAD

KAIVALYA UPANIṢAD

ATHARVAŚIRAS
(Atharvaśira Upaniṣad)[1]

This Upaniṣad, which calls itself (p. 10,9, Calcutta ed.) *Atharvaśiras* (which probably means : "The main point of the Atharvaveda",—cf. *Vedānta* "The final goal of the Veda") and quotes, at 9,3, the verse Atharvav. 10,2,27 (probably misunderstood) for an explanation of this name, extols as the principle of all things and as the highest goal, *parama-param* (not *param-aparam*[2]), *parāyaṇam*, Rudra (Īśāna, Bhagavān Maheśvara,—the name Śiva does not occur). Rudra is the past, the present and the future, he is all-embracing and is the innermost of all objects, he is the visible and the invisible. He who knows him, thereby knows everything (1,12); he is to be proclaimed through silence alone (7,13). His symbol is the sound Om, and especially the three-and-halfth (imaginary) mora of it (4,10). Rudra dwells in the heart (4,10) and pervades the entire creation (8,10ff), which consists of nine heavens, nine atmospheric regions and nine earths (9,5). When he coils himself together as a snake, he absorbs the world and releases it again through his breath (9,10ff). He is the unity of the life-organs and the corresponding deities (6,1 ff). The man is his creation (*paśu*) and is bound by the cord (*pāśa*) of earthly existence. The liberation from birth, sorrows, death (5,10) follows when one surrenders anger and lust (tṛṣṇā), the earth as the root of the causal chain (*hetujālasya mūlam*) and all possessions to Rudra (7,3.8,3).—The Upaniṣad seems to belong to a sect of the Pāśupatas, as whose vow (*vratam pāśupatam*) the symbolical smearing with ashes is mentioned (8,8). The further systematisation of the Pāśupatas, however, does not appear in this Upaniṣad. The text of this Upaniṣad is considerably corrupt, so that help had to be taken from conjectures.

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1. On the sequence. Now follow five Upaniṣads which look upon the god Śiva as a symbolical personification of the Ātman, viz : *Atharvaśiras*, *Atharvaśikhā*, *Nīlarudra*, *Kālāgnirudra* and *Kaivalya*. We adhere to this sequence which follows from the lists of Colebrooke and Nārāyaṇa, although it does not certainly quite correspond to the time of origination, since the *Nīlarudra Upaniṣad*, in so far as it offers only an abstract of the Vāj. Saṁh. 16 and similar passages, is by far the oldest piece. Also to judge from its contents, the *Kaivalya Upaniṣad*, in spite of its late position in the above lists, could have originated in a comparatively old age, an age close to that of the *Śvetāśvatara*, *Muṇḍaka* and *Mahānārāyaṇa Upaniṣads*.

2. But the foregoing pairs of expressions like *hutam ahutam* favour this interpretation rejected by Deussen.—GBP.

1

Om! Once the gods went to heaven. And they asked Rudra: "Who are you?"—And he said: "I am that one [which] existed at first, I exist, and I shall exist. None else is there apart from me. I am that [which] entered the inner from the inner. I am eternal and non-eternal, visible and invisible, Brahman and non-Brahman. I am eastern and western, southern and northern, I am below and above (Chānd. 7,25,1), I am the quarters and the sub-quarters. I am masculine and neuter and feminine (Atharvav. 10,8,27). I am the Sāvitrī and the Gāyatrī, I am the Triṣṭubh, the Jagatī and the Anuṣṭubh. I am the appearance and the reality. I am the fire Gārhapatya and Dakṣiṇa and Āhavanīya. I am the cow and the she-buffalo. I am Ṛc, Yajus and Sāman and I am the Atharvāṅgiras'. I am the eldest, the noblest and the best (Bṛh. 6,1,1). I am the water and the fire, I am hidden in the fire-sticks. I am the imperishable and the perishable. I am the lotus flower and I am the Soma-filter. I am the powerful, I am within and without, I am 'the light [born] in the East' (Atharvav. 4,1,1). I am all, I am the unending.[1] He who knows me, becomes all at the same time. He knows the gods and all the Vedas and the Vedāṅgas. And I am also that, I who with my power satisfy the Brahman by the Brāhmaṇas, the cow with the cows, the Brāhmaṇas with the Brāhmaṇahood, the sacrificial food with the sacrificial food, the life with the life, the truth with the truth, the law with the law".—Then the gods asked Rudra, the gods looked at Rudra, the gods thought over Rudra, the gods praised Rudra [with the following hymn of praise] with raised hands.

2

Om!

Rudra is this exalted one and Brahmán, to him the salutation, the salutation!

,,	,,	,,	Viṣṇu,	,,	,,	,,
,,	,,	,,	Skanda,	,,	,,	,,
,,	,,	,,	Indra,	,,	,,	,,

1. The text and the sense are quite uncertain here and in the following lines.

Rudra is this exalted one and Agni, to him the salutation, the salutation

,,	,,	,,	Vāyu,	,,	,,	,,
,,	,,	,,	Sūrya,	,,	,,	,,
,,	,,	,,	Soma,	,,	,,	,,

Rudra is this exalted one and the 8 seizors,[1] to him the salutation, the salutation!

,,	,,	,,	the 8 superseizors[1]		,,	,,
,,	,,	,,	*bhūr*,	,,	,,	,,
,,	,,	,,	*bhuvaḥ*,	,,	,,	,,
,,	,,	,,	*svar*,	,,	,,	,,
,,	,,	,,	*mahas*[2]	,,	,,	,,
,,	,,	,,	the earth,	,,	,,	,,
,,	,,	,,	the mid-region		,,	,,
,,	,,	,,	the heaven	,,	,,	,,
,,	,,	,,	the water	,,	,,	,,
,,	,,	,,	the fire	,,	,,	,,
,,	,,	,,	Kāla,	,,	,,	,,
,,	,,	,,	Yama,	,,	,,	,,
,,	,,	,,	Mṛtyu,	,,	,,	,,
,,	,,	,,	the immortal	,,	,,	,,
,,	,,	,,	the ether,	,,	,,	,,
,,	,,	,,	the all	,,	,,	,,
,,	,,	,,	the gross,	,,	,,	,,
,,	,,	,,	the fine,	,,	,,	,,
,,	,,	,,	the white,	,,	,,	,,
,,	,,	,,	the black,	,,	,,	,,
,,	,,	,,	the whole,	,,	,,	,,
,,	,,	,,	the true,	,,	,,	,,
,,	,,	,,	the universe,	,,	,,	,,

3

Bhūr is your beginning, *bhuvar* your middle, *svar* your head. You are omniform, Brahman. You are one, twofold, threefold.

1. Cf. Bṛh. Up. 3,2 and the translator's note there.
2. Taitt. 1,5.

You are growth, you are peace, you are prosperity. What is offered in sacrifice and what not offered in sacrifice, given and not given, all and non-all, whole and non-whole, done and undone, the highest of the highest (*parama-param*, that is how it is to be split[1]), the highest goal, you are it.

> We have drunk Soma, have become immortal,
> Have entered into the light, found out the gods!
> What could the hostility harm us now,
> What, O immortal, the malice of man! (Ṛgv. 8,48,3).

Before Soma and Sūrya is the subtle soul. But comprising [implicit, *hitam*] the whole world is that syllable [Om], which swallows what is Prajāpati-like, what is soma-like, the subtle soul, the seizable by its unseizable, the existence by its existence, the Soma-like by its Soma-like, the subtle by its subtle, the wind-like by its wind-like. To it as the greatest swallower, the salutation, the salutation!

> In the heart all deities,
> In it are the vital breaths,[2]
> As the one surpassing the three moras,
> You too are in the heart.

His head is to the North (Chānd. 5,10,1), his feet to the South. He who is to the North, is the sound Om, as the sound Om he is the holy call, as the holy call he is all-pervading, as all-pervading he is infinite, as infinite he is the protecting (*tāram*), as the protecting he is the pure, as the pure he is the subtle, as the subtle he is the lightning-like, as the lightning-like he is the highest Brahman, as the highest Brahman he is the one, as the one he is Rudra, as Rudra he is the ruler, as the ruler he is the exalted Maheśvara.

4

But why is he called the sound Om ?—Because, being uttered he makes the vital breaths go upwards on high, therefore he is called the sound Om.

1. But see footnote 2 under the introduction.—GBP.
2. Cf. the verse Brahma Up. 2, above.

And why is he called the holy call (*praṇava*) ?—Because being uttered, he makes the Brahman consisting of Ṛc, Yajus, Sāman, Atharvāṅgiras lean towards the Brāhmaṇas and bends it, therefore he is called the holy call.

But why is he called all-pervading ?—Because, being uttered, he pervades and permeates that quiet one (Kāṭh. 3,13), sewn lengthwise and crosswise (Bṛh. 3,6), as a lump of sesame-dough with oil, therefore he is called all-pervading.

But why is he called infinite ?—Because, when it is being uttered, no end of it is to be found athwart, upward, and downward, therefore it is called infinite.

But why is he called the protecting ? Because, being uttered, he rescues from the dire fear of conception, birth, illness, old age, death and from the transmigration of the soul and protects, therefore, it is called the protecting.

But why is he called the pure (*śu-klam*) ? Because, being uttered, he makes noise (*klandate*) and makes one tired (*klāmayati*), therefore he is called the pure.

But why is he called the subtle ? Because, being uttered, he takes possession of the body in a subtle form and tinges all the limbs, therefore he is called the subtle.

But why is he called lightning-like? Because, being uttered, he illumines it in the great unmanifest darkness, therefore he is called lightning-like.

But why is he called the highest Brahman? Because he is the highest of the highest, the highest goal, the strong and strengthens by the strong [magic power] (*bṛhatyā bṛṁhayati*), therefore he is called the highest Brahman.

But why is he called the one?—He who, the devourer of all vital powers (*prāṇāḥ*), by the act of devouring them, as being more eternal unites them and again spreads them apart, so that some hasten to their master and some others hasten to their master and yet others [as the natural powers corresponding to the Prāṇas] hasten to the South, the West, the North and the East, who is the meeting place of all here, and has become one by uniting, moves along [as the vital breath] of the creatures,—therefore he is called the one.

But why is he called Rudra?—Because his essence (*rū-pam*) is grasped instantly (*dru-tam*) only by the seers (*ṛ-ṣi*), not by other devotees, therefore he is called *Ru-dra.*

But why is he called the ruler? Because it is he,
Who rules over all the gods,
With his regal and procreative powers (cf. Śvet. 3,1),—

To you, O here, we cry out,
Like cows, which go for milking,
To the lord of what moves, to the heaven-seer,
To the lord, O Indra, of what stays (Ṛgv. 7,32,22),—
therefore he is called the ruler.

But why is he called the exalted Maheśvara?—Because he permits the devotees (*bhaktān*) in the participation of perception and is gracious towards them; because he withdraws the speech [of the Veda] in himself and again allows it to flow out (Bṛh. 2,4,10); because, giving up all forms, he raises himself and is elevated through the perception of the Ātman and the mastery of the Yoga, therefore he is called the exalted Maheśvara.

This is the knowledge of Rudra.

5

The one god in all the world-spaces,
Born of old and in mother's womb,
He was born, he will be born,
He is in men and omnipresent (Vāj. Saṁh. 32,4. Śvet. 2,16).

One Rudra there is,—[don't worship] him as second!—
Who with his regal powers rules over the world;
He dwells in the creatures and gathers them in him at the end,
When he, the guardian, devours all creatures (Śvet. 3,2).

Who, as one, presides over every womb,
Through whom the whole universe spreads out;
Who knows him as ruler, as God, liberal giver, praiseworthy

He enters into that peace for ever.
(Śvet. 4,11, cf. Śvet. 5,2. Kāṭh. 1,17).
Shunning the world, the root of the causal net,
Wisely surrendering to Rudra all acquisition,

[they] acknowledged Rudra as the unity, as the eternal, the senior in refreshment and energy,[1] the creatures, as the one who cuts their bonds of death.

Thus it happens that, by means of that [sacred sound], when he penetrates into the soul, [the Īśvara] grants peace, the release of creatures (*paśu*) from their bonds (*pāśa*) by the three-and-halfth mora [of Om].

The first mora [of Om=*a*+*u*+*m*] has Brahman as its deity and is red in colour; he who meditates on it continuously, goes to the abode of Brahmán.

The second mora has Viṣṇu as its deity and is black in colour; he who meditates on it continuously, goes to the abode of Viṣṇu.

The third mora has Īśāna as its deity and is brown in colour; he who meditates on it continuously, goes to the abode of Īśāna.

But the three-and-halfth mora has all these as its deities, is unmanifest, goes out into the wide, is pure and resembles a mountain-crystal in colour; he who meditates on it continuously, goes to the abode of the bliss.

Therefore one should revere this! The silent ones (ascetics) proclaim it worldlessly, because there is no grasping of it.

That is the prescribed way to the North, by which the gods go (Chānd. 5,10,1), and the fathers and the Ṛṣis to the highest of the highest, to the supreme goal.

Minute like hair's tip, in the midst of heart,
Omnipresent, the God, golden dear,
The wise who sees him as dwelling in himself,
He alone attains peace, and none else.
[Leaving] anger to him, greed and worldly desires,

1. *iṣamūrjena*: the compound *iṣam-ūrja* is formed ungrammatically from the constituents *iṣam ūrjam*. Similarly below, p. 8,5. We have come across a similar example [*tamasaḥ paryam*] above, Maitr. Up. 6,24.

shunning the world, the root of the causal net
Wisely surrendering to Rudra all acquisition,

they acknowledged Rudra as the unity; for Rudra is the controller through eternal, old refreshment-and-energy and austerities. What is called fire is ashes, and what wind, is ashes; and what water, is ashes; and what earth, is ashes; and what ether, is ashes; and the whole universe is ashes, and the mind and these eyes! Because this is the vow of the Pāśupata, viz. that he covers his limbs with ashes, therefore this is the Pāśupata form of prayer, so that the creation be freed from his bonds.

6

To Rudra, who is in fire, in water,
Who has entered plants and creepers,
Who has become all these creatures,

to this Rudra, salutation, as Agni!

To Rudra, who is in fire, in water,
Who has entered plants and creepers,
Who has become all these creatures,

to this Rudra, salutation, salutation!

Rudra who is in water, Rudra in plants, Rudra in trees, Rudra by whom the world is held on high, by whom is supported the earth in a two-fold or three-fold form as supporter, and the snakes who dwell in the atmosphere, to this Rudra, salutation, salutation!

[Rudra as Prāṇa in the human head :]

When Atharvan sewed together
His head and the heart in him,
He stimulated him over the brain,
As purifier, from the head down.

This head belongs to Atharvan,
A cask stuffed with gods,

This head is guarded by Prāṇa,
Food and Manas in union.[1]

Nine heavens there are, guarded by divine community,
Nine atmospheres, and nine of these earths;
He who is seven lengthwise and crosswise in all,
From him nothing exists apart.

Nothing is earlier than him, nothing later.
Nothing what had been or was going to be;
With a thousand feet and only one head
He pervades the world and makes it roll.

From the Eternal, time is born,
From time he is called the pervader,

for the pervader is the exalted Rudra. When Rudra lies down in the manner of a serpent's coils, then the creatures are withdrawn within. When he breathes out (Bṛh. 4,5,11), there originates darkness, from darkness the water; when he stirs in the water with a finger, what is stirred becomes cold in the cold and, when it is stirred, it becomes foam; out of the foam originates the (universe-) egg, out of the egg Brahmán, out of Brahmán the wind, out of the wind the sound Om, out of the sound Om Sāvitrī, out of Sāvitrī Gāyatrī, out of Gayātrī the worlds (cf. Ṛgv. 1,164,25. Chānd. 3.12).

They praise Tapas and truth when they pour out the sweet drink, who does not forget (liberation). Indeed, this is the highest Tapas, is water, light, essence, the Immortal, Brahman (cf. above, Amṛtabindu-Up., 10, footnote).

Bhūr, bhuvaḥ, svar! Om ! Salutation! –

7

(Cf. Mahā Up. 4)

The Brāhmaṇa who studies this Atharvaśiras, one who is not an authority on scriptures becomes an authority on scriptures, an uninitiated becomes initiated; he is purified by fire, purified

1. Atharvav. 10,2, 26-27, whose readings we have followed. The purifier who, rising to the head, stimulates man, is the Soma. cf. our explanation of the hymn, *Gesch.d.Phil.* I. 269.

by wind, purified by Soma, purified by truth; he is known by all the gods, is meditated upon by all the Vedas [which appear here as persons], becomes one who has bathed in all the holy bathing places, and all sacrifices are performed by him. Sixty thousand Gāyatrī stanzas are muttered by him, a hundred thousand [stanzas] of the Itihāsa-Purāṇas and of the Rudra-hymns are muttered by him, ten thousand Praṇavas are muttered by him. He purifies the assembly as far as his sight reaches *ācakṣuṣaḥ*) he purifies up to the seventh generation (ancestors and descendants): thus has the exalted one promised.

He who mutters the Atharvaśiras once, becomes pure, purified, fit for activity?—he who mutters it a second time, attains supremacy over the host of the supreme god; he who mutters it a third time, enters into a similar existence.

Om! The truth! Om! The truth! Om! The truth!

ATHARVAŚIKHĀ UPANIṢAD

The name of this Upanisad "The tip of the Atharvan" seems to be an imitation, if not an outdoing, of the title of the Atharvaśirá Upanisad, with which as a model the Atharvaśikhā Upaniṣad shows close relationship, in that it takes up once more some topics touched by it in order to present them more closely.

The first is the symbolical interpretation of the sound *Om*, whose moras are treated of, in connection with Atharvaśiras 5, according to the following diagram :

Moras	*Worlds*	*Vedas*	*Main Gods*	*God-hosts*	*Metres*	*Fires*	*Colours*
a	Earth	Ṛgv.	Brahmán	Vasus	Gāyatrī	Gārha-patya	Red
u	Atmos-phere	Yajurv.	Viṣṇu	Rudras	Triṣṭubh	Dakṣiṇa	Black
m	Heaven	Sāmav.	Rudra	Ādityas	Jagatī	Āhava-nīya	White
Reverberation—		Athar-vav.	Ekarṣi (Puruṣa Īśāna.)	Maruts	Virāj	Fire of univer-sal des-truction	All-col-oured.

Then follows a section (extremely obscure on account of the uncertainty of transmission and the inadequacy of the commentary) on the illumination of the highest knowledge which appears suddenly with the buzzing of the reverberation. To this are joined some break-neck etymologies, of the kind of the Atharvaśirá Upaniṣad and partly practically borrowed verbatim from it (as, e.g. those of *oṁkāra* and *praṇava*). As the deity of the three-and-halfth mora here appears Īśāna, as previously Ekarṣi and Puruṣa (and therefore probably to be identified with them). But what is new is that at the end our Upaniṣad adds, on the authority of a Śloka cited, as the fifth and the highest god Śiva, to the four gods Brahman, Viṣṇu, Rudra and Īśāna, represented by the sound Om,—(Śiva) whom the Atharvaśirá Upaniṣad yet does not know or recognize (otherwise the Upaniṣad would not have probably let him slip in its derivations of names), and whom our Upaniṣad identifies with the sound Om itself,—as its (Om's) true content. The emphatic way in which Śiva, this old epithet of Rudra, is elevated here to the top of deities makes the impression of lateness and it should not be improbable that our Upaniṣad forms a transitional link from Rudra, Īśāna etc., to Śiva which later prevails as the main name.

Om !

1. Pippalāda, Aṅgiras and Sanatkumāra asked the holy Atharvan :

Which meditation enjoined as the highest is to be meditated ?

What does this meditation consist of ?

Who is the meditator ?

What is the object of the meditator ?

Thereupon Atharvan replied to them :

Om, this syllable is enjoined as the highest to be meditated. Om, this syllable contains four quarters, four gods, four Vedas. This syllable consisting of four quarters is the highest Brahman.

Its first mora, the earth, is the *a*-sound. It (*a*-sound) is, consisting of verses, the Ṛgveda, it is Brahmán, the Vasus, the Gāyatrī, the Gārhapatya fire.

Its second mora, the atmosphere, is the *u*-sound. It is, consisting of sacrificial formulae, the Yajurveda, it is Viṣṇu, the Rudras, the Triṣṭubh, the Dakṣiṇa fire.

Its third mora, the heaven, is the *m*-sound. It is, consisting of songs, the Sāmaveda, it is Viṣṇu,[1] the Ādityas, the Jagatī, the Āhavanīya fire.

The fourth, the half mora, which is at the end of the syllable, is the fragmentary *m*-sound. It is, consisting of the Atharvan-songs, the Atharvaveda, it is the fire of universal destruction, the Maruts, the Virāj, the wisest. This mora is Shining with light, in its own lustre.

The first mora is red, dedicated to Brahmán and has Brahman as its divinity.

The second mora is bright, dedicated to Rudra and has Rudra as its divinity.

---

1. Read Rudra, which occurs in Nṛsiṁhap. 2,1 and Nṛsiṁhott. 3 [and also here in the editions of the Atharvaśikhā Up. available to me.—GBP.].

The third mora is black, dedicated to Viṣṇu, and has Viṣṇu as its divinity.[1]

The fourth mora is lightning-like, multi-coloured and has Puruṣa as its divinity.

That is the Om-sound with its four quarters and its four (fires as) heads. The fourth quarter is the half mora; it is pronounced materially in three ways, short, long or extra long.

om, *om*, *om*

The fourth is the calm-self (*śāntātman*) which, in the employment of the extra long pronunciation, must come suddenly as an illumination of the self, and not in a similar way [i.e. not materially as a continuous buzzing of *m*]. It is this latter [Om-sound] which, as soon as it is uttered, [sends upwards] all the vital breaths suddenly; and just because it sends them upwards (*ūrdhvam utkrāmayati*), it is called the Om-sound (*Om-kāra*).

2. And it is called Praṇava because it makes all the Prāṇas bow down (*praṇāmayati*) to itself;[2] because it makes them bow down, therefore, it is called Praṇava.[2] Because it is fourfold, therefore it is the origin of the Vedas and the gods;[3] because they are to be grasped (*dheya*) in it, therefore it is called All-grasper (*saṁdhartar*), and because it saves (*saṁtārayati*) from all griefs and fears, it is so [called] from the saving from all these. As Viṣṇu it conquers all [perhaps because it reminds of *vijayiṣṇu*]; as Brahmán it has pulled out (*abṛhat*) all organs [from their activity]. Since he fixed them through meditation and since Viṣṇu fixed them in the Manas in the highest Ātman

1. The second and the third mora seem to be confused here erroneously. The commentator comforts himself by saying that Brahmán, Viṣṇu and Śiva are ultimately identical. [There is no such confusion in the editions available to me.—GBP].

2. There is obviously a tautology. Editions available to me explain instead the name *pralaya* in the first sentence thus : *prāṇān sarvān praliyate iti pralayaḥ*.—GBP.

3. The expression *veda-deva-yoniḥ* refers to the foregoing comparison of the four moras with the Vedas and gods. The expression recurs at Brahma Up. 1 (above) where, however, this connection is missing, and so it is to be looked upon as an imitation of our text.

[appearing] at the end of the reverberation, they further meditate on the Lord (*Īśāna*) as the object of meditation, for by the Lord the whole world is set to activity. Brahmán, Viṣṇu, Rudra and Indra have been brought forth by him, similarly all organs along with creatures. His divine majesty has become the cause, the universe, the blissful [Śiva], as the ether standing unshaken in the mid-air.

Brahmán, Viṣṇu and Rudra too,
The Lord and also the Blissful (*Śiva*)
Fivefold as these five gods
The holy sound is proclaimed.

Therefore one who gives himself up to him even for a moment, obtains a higher reward than by a hundred sacrifices. But from all knowledge, Yoga-practice and meditation, all that relates to the Om-sound is to be meditated as the only blissful (*Śiva*), indeed the Om-sound is *Śiva*.

So let a man give up everything else and study this [Upaniṣad] ! Then is the twice-born released from a further stay in mother's womb,—released from a further stay in mother's womb.

NĪLARUDRA UPANIṢAD

The most important older monument from the theology of Rudra, this precursor of Śiva, is the *Śatarudrīyam*, properly probably (as already derived in the Śatap. Br. 9,1,1,2) *Śāntarudrīyam* "Song for the pacification of Rudra", Vāj. Saṁh. 16 (Taitt. Saṁh. 4,5). Although this text has no relation whatever with the Upaniṣadic thought, still it was so renowned, and so often mentioned in the Atharva-Upaniṣads (Jābāla 3. Kaivalya 24. Atharvaśiras 7. Mahā. 4. Nṛsiṁhap. 5,10, p. 106), that many a compiler of the Upaniṣads did not want to dispense with it (particularly in view of the role which Śiva plays in the Atharva-Upaniṣads). While the collection of 108 Upaniṣads, as it is before us in the Telugu ed., leaves this song as far as we see, it is wholly admitted in the collection of Daraschakoh as *Schat Roudri* (Anquetil II, p, 171-196). The collection which we have taken as the basis, on the other hand, contains only an extract from it (with some other ornamentation) under the name *Nīlarudra Upaniṣad* (the esoteric doctrine of the dark Rudra).

The original meaning of Rudra is disputed. But if we keep in mind the predominant features of his image, and moreover consider, that he is the most dreaded god, and that no other natural phenomenon is so immediately fearful to the man originally as the flash of lightning, then it becomes probable that *Rudra* (properly probably "the shining one") was originally nothing else than a personification of the descending and striking lightning. He holds the lightning in the hand (*vajrabāhu*), loves forests, mountain summits, and tree-tops (*parame vṛkṣe āyudhaṁ nidhāya*, Vaj. Saṁh. 16,51), is called a man-slayer, animal-slayer, and his back is red, while his belly (the foot prints which he leaves behind where he lies down) is black (Atharvav.—15, 1,7). Also the further main feature, that he brings healing medicines, is easily understood when one considers that the thunderstorm cleans the atmosphere and banishes infectious emanation.

As the translation shows, this character is maintained very distinctly in our Upaniṣad which (verses 4-17) is a cento from variously mutilated verses of the Śatarudrīyam, to which are added (verses 18-20) some verses from the Vāj. Saṁh. 13. The snakes shooting down from the air could in the same way be lightnings.—Quite obscure is the third part (verses 21-26), whose first verse has got in here perhaps only accidentally, through the mention of the word *Nīlagrīva*, while the verses which follow seem to speak of a law-suit between the brown, brown-eared aborigines and the Āryas, whom Śiva helps. Atharvav. 2,27,6 is related, and since here also a herb is spoken of, so the verse 21 also can perhaps be brought in this connection, only when a more readable text, than the wholly degenerate (in both editions) one which stood at our disposal, becomes available.

1

1. I saw you, yea, coming down
From the heaven upon the earth here,—
I saw the shooting Rudra,
The dark-necked, curly-haired.

2. From heaven he descended, dreadful,
And planted his feet on the earth;
O men ! see him bright-red,
The dark-necked, see him there !

3. Rudra, who doesn't strike men,
Comes with healing medicines,
May the flatulence, which robbed you
Of sleep, vanish away.

4. Salutation to your world-kindness,
Salutation to your world-anger
Salutation to your arms,
Salutation to your arrows too.[1]

5. The arrow, which, O rejoicer-in-hills,
You hold in your hand to shoot,
Make it gracious to us, hill-guardian,
May it not strike my people.[2]

6. With words in a pleasing voice
We call you hither, O mountain-lord,
So that all that lives by us,
Be healthy and happy in mind.[3]

7. With your kindest arrow
And your gracious bow
And your gracious bow-shot
Pity us, so that we may live.[4]

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1. Cf. Vāj. Saṁh. 16, 1.
2. Vāj. Saṁh. 16, 3.
3. Vāj. Saṁh. 16, 4.
4. Cf. Vāj. Saṁh. 16, 11.

8. With your gracious appearance,
Not terrible, not harmful,
With your most wholesome appearance,
O mountain-dweller, show yourself to us.[1]

9. The one who shines, dark and red,
And brownish and in blazing red,
The thousands of Rudras darting
To all sides around,
I beg their fury away from us.[2]

2

10. They saw you descending,
With a dark neck, in blazing red,
They saw you, the cowherds,
And the women fetching water,
Yea, everybody saw you,—
Salutation to you, whom they saw.[3]

11. Salutation to him, the dark-haired one,
Who, the thousand-eyed, comes as a hero,
And to all his legions too
Let me pay a tribute of salutation.[4]

12. Salutation to your weapon,
The relaxed, daring,
Salutation to your two arms,
To your bow, I have offered.[5]

13. Relax at both the ends
The string of your bow,
Throw away from us, revered one !
The arrows from your hands.[6]

---

1. Vāj. Saṁh. 16, 2 (according to which the text is to be corrected); Śvet. 3,5.
2. Vāj. Saṁh. 16,6.
3. Cf. Vāj. Saṁh. 16,7.
4. Vāj. Saṁh. 16,8.
5. Vāj. Saṁh. 16,14.
6. Vāj. Saṁh. 16,9.

14. Relax, O gracious one, now
Your bow, O thousand-eyed one;
In hundred quivers break off
Your arrows and bring us help.[1]

15. His bow is now stringless,
His quiver without an arrow,
His missiles have disappeared,
Bliss-bringer is his sheath of sword.[2]

16. May the missile shooting from your bow
Pass by us in all directions,
Indeed, loosen your quiver itself
And keep it far away from us.[3]

17. Or rather take up as weapon
Your bow, O prosperous god,
With it as defender from diseases
To protect us from all sides.[4]

18. Salutation to the snakes also,
To such as are on the earth,
Also to the snakes in atmosphere,
Salutation to those in heaven.[5]

19. Those in the radiant regions of heaven,
Those too, that are in the sun's rays,
And those that live in the watery abyss,
Salutation to these snakes too.[6]

20. Who as arrows of the imps
Shoot down from trees above,
And those who nest in earth-holes,
Salutation to these snakes too.[7]

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1. Vāj. Saṁh. 16.13.
2. Vāj. Saṁh. 16.10.
3. Vāj. Saṁh. 16.12.
4. Vāj. Saṁh. 16.11.
5. Vāj. Saṁh. 13.6.
6. Vāj. Saṁh. 13.8.
7. Vāj. Saṁh. 13.7.

3

21. He who is the Blue-necked god (*Śiva*) to his people,
He who is quite Hari (*Viṣṇu*) to his own,
Him with a many-coloured tail, O healing herb,
Quick grind to pieces, Arundhatī.

22. The [goblin] is brown and brown-eared,
But with a circle of black neck is Śiva,
Through him, Śarva, the black-haired,
Through Bhava, who the father (read *pitrā*) of the winds is.

23. Through him with eyes enormous,
Strike [read : *hata*] by the brown, him who only speaks a word,
Through him wholely dark-haired
At work, a hero's work.

24. Check the demand that he makes,
So that we could share it here,
Salutation to Śiva, Salutation to Śarva,
Salutation to him, the ever-young fighter !

25. Salutation to him, the black-haired,
When he comes to the assembly
And lets his fawn-coloured mules,
And asses graze around.

26. Salutation to him, the black-haired,
When he comes to the assembly,
—When he comes to the assembly.

KĀLĀGNIRUDRA UPANIṢAD

[It will strike anyone who comes to India that the natives often wear on the forehead a mark applied in red or some other colour, consisting of a small round fleck or also of several lines drawn vertically or horizontally, which often cover the whole forehead and, to our feeling, do not exactly contribute to heighten the beauty. These marks, called *tilaka* or *puṇḍra*, are (apart from their use as an ornament of women) sectarian marks, which are applied newly every morning after the bath with a certain ritual; through them the Indian openly makes as it were a silent confession of his faith before the whole world, while in other countries even priests would like to conceal what could draw attention to their church.—*Tripuṇḍram*, with which our Upaniṣad occupies itself, is also a similar mark of a Śaiva sect, described as consisting of three horizontal streaks made with ashes on the forehead, cranium, shoulders and the breast, thus in all five times, to the accompaniment of certain formulas. It is a great proof of the accommodating capacity of the Vedānta doctrine, when it knows how to attribute an allegorical significance even to this formality in that it sees in the three streaks the three sacrificial fires, three sounds of the syllable Om, three Guṇas, three worlds, three Ātmans, three powers, three Vedas, three [Soma] pressings and the three forms of the god Śiva and grants him, who knows this as such, all sorts of religious gains.—Thus here in the case of a thoughtlessly observed custom a direction on to the higher and the spiritual is given to the mind and with that a stimulus to a further activity with it.]

1

Once it happened that Sanatkumāra asked the exalted Kālāgnirudra: "Teach me, O exalted sir, the truth in respect to the rule of the Tripuṇḍram (a sect-mark consisting of three streaks) and what material, which place, how much, of what extent and which streaks, which divinity, which formula, which powers and which reward there are."

The exalted one said to him: "The material should be the ash of fires. One should grasp it with the five Brahman-formulas *sadyojātam* etc. (Taitt. Ar. 10, 43-47), consecrate it with the formula *agnir iti bhasma* etc. (Atharvaśiras 5), take out with the formula *mā nas toke* (Ṛgv. 1, 114, 8) and, [after consecrating] with the formula *tryambakaṁ yajāmahe* (Ṛgv. 7, 59, 12) should apply it as three lines across on the head, forehead, breast and

shoulders under the three *tryāyuṣa*-formulas, *tryambaka*-formulas and *triśakti*-formulas.

This is the Śambhu-vow, which is taught in all the Vedas by those versed in the Veda. Therefore one desirous of liberation should practise it, so that he is not born again. And this, O Sanatkumāra, is its [of the mark] extent: it stretches threefold from the forehead down to the eyes and goes from the centre of one eye-brow [to the other].

2

Its first line is the Gārhapatya fire, the *a*-sound, the Rajas, the terrestrial world, the external Ātman, the acting power, the Ṛgveda, the morning pressing [of the Soma], and Maheśvara is its divinity.

Its second line is the Dakṣiṇa fire, the *u*-sound the Sattvam, the atmosphere, the inner Ātman, the willing power, the Yajurveda, the midday pressing [of the Soma] and *Sadāśiva* is its divinity.

Its third line is the Āhavanīya fire, the *m*-sound, the Tamas, the heaven, the highest Ātman, the perceiving power, the Sāmaveda, the evening pressing [of the Soma], and *Śiva* is its divinity.

Therefore, he makes the Tripuṇḍram from the ashes. He who knows this, whether he be a Brahman-student, a house-holder, a forest-resident or an ascetic, he is thereby purified of all the major sins and minor sins. Thereby all the gods are meditated upon by him, he is known by all the gods, becomes one who has bathed in all the holy bathing places, one who has all the time muttered the Rudra-prayer. And after enjoying all the pleasures he enters, giving up the body, into union with Śiva and does not return—and does not return."

Thus spoke the exalted Kālāgnirudra.

One who recites it here, he also attains to a similar state. *Om Satyam.*

Thus reads the Upaniṣad.

KAIVALYA UPANIṢAD

[Depending in a manifold way on older ideas and expressions, but not without its own inner experience, our Upaniṣad portrays the Kaivalyam, 'the absoluteness', i.e. the state of man who on the way of renunciation (*tyāga*) has become free of all attachment to the worldly and who, consequently knows and feels himself only as the one divine essence that lives in all. Particularly beautiful it is when from stanza 18 onward the pupil himself begins to speak in order to give expression to his consciousness of identity with God, which may appear exaggerated to a Westerner.

There is only a difficulty about the concluding passage in prose, which all of a sudden, recommends the study of the Śatarudriyam (Vāj. Saṁh. 16) and adds to it all sorts of promises in the style of the latest Upaniṣads. Nārāyaṇa is silent on it. Śaṁkarānanda's opinion, that only such people are here meant as would not be able to grasp the Ātman in the way described, is in no way indicated by the text. If the passage has not come to be attached, through a sheer accident, to the end of an Upaniṣad which is so entirely different from it in spirit and bearing, then an inference could be advanced that our Upaniṣad originally formed an epode to the Śatarudriyam, which would then again be referred in the concluding passage.]

Om !

Once it happened that Āśvalāyana approached the Supreme one and said to him:

1. Proclaim to me, O Sir, the secret
   Of the highest Brahman-lore, which the good adore,
   By which the wise, quickly freed of sins,
   Enter into that Person, higher than the highest.[1]

2. Then spoke to him the Grand Father of all:
   "Know, since you practise, with a pious mind:
   Not through works, through children, through richness—
   Through renunciation they attained immortality.[2]

---

1. According to Muṇḍ. 3,2,8.
2. =Mahānār. 10, verse 21.

3.[1] On the other side of heaven, in the depth of heart,
What shines, therein go the penitents;
Those who grasp the Vedānta-doctrine's meaning
Full of renunciation, the penitents, of pure being,

4.[2] In Brahman's world at the time of final end
They are all released by the Imperishable.—
Enthroned in joy in a secluded place.
Purified, with neck, head and body still,[3]

5. Remaining in the last Āśrama, restraining
The senses, to the teacher devoutly bowing,
Meditating the pure, dustless heart-lotus
And the griefless pure one situated therein,

6. The inconceivable, unmanifest, infinite,
Calm, blissful, eternal, the Brahman's source,
The one, without beginning, middle and end,
The wonderful lord full of intelligence and bliss,

7. The supreme god and lord, Uma's companion,
With dark neck, three eyes, wholely calm,—
Meditating him, all-seeing, primordial source of all,
The wise goes to the other side of darkness.

8. He is Brahmán, Śiva, Indra,
Imperishable, the supreme sovereign,
He is Viṣṇu, he the Prāṇa,
The fire of death and the moon.

9. It is he, all that originated,
And what originates in eternity,
Who knows him conquers death,
There's no other way to salvation.

10. He who sees himself in all beings
And all beings in him,

---

1. 3ab=Mahānār. 10, verse 21.
2. 3cd 4ab=Muṇḍ. 3,2,6. Mahānār. 10, verse 22.
3. Cf. Śvet. 2,8.

He goes thereby, and in no other way,
Into the abode of the highest Brahman.

11.[1] Making himself the lower churn-wood
And the Om-sound the upper one,
The wise rubs the fire of knowledge
And diligently burns down the sin.

12. When his self is blinded by the Māyā,
He dwells in the body and strives after works,
In women, food drink and enjoyments
He finds satisfaction in the wakeful state.

13. And in the dream too, tasting joy and sorrow,
The soul fashions a world through self-deception;
And when in deep sleep all illusion vanishes,
Shrouded by darkness the soul goes into bliss.

14. And again through the works of former lives
The soul goes into dream and wakefulness;
And playing it dwells in the triad of states,
Until it falls to its share to perceive
That rich, whole, supporter, partless, bliss,
In which the triad of states comes to rest.

15.[2] From him is born the Prāṇa,
The Manas and the group of senses,
The ether, wind, light, water,
And the earth, which bears all.

16. Brahman, the supreme soul of all,
The great resting place of universe,[3]
The subtlest of the subtle,[4] eternal
You yourself are it, and it's you !

1. Cf. Śvet. 1, 14.
2. =Muṇḍ. 2,1,3.
3. Cf. Mahānār. 11,7.
4. Cf. Muṇḍ. 3,1,7.

17. In waking, dreaming, deep sleep
What you see spread out,
Know yourself to be that Brahman,—
Then all the chains fall down."—

18. "What as experience, its object,
The experiencer, are known in the three states,
Different from them, the witness,
Pure intelligence, blissful I ever am !

19. In me was born everything,
In me alone everything abides,
In me it's dissolved, I myself am
That Brahman, the one without a second.

20. I am minutest of the minute, none the less
Great I am, I'm this diverse, rich universe,
I am the ancient, am the spirit, the Lord,
Wholly golden I am, of blissful appearance.

21.[1] Without hands and feet, I have infinite power,
I see without eyes, hear without ears;
I am the knower, and apart from me
There's no other knower in eternal times.

22. Through all the Vedas I am to be perceived,
I am the Veda-perfecter, Veda-knower,
Imperishable, I am free from good and bad,
Free from birth, without body and mind.

23. For me there's no earth, and no water,
No fire, no wind and no ether."
He who has thus found the highest Ātman
In the depths of heart, partless, secondless,

24. All-seeing, free from being and non-being,
To his share falls the pure supreme Ātman.

---

1. Cf. Śvetaśva. 3,19.

He who studies the Śatarudriyam, is purified by fire, purified by wind, purified by the Ātman, purified of alcoholic drink, purified of Brāhmaṇa-murder, purified of the theft of gold, purified of [the fault of failing to do] what is prescribed and of [that of doing] what is prohibited. Therefore he goes into the *Avimukta* [who has no need of liberation at all]. Rising above the Āśramas, one should mutter it always, or once [daily].

Through this the knowledge is obtained,
Which destroys the ocean of Saṁsāra;
Therefore, who finds him thus,
Attains the reward of absoluteness (*kaivalyam*).

MAHĀ UPANIṢAD[1]

[On the monuments of the Nārāyāna cult mentioned above [Mahānārāyaṇa-Upaniṣad, introduction to the 11th Anuvāka] now follows this small Upaniṣad, *kat'āntiphrasin* called 'the great' which, as it seems, pursues the goal of showing Nārāyaṇa as a higher being in comparison with the principles of the Sāṁkhya system as also with the gods Śiva and Brahmàn. According to Chapter 1 Nārāyaṇa projects out of himself 'the twentyfivefold Puruṣa', i.e. the twentyfive principles of the Sāṁkhyas, substituting Tejas (which, according to Chapter 3, later on, is formed from the primordial waters and so is akin to them) in the place of Prakrti and Ātman in that of Puruṣa. The form of narration is patterned on the Creation myths in the Brāhmaṇas and it particularly reminds of the Taitt. Br. 2,2,9. the Pañc. Br. 6,1 and the Śatap. Br. 6,1,1 (*Gesch.d.Phil.* I, p. 202, 183.199). Chapter 2 describes how *śūlapāṇiḥ purusah* (i.e. Śiva) springs out of Nārāyaṇa, whose limbs consist of holy exclamation, songs and metres of the Veda (cf. *mantramūrti* as an epithet of Śiva). Finally, according to chapter 3, there originates from Nārāyana's meditation the god Brahmān and through the latter's meditation again the Veda along with the metres and holy exclamations. In respect of form the Taitt. Ār, 1,23 (*Gesch.d.Phil.* I, p. 197) is particularly comparable here. The verses which further follow are entirely patched up from the Mahānārāyaṇa 11, and the variants are in no way happy (e.g. *śīkarādibhis* for *śirābhis*). Finally there follows as chapter 4 a series of promises which agree almost verbatim with the Atharvaśiras 7 and are probably borrowed from there with necessary changes.]

1

Now, then the Mahā-Upaniṣad-text.

Nārāyaṇa, verily, was alone, they say; there was no Brahmán no Īśāna, no water, no Agni and Soma, no heaven and no earth here, no stars, no sun, but only he, the Nara (*Puruṣa*) alone. A

1. On the sequence. Finally follow such Upaniṣads as worship Viṣṇu in one form or another : *Mahā, Nārāyaṇa, Ātmabodha, Nṛsiṁhatāpanīya* and *Rāmatāpanīya*, according to the lists of Colebrooke and Nārāyaṇa with the sequence maintained, and the *Ātmabodha-Upaniṣad* (it is true that it is not counted by Nārāyaṇa, but is regarded as an appendix of the Nārāyaṇa Upaniṣad and commented upon) inserted. Here the order of succession which results from the lists seems to agree fully with the historical order of origination as it will be clear in the following.

sacrificial hymn of praise is uttered by him, as he remains absorbed in meditation. Therein originated fourteen Puruṣas (men) and a girl, viz: the ten Indriyas, the Manas as the eleventh, the Tejas as the twelfth, the Ahaṁkāra as the thirteenth, as fourteenth the Prāṇa, it is the Ātman, as fifteenth the Buddhi. Besides the five subtle elements and the five gross elements. This is the twentyfivefold Puruṣa. The [primordial] Puruṣa appointed him the creator. Yet his creatures are not born without the year, but they are born from the year.

2

Then Nārāyaṇa, desirous of another, once more meditated in his mind. As he stood absorbed in meditation, there was born from his forehead a three-eyed Puruṣa holding a trident, possessing about him beauty, truth, chastity, austerity, renunciation, intelligence and mastery; but the Om-sound and the three Vyāhṛtis (*bhūr*, *bhuvaḥ*, *svaḥ*) the Ṛcs, Yajus', Sāmans, Atharva-Aṅgiras' and all metres, they abided in his limbs.

3

Then Nārāyaṇa, desirous of another, once more meditated in his mind. As he stood absorbed in meditation, sweat came out of his forehead. It expanded into these primordial waters. In them was born the Tejas as a golden egg. Therein was born the god Brahmán with four faces. He meditated towards the East, and there was born the exclamation *bhūr*, the metre Gāyatrī, the Ṛgveda;—towards the West, and there was born the exclamation *bhuvar*, the metre Triṣṭubh, the Yajurveda;—towards the North, and there was born the exclamation *svar*, the metre Jagatī, the Sāmaveda;—towards the South, and there was born with the exclamation *om janad*, the metre Anuṣṭubh, the Atharvaveda.

Om !

To the god with thousand heads,
Thousand eyes, bringing every happiness,
Who, the eternal, transcends all,
The all, Nārāyaṇa, Hari.

The Puruṣa, who is all this,
Who is the enlivener of the world,

The wise lord of all, who,
Omniform, resides in the waters.

Like a lotus-calyx it hangs,
Almost like a flower-cup,
In the heart, with drops of dew[1] as if
Swollen, it hangs downwards.

In its midst a great fire,
All-fire, flaming in all directions;
In it a pointed flame,
A fine one, striving upwards,

And in the midst of the pointed flame
The Puruṣa, the highest self,
He is Brahman and Īśāna,
The eternal, supreme lord.[2]

4

(Cf. Atharvaśiras 7).

The Brāhmaṇa who studies this Mahā-Upaniṣad text, one who is not an authority on scriptures becomes an authority on scriptures, an uninitiated becomes initiated; he is purified by Agni, purified by Vāyu, purified by Sūrya, purified by Soma, purified by truth, purified by all; he is known by all the gods, is meditated upon by all the Vedas, becomes one who has bathed in all the holy bathing places, and all sacrifices are performed by him; Sixty thousand Gāyatrī stanzas are muttered by him, a hundred thousand [stanzas] of the Itihāsa-Purāṇas and of the Rudra-hymns are muttered by him, ten thousand Praṇavas are muttered by him. He purifies the assembly as far as his sight reaches, he purifies up to the seventh generation (ancestors and descendants); thus has the exalted Hiraṇyagarbha promised.

By muttering one attains immortality,—one attains immortality.

1. Read : *śīkarādibhiḥ*.
2. After this, editions available to me read huge passages, as if to make the name *Mahā*-significant !—GBP.

NĀRĀYAṆA UPANIṢAD

[Like the Mahā Upaniṣad, the Nārāyaṇa Upaniṣad also extols Nārāyaṇa as the principle of gods and beings. Only it speaks less in the style of the Brāhmaṇa myths and instead makes more use of older Upaniṣadic passages. But a new element, which had not come to be used till now, is the one which becomes prevailing in the still later Upaniṣads, viz. the cult of the formula, whose appearance here (as in a different way in our own time again) is a symptom of necrosis of the philosophical thought. The formula, whose meditation instead of that over objects enters into our Upaniṣad, reads : *Om ! namo Nārāyaṇāya* ! "Om ! Salutation to Nārāyaṇa!"—Since it first appears only in the last two chapters, after chapter three had already concluded with the promises, the inference suggests itself that the whole Upaniṣad might have been pieced together from passages belonging to different times.]

1

Once it happened that the Puruṣa Nārāyaṇa desired to beget creatures. There was born from Nārāyaṇa the Prāṇa.

The Manas and the group of senses,
The ether, wind, light, water,
And the earth, which bears all,

From Nārāyaṇa was born Brahman,
,, ,, ,, ,, Rudra,
,, ,, ,, ,, Prajāpati,
,, ,, ,, ,, Indra,
,, ,, were ,, the eight Vasus,
,, ,, ,, ,, the eleven Rudras,
,, ,, ,, ,, the twelve Ādityas,
all gods, all Ṛṣis, all metres and all beings are born from Nārāyaṇa only and merge in Nārāyaṇa,—and merge in Nārāyaṇa.

2

Nārāyaṇa is the eternal, one god,
Nārāyaṇa is Brahmán also,
,, ,, Śiva ,,
,, ,, Śakra ,,

Nārāyaṇa is the twelve Ādityas also,
,, ,, the Vasus and Aśvins also,
,, ,, all Ṛṣis also,
,, ,, the time also
,, ,, the quarters also,
,, ,, below also,
,, ,, above also,
,, ,, corporal and uncorporal also,
,, ,, the inner and the outer also,
indeed, this whole universe, "what was and what is yet to be" is Nārāyaṇa. Nārāyaṇa is thus the eternal, spotless, inexpressible, changeless, artless, pure, one god, there is no second apart from him.

Choose Rudra as your charioteer,
Use your Manas as reins,
Then go to the supreme hereafter,
To the eternal abode of Viṣṇu,
—to the eternal abode of Viṣṇu.

3

This, verily, is the Upaniṣad-text of Nārāyaṇa. Verily, he who studies the Upaniṣad-text of Nārāyaṇa is freed of all fearful, he obtains all desires and all worlds, and entering into Brahmanhood he goes into immortality,—he goes into immortality.

4

One should first utter *Om*, then *namo*, and afterwards Nārāyaṇāya. *Om* is one syllable, *namo* are two syllables, Nārāyaṇāya are five syllables. This is the octo-syllabic metrical line of Nārāyaṇa. He who studies this octo-syllabic metrical line of Nārāyaṇa reaches the full span of life without a mishap, he enjoys happiness in offspring, growth of prosperity, possession of cattle, and he further participates in immortality,—and he further participates in immortality.

5

He (Nārāyaṇa) merged into one with the inner bliss, the Brahman, the Puruṣa, the holy syllable consisting of *a*, *u* and *m*, it became the sound *Om*.

The Yogin who has seen this,
Is free from birth and Saṁsāra.

And he who worships the formula : *Om namo Nārāyaṇāya*, he goes to Vaikuṇṭha's (Viṣṇu's) heaven. That city is here, this lotus-flower (Chānd. 8,1,1), consisting wholly of intelligence, that is why it is just like a flash of the lightning (Kena. 29-30).

So pious was Devakī's son,
So pious was Madhusūdana,

as it is said, [because he perceived] him who dwells in all beings, one, Nārāyaṇa, the cause, the *a*,[1] the highest Brahman in the Om sound.

He who studies this Atharvaśiras,[2]—if he studies it in the morning, then he annihilates the sins committed at night, if he studies it in the evening, then he annihilates the sins committed in the day; if he studies it at midday, facing the sun, then he is freed of the five major sins and the five minor sins, participates in the merit which is the goal of all Vedas, and attains communion with Nārāyaṇa,—attains communion with Nārāyaṇa.

1. Other editions available to me read *akāraṇam* 'causeless' which is certainly better than *akāram* which Deussen seems to have read.—GBP.

2. Here appellative : "the main part of the Atharvaveda." One Ms. reads *atharvāṅgirasam* (Jacob, *Concordance*, s.v.)

ĀTMABODHA UPANIṢAD[1]

["This Ātmabodha Upanisad", says the commentator, "serves the urpose of explaining the octosyllabic [formula of the] Nārāyaṇa Upanisad. 'or it happens that one Veda-text serves to explain another, as e g. the 'rāhmaṇas which explain the Mantras". Actually, however, the present ›xt is a sheer, word-to-word repetition of the Nār. Up. 5 and the additions re partly of no importance, partly misleading. Thus, when the *Vijñāna-hana* (=*kāraṇarūpa*) is regarded as not the Ātman itself but a product of im, while immediately afterwards the *kāraṇarūpa* is identified with [ārāyaṇa. And the verse about Devakīputra also is, as the supplements ıow, understood differently from us at Nār. Up. 5 and, we believe, mis-nderstood. Also the citations from the Bṛh. 4, 4, 19, Ait. 3, 3-4 and Ṛgv. 113, 7 patched up at the end announce the complete lack of originality of ıe work which we do not ignore only for the reason that it is admitted by ıe *Oupanek'hat* and commented upon by Nārāyaṇa].

Om ! Salutation !

Nārāyaṇa entered] into the inner bliss, the Brahman, the acred sound consisting of *a*, *u* and *m*, into this syllable, the 'raṇava, which became the sound Om.

The Yogin, who desires this,
Is freed of birth and Saṁsāra.

Om ! Salutation to Nārāyaṇa, the holder of conch, disk, nd mace ! Therefore, he who worships the formula: *Om, amo Nārāyaṇāya* ! attains Vaikuṇṭha, the heaven of the holy. ınd the city which is here, the Brahman-city, the lotus flower s the house, the Ātman who dwells in it, in the middle of this olden flower, from him springs out what is of the nature of ause, of the nature of consciousness, consisting wholly of nowledge; that is why it is just like a flash of lightning, its ght is like a lamp.

So pious was Devakī's son,
So pious was Garuḍadhvaja,
So pious was Puṇḍarīkākṣa,
So pious was Madhusūdana.

1. The title alternates optionally with *Ātmaprabodha-Upaniṣad.*

for he had perceived him who dwells in all beings, one, Nārāyaṇa, of the nature of cause, of the *a*,[1] the supreme Brahman.

> Who on Viṣṇu, free from pain and illusion,
> Meditates, he is never ruined,
> Fearless, he goes from duality to nonduality.

But

> "From one death into another he falls,
> "Who believes in seeing plurality here" (Bṛh.4,4,19).

In the midst of the heart-lotus flower is "all this guided by consciousness, established in what is guided by consciousness; the world is guided by consciousness, consciousness is its basis, consciousness is Brahman. Rising above this world by means of this conscious self, he [Vāmadeva] obtained all desires in that heaven and has become immortal,—has become immortal" (Ait. 3,3-4).

> "Where light is without cessation,
> "Where heaven's splendour is based,
> "In that world, O purifier,
> "In that eternal one, put me" (Ṛgv. 9,113,7).

Thus one goes to immortality,—thus one goes to immortality. Om, salutation !

One who meditates over the Ātmaprabodha-Upaniṣad devotedly only for an hour, for him there is no return,—for him there is no return.

1. See the note under the *Nārāyaṇa-Upaniṣad* on this.—GBP.

NṚSIṀHA-PŪRVA-TĀPANĪYA UPANIṢAD

Tapanam is the burning, pain-suffering, ascetic self-sacrifice, *Nṛsiṁha-tapanam* the ascetic self-surrender to Nṛsiṁha, therefore *Nṛsiṁha-tāpanīya-Upaniṣad* "the esoteric doctrine concerning the ascetic surrender to Nṛsiṁha." It consists of two halves, one more exoteric (*Nṛsiṁha-pūrva-tāpanīya-Upaniṣad*), which is dedicated to the earlier elementary surrender to Nṛsiṁha, and one more esoteric (*Nṛsiṁhottara-tāpanīya-Upaniṣad*), which is dedicated to the later, higher surrender; the former consists of five parts, the latter of a single main part; both are together considered as six Upaniṣads.

While the Upaniṣadic doctrine had reached to the recognition of one Brahman-Ātman, the monistic tendency, which is found in every religion, led to it so that the popular religious thought and worship also gained two chronologically or spatially different peaks in India (just as in Greece it centred around Zeús in the post-Homeric time), the one in *Śiva* (*Mahādeva-Īśvara*) who had arisen out of the Vedic Rudra and Agni, the other in the old-Vedic sun-god *Viṣṇu*, who again was worshipped in various forms, particularly as *Nṛsiṁha*, *Rāma*, *Kṛṣṇa* (which were united as different Avatāras of one Viṣṇu by a later age). Whereas both the last-named gods [*Rāma*, *Kṛṣṇa*] seem to have arisen through a deification of human, historical persons, Nṛsiṁha, the 'Man-lion', i.e. 'divine lion' (*nṛ* "man, hero, god"; cf. e.g. Ṛgv 4, 25, 4 : *Indrāya nare naryāya, nṛtamāya nṛṇām*), is originally probably only "the powerful divine hero" into which the solar power was personified. (That the form as half-man half-lion should have nothing to do with the Assyrian or any other imagination whatever, is probably the simple explanation of the name.) In this form as *Nṛsiṁha* (*Narasiṁha*, occasionally also *Nārasiṁha*, cf. *Nara*, and beside it *Nārāyaṇa*) Viṣṇu was worshipped by a pretty exclusive and therefore, as it appears, little spread sect, whose symbolical book is the present Upaniṣad in its both parts; they can be conveniently distinguished (with Weber) as the exoteric and the esoteric part; both swear allegiance to the Nṛsiṁha faith and both remain thereby under the influence of the Upaniṣadic doctrine; the difference can be described most briefly by saying that in the first part the Upaniṣadic doctrine is put in the service of the Nṛsiṁha faith (*philosophia ancillatur theologiae*), in the second part the Nṛsiṁha faith is put in the service of the Upaniṣadic doctrine (*theologia ancillatur philosophiae*).

The first part (*Nṛsiṁha-pūrva-tāpanīya*), with which we are concerned first, teaches the worship of Viṣṇu through a sacred formula composed in the Anuṣṭubh metre whereby, however, the worship aims more at the formula than at the god and it plays a similar role, only it is carried further wide than the role played by, say, Vyāhṛtis, the Sāvitrī (cf. e.g. Maitr. 6, 6-7) in other texts, and by the holy sound Om in so many Ātharvaṇa

Upanisads. As in the Om-sound, similarly in the Nṛsiṁha formula also the whole Veda is comprised; it is the *Mantrarāja*, the 'king of formulas', which was of service in the world-creation (1, 1), it deals with all worlds and all Vedas (1, 2), is identical with the four moras of the Om-sound (2, 1); like Brahman, it has the Māyā as its creative power (*śakti*), and the Ākāśa as the semen (*vīja*m), i.e. as the starting point of creation ("from this Ātman the Ākāśa is born, from the Ākāśa the wind" etc. Taitt. 2, 1), and the incessant repetition and artistic writing down (worn as an amulet) of this formula assures superabundant reward. Just as a prince does not appear without the retinue, so this Mantrarāja has three (1, 3) or subsequently (4, 1-2) four *Aṅga-mantras* 'limb-formulas' or 'sub-formulas' in his retinue, to which, as a further corona, is added, corresponding to the 32 syllables of the royal formula, one more crowd of 32 formulas (4.3). As it is necessary to have the Mantrarāja always before the eyes for an understanding to both the Nṛsiṁha texts, we will introduce it along with the four Aṅgamantras here in advance, in text and translation.

The Mantrarāja.

Ugram vīram, mahā-Viṣṇum,
Jvalantaṁ, sarvatomukham
Nṛsiṁhaṁ, bhīṣaṇaṁ, bhadram,
Mṛtyu-mṛtyuṁ namamy aham.

The terrible, mighty, great, Viṣṇu,
Burning in all the directions,
As Man-lion, fearful and gracious,
As the death of deaths, I adore him.

The four Aṅgamantras.

I. The Praṇava.

Om !

II. The Sāvitrī :

Ghṛṇiḥ, sūrya, Ādityaḥ,
the glow, the sun, Āditya.

III. The Lakṣmī-yajus (also Yajurlakṣmī).
The beauty-formula.

Om ! bhūr lakṣmīr, bhuvar lakṣmīḥ,
suvaḥ kālakarṇī, tan no
mahālakṣmīḥ pracodayāt

Om ! earth luck and atmosphere luck,
And heaven luck, black-eared,—
So may the great luck promote us !

IV. The Nṛsiṁha-gāyatrī.

Om ! Nṛsiṁhāya vidmahe,
vajranakhāya dhīmahi,
tan naḥ siṁhaḥ pracodayāt.

Om ! Let us think, well aware
Of Nṛsiṁha, the lightning-nailed,
May the Lion promote our thought.

NṚSIṀHA-PŪRVA-TĀPANĪYA UPANIṢAD

The auspicious let us hear with ears, o gods,
The auspicious let us see with eyes, o holies,
With firm limbs, praising, able-bodied,
Let's reach the God-ordained span of life ! (Ṛgv. 1.89.8).
May Indra, the highly renowned, grant us well-being,
Well-being god Pūṣan, the lord of all riches,
Well-being Tārkṣya, whose felly remains undamaged,
May Bṛhaspati, too, grant well-being to us (Ṛv. 1.89,6).
Om, peace ! Om, peace ! Om, peace !

1.1

[Prajāpati created the world by means of the Nṛsiṁha formula.]

Om !

"Verily this world was water, waving. There Prajāpati was born alone on a lotus-leaf. In his mind (*manas*) a desire (*kāma*) arose : 'I will create this world !' Therefore what a man aspires after in his mind, he speaks it out with the speech, accomplishes it with his activity. On this is this verse (Ṛgv. 10,129,4):

"There arose out of it desire first,
It was the first outpouring of mind's semen.—
The being's roots in the non-being found
The searching wise in the urge of heart."

It comes to him, what he aspires after [who knows thus]! —He (Prajāpati) practised penance; after practising penance" (from the beginning upto here=Taitt. Ār. I, 23, *Gesh. d. Phil.* I, 196), he saw this *Mantrarāja* (royal formula) relative to Nṛsiṁha and composed in the Anuṣṭubh metre; with it he created the whole world, whatever exists. Therefore they say: this whole world is Anuṣṭubh, whatever exists. "From the Anuṣṭubh, indeed, are born these creatures, having been born they live by the Anuṣṭubh, and departing, they again go back into the Anuṣṭubh" (according to Taitt. 3, 1-6). On this is this (verse): "The Anuṣṭubh is the first, and the Anuṣṭubh is the last; for the

Anuṣṭubh is Speech; (the creatures) depart by the Speech, and they are born by the Speech"; and it is indeed said: "The Anuṣṭubh is the highest of all the metres" (Taitt. Saṁh. 5,4,12,1).

1.2

[The four lines of the formula deal with the four world-regions with all their contents, and the four Vedas also.]

The earth with its oceans, its mountains, its seven islands,—that one should know as the first line of that song [the Mantrarāja].

The atmosphere, as populated by the bands of Yakṣas, Gandharvas, Apsaras',—that one should know as the second line of the song.

The heaven, as populated by the Vasus, the Rudras, the Ādityas, and all gods,—that one should know as the third line of the song.

The undefiled, self-essence of the Brahman, dwelling "in the highest space" (Taitt. 2,1),—that one should know as the fourth line of the song.

He who knows this, attains immortality.

The four Vedas, Ṛg-, Yajur-, Sāma and Atharvaveda, with their Aṅgas (*Gesch. d. Phil.* I, 51) and Śākhās (*Gesch. d. Phil.* I, 65),—they are the four lines.

What is the meditation [of this song], what its divinity, what its limbs, what their divinities, what its metre, what its poet,[1] thus [one shall ask oneself incessantly.]

1.3

[Introductory over the first three of the four limb-formulas of the royal formula.]

Thus said Prajāpati: Verily, he who knows that beauty-anointed, octo-syllabic line of the Savitar formula as a limb (an *Aṅgamantra*) of that song, is anointed with beauty.

All the Vedas have the Praṇava [the holy Om-sound] as the beginning; if he knows this Praṇava also as a limb [as Aṅgamantra] of that song, he conquers the three worlds.

1. Probably Prajāpati is to be understood as the poet.

There is a sacrificial formula, the great Lakṣmī (luck) consisting of twentyfour syllables; if he knows this also as a limb of that song, he becomes rich in life, fame, honour, knowledge and mastery.

Therefore one should know this song along with its limbs [the Aṅgamantras]; and he who knows it, attains immortality.

The teachers do not permit the Savitar-formula, the holy sound and the Lakṣmī-formula to a woman, to a Śūdra. One should know well the thirtytwo-syllabic song, and he who knows it, attains immortality,—but if a woman or a Śūdra knows the Savitar-formula, the Lakṣmī-formula, the Praṇava, he goes downwards after death. Therefore one should never proclaim these to them! If one proclaims these to them, the teacher goes downwards after death.

1.4

[After a repeated identification of the formula with the highest divinities, the first two syllables of each of its four lines are inculcated.]

Thus spoke Prajāpati :

Agni, verily, the Vedas, this universe and all beings, the vital breaths and organs, animals, food, the immortal, the supreme ruler, the self-ruler, the far-and-wide-ruler,—this one should know as the first line of the song.

The sun in the form of Ṛc, Yajus, Sāman and Atharvan, 'the golden man within the sun' (Chānd. 1,6,6),—this one should know as the second line of the song.

He who rules over plants, the lord of the stars, the Soma,—this one should know as the third line of the song.

"It is Brahmán, Śiva, Hari, Indra, Agni, the eternal, the supreme lord" (Taitt. Ār. 10,11,12; also Mahānārāyaṇa-Up., 11th Anuvāka, verse 12, above),—this one should know as the fourth line of the song.

And he who knows it, attains immortality.

Om ! One should know *ugram* as the initial song of the first line, *jvalan-* as that of the second, *nṛsiṁ-* as that of the third, *mṛtyu-* as that of the fourth.

And he who knows it, attains immortality.

Therefore one should not proclaim this song everywhere; if one wants to impart it, one should impart it only to one's son, if he is desirous of learning it, or otherwise to a pupil.

1.5

[The second pair of syllables of each of the four lines, with a preceding and following glorification of the formula.]

The Man-lion who rests in the milk-ocean, 'the highest step' (Ṛv.1,22,20) meditated upon by the Yogins, one should know it as the song.

And one who knows it, attains immortality.

One should know *vīram* as the end-song of the first half of the first line,-*taṁ sa-* as that of the second, -*haṁ bhī-* as that of the third,-*mṛtyuṁ* as that of the fourth.

And one who knows this, attains immortality.

Therefore he who has learnt this song from the mouth of some teacher is liberated from the Saṁsāra thereby, helps liberate, strives for liberation; he who mutters it has a vision of God in this very body of his. Therefore this is the gate of liberation in the Kali age, none else attains liberation. Therefore one should know the song with its limbs. He who knows it strives for liberation.

1.6

[The third pair of syllables, along with glorification.]

Om !

"As law, truth, supreme Brahman,
The Man-lion-formed, black-brown Puruṣa.
"The chaste, with eyes odd" (Taitt. Ār. 10,12; Mahānār-Up., 12th Anuvāka, above).
The black-and-red Śaṁkara,

the husband of Umā, the lord of animals, the wielder of bow, of infinite brilliance [I invoke, he who is] "the master of all knowledge, the lord of all beings, Brahman as the over-lord, the over-lord of Brahman" (Taitt. Ār. 10,47), the one to be praised according to the Yajurveda,—this one should know as the song.

And one who knows it attains immortality.

One should know *mahā-* as the initial song of the final half of the first line,*-rvato-* as that of the second, *-ṣaṇaṁ* as that of the third, *namā-* as that of the fourth.

And one who knows it attains immortality.

Therefore this song is the supreme Brahman, which consists of being, intelligence and bliss;[1] he who knows it as such becomes immortal here itself. Therefore one should know the song along with its limbs.

And one who knows it attains immortality.

1.7

[The fourth pair of syllables of each of the four lines, along with glorification. Preliminary to the interweaving of the Om-sound.]

"With this, verily [i.e. with the thousand-year sacrifice in the original passage] the all-creators created the world; since they created all, so they are called all-creators. Everything originates after them, and they [those who perform a hundred-year sacrifice or those who teach it] (Taitt. Br. 3,12,9,8) attained a common life and a common world with Brahman,—therefore one should know this song along with its limbs.

And one who knows it attains immortality.

One should know *-Viṣṇum* as the final song of the first line, *-mukham* as that of the second, *bhadram* as that of the third, *-myaham* as that of the fourth.

And one who knows it attains immortality.

He himself [Prajāpati] has manifested all this. Relative to the Ātman, to the Brahman, one should know the worship with that Anuṣṭubh.

And one who knows it attains immortality.

And if one, whether a woman [only the Aṅgamantras were forbidden to women at 1,3 above, not the Mantrarāja] or a man, desires to stay here on the earth, the [Mantrarāja] grants to him mastery over everything, and wherever he may die, there

1. *Sat-cid-ānanda*; this could (apart from Taitt. 2, 1) possibly be the first occurrence of the celebrated formula.

the God (of the Mantrarāja) imparts to him at the end of his life the highest, delivering Brahman, by which, (already) immortal, he then attains to immortality. Therefore one mutters this [Brahman in the form of the *Om* sound] at intervals in the song; therefore this limb of the song is Prajāpati, and therefore one who knows it as such becomes this limb of the song, becomes Prajāpati.

Thus reads the great Upaniṣad. And one who knows this great Upaniṣad, he becomes, when he has performed the preparatory worship, the great Viṣṇu,—the great Viṣṇu.

SECOND UPANIṢAD

[After a myth about the delivering power of the Nṛsiṁha formula (patterned upon Pañcav. Br. 22, 12; cf. above, Chānd-Up., fourth Khaṇḍa) there follows the identification of its four lines with the four moras of the Om-sound, in which the corresponding passage of the Atharvaśikhā Upaniṣad (above) is borrowed verbatim and adapted to serve the purpose of our Upaniṣad.]

Om !

Once upon a time the gods were afraid of death, sins and the Saṁsāra. They took their refuge in Prajāpati. He administered to them this royal formula addressed to Narasiṁha and composed in the Anuṣṭubh metre. With that they conquered death, surmounted sins, surmounted the Saṁsāra. Therefore one who is afraid of death, sins and the Saṁsāra should grasp this royal formula addressed to Narasiṁha and composed in the Anuṣṭubh metre. He then conquers death, surmounts sins, and surmounts the Saṁsāra.

Of this Praṇava [Om-sound], verily,[1] "the first mora, the earth, is the *a*- sound. It is, consisting of verses, the Ṛgveda, it is Brahman, the Vasus, the Gāyatrī, the Gārhapatya fire",—this is the first line [of the royal formula].

"Its second mora, the atmosphere, is the *u*- sound. It is, consisting of sacrificial formulas, the Yajurveda, it is Viṣṇu, the Rudras, the Triṣṭubh, the Dakṣiṇa fire",—this is the second line.

1. All the passages enclosed in the quotation marks are taken verbatim from the Atharvaśikhā above.

"Its third mora, the heaven, is the *m*- sound. It is, consisting of songs, the Sāmaveda, it is Rudra, the Ādityas, the Jagatī, the Āhavanīya fire",—This is the third line.

"The fourth, the half-mora, which is at the end of the syllable, is the Soma world, the Om-sound [for this the Atharvaśikhā reads : is the broken down *m*- sound]. It is, consisting of the Atharvan songs, the Atharvaveda, it is the fire of universal destruction, the Maruts, the Virāj, the highest wise, the resplendent",—this is the fourth line of the song.

2.2

[The Nṛsiṁha formula as the king of formulas (*mantrarāja*) has five attributes, viz. heart, head, hair-tuft, armour and missile, to which the four lines of the formula with the Praṇava as the fifth correspond. They are interwoven in the following, and so also the worlds which they symbolise.]

The first line is octo-syllabic, and the three [remaining] lines [also] are octo-syllabic; thus thirtytwo syllables result; the Anuṣṭubh, verily, is thirty-two-syllabic; by the Anuṣṭubh the whole world has been created and by the Anuṣṭubh it is reabsorbed again.

That same [Mantrarāja] has five attributes [*aṅgāni* : heart, head, hair-tuft, armour and missile]; the four lines correspond to the four attributes and the whole [of the formula] furnished with the Praṇava corresponds to the fifth. Of the five [formulas formed from the attributes]: *om* to the heart *namaḥ*, *om* to the head *svāhā*, *om* to the hair-tuft *vaṣaṭ*, *om* to the armour *hum*, *om* to the missile *phaṭ*, the first is combined with the first line [*ugraṁ vīraṁ mahāviṣṇum, oṁ hṛdayāya namaḥ*], the second with the second [*jvalantaṁ sarvatomukham, oṁ śirase svāhā*], the third with the third [*nṛsiṁhaṁ bhīṣaṇaṁ bhadram, oṁ śikhāyai vaṣaṭ*], the fourth with the fourth [*mṛtyumṛtyuṁ namāmy aham, oṁ kavacāya hum*] and the fifth with the fifth [*om ! ugraṁ vīram mahāviṣṇuṁ jvalantaṁ sarvatomukhaṁ nṛsiṁhaṁ bhīṣaṇaṁ bhadraṁ mṛtyumṛtyuṁ namāmy aham, om astrāya phaṭ*]; because these worlds are interwoven into one another, therefore the constituents [of the lines and formulas] also are interwoven into one another.—"Om! This syllable is the whole world" (Māṇḍ.1); therefore the sound Om has a place before and after each

syllable [of the above five combinations. Thus: *om u om, om gram om, om vi om, om ram om* and so on]; the syllables are to be thus designed (drawn), as the Brahman-knowers teach.

2.3

[Enumeration of the eleven words of the formula, along with glorification.]

In this [Mantrarāja], one should know, at the first place stands *ugram*—and one who knows this attains immortality,—at the second place *vīram*, at the third *mahāviṣṇum*, at the fourth *jvalantam*, at the fifth *sarvatomukham*, at the sixth *nṛsiṁham*, at the seventh *bhīṣaṇam*, at the eighth *bhadram*, at the ninth *mṛtyumṛtyum*, at the tenth *namāmi*, at the eleventh *aham*.

One who knows this attains immortality.

The Anuṣṭubh has eleven words, by the Anuṣṭubh this whole world has been created, and by the Anuṣṭubh everything is reabsorbed again. Therefore one should understand this whole world as of the nature of Anuṣṭubh; and one who knows this attains immortality.

2.4

[The eleven words of the formula are explained etymologically and these explanations are embellished with Vedic citations, which often have very little connection with the matter in hand. Atharvaśiras 4 (above) seems to have been in the mind as the model.]

It came to pass that the gods said to Prajāpati: Now why is it said *ugram*?—And Prajāpati said: Because by his majesty he lifts up (*udgṛhṇāti*) all worlds, all gods, all selves, all beings, creates continually, expands and causes to live, while he is caused to be elevated and is elevated,—

Praise the celebrated young car-warrior,
Who like a fierce lion terribly attacks;
Be gracious to the singer, highly-praised lion !
Let your troops fell someone other than us !
(Ṛgv. 2,33,11, free)—

therefore it is said *ugram*.

Now why is it said *vīram*?—Because by his majesty he puts to rest all worlds, all gods, all selves, all beings (stand away from them, *viramati*), creates continually, expands and causes to live,—

> Through which a hero, energetic, virtuous,
> Presser, the friend of gods is born (Ṛgv. 3,4,9),

therefore it is said *vīram*.

Now why is it said *mahāviṣṇum*?—[Because it is he,] who permeates all worlds and causes them to permeate him, like oil with regard to the lump of ground sesamum interwoven lengthwise and crosswise by it, mutually is permeated by them,—

> He, than whom no higher one exists,
> Who has entered into all the beings,
> Yea, beyond whom nothing else exists,
> Prajāpati, endowed with offspring,
> Pervades the three world-lights of sixteen parts,—
> (Vāj. Saṁh. 8,36, free, cf. *Gesch. d. Phil.* I, 191).

therefore it is said *mahāviṣṇum*.

Now why is it said jvalantam?—Because by his majesty he inflames all words, all gods, all selves, all beings, causes to flame, is inflamed, causes himself to inflame,—

1

"Mover,[1] stimulator, bright, shining, illuminator, flaming, inflammer, burning, kindling, scorching, glittering, sparkling, pretty, embellishing, beautiful (Taitt. Br. 3,10,1,2),—therefore it is said *jvalantam*.

Now why is it said *sarvatomukham*?— Because even without sense organs he sees everywhere, hears everywhere, goes everywhere, takes everywhere, and going everywhere, stays everywhere,—

> "The one, who formerly became the world,
> From whom was born the protector of the universe,

1. The passage contains only an enumeration of the fifteen hours of the days of the second half of the month, as Weber, *Ind. Stud.* IX, 94 observes.

In whom the world merges in final destruction,
Him I adore, active everywhere",—

therefore it is said *sarvatomukham.*

Now why is it said *nṛsiṁham*?—Because of all creatures man (*nṛ*) is the bravest and the loftiest, and the lion (*siṁha*) is the bravest and the loftiest, therefore the highest god became the man-lion. For the imperishable one takes this form for the well-being of the world,—

"Viṣṇu is glorified for this great deed,
Like a roaming, wild animal, that dwells in mountains,
He, under whose three mighty steps,
The creatures all have a secure home (Ṛgv. 1,154,2)—

therefore it is said *nṛsiṁham.*

Now why is it said *bhīṣaṇam*?—Because he, at whose sight all worlds, all gods, all beings run away from fear, is not afraid of anything whatsoever,—

"Out of his fear the wind purifies,
Out of his fear the sun rises,
Out of his fear hastens Agni
And Indra and the Death, the fifth" (Taitt. 2,8)—

therefore it is said *bhiṣaṇam.*

Now why is it said *bhadram*?—[Because] he, being himself auspicious, always grants good luck, "glittering, sparkling, pretty, embellishing, beautiful" (Taitt. Br. 3,10,1),—

"The auspicious let us hear with ears, O gods,
The auspicious let us see with eyes, O holies,
With firm limbs, praising, able-bodied,
Let's reach the God-ordained span of life"!
(Ṛgv. 1,89,8)—

therefore it is said *bhadram.*

Now why is it said *mṛtyumṛtyum*?—Because, the moment he

is thought of, he slays the death and the sudden (or accidental) death,[1]—

"He who gives breath, gives strength,
Whose command everybody hears, the very gods too,
Whose reflection the Immortal, who's the death of Death,
Which the god, whom we may worship through sacrifice?"
(Ṛgv. 10,121,2, free)—

therefore it is said *mṛtyumṛtyum.*

Now why is it said *namāmi*?—Because [it is he] to whom all gods bow down, also the seekers of liberation and the Brahman-students,—

"Now Brahmaṇaspati is speaking forth
A formula full of praise,
In which Indra and gods rejoice,
Varuṇa, Mitra, Aryaman" (Ṛgv. 1,40,5)—

therefore it is said *namāmi.*

Now why is it said *aham* ?—
"I am the first-born of the cosmic order,
Before the gods, at the fountain of Eternal,
Who serves out to me, delights me thereby,
For I am the food, I eat the food-eater,
I am above this whole world.

He who knows this shines like gold!—Thus reads the great Upaniṣad (Taitt. 3,10, above).

THIRD UPANIṢAD

[In a sacred formula, three parts are usually distinguished : (1) *vījam* "the germ", i.e. the first syllable, (2) *kīla* or *kīlaka* "the stem", the middle syllables from the second up to the penultimate, (3) *śakti* "the power" (the crown, as it were, or the fruit of it), i.e. the last syllable. In the following, the Vījam (*u*) and Śakti (*-ham*) of the Nṛsiṁha formula are interpreted allegorically. *Śakti*, the creative power of Nṛsiṁha, is the *māyā* and Vījam, the seed, out of which the whole world has developed, is the *Ākāśa* (space, ether) (in accordance with the oft-quoted passage, Taitt. 2,1: "Out of this Ātman the Ākāśa is born, out of the Ākāśa the wind" etc.)]

1. The original 'Abertod', which seems to be Deussen's own coinage, is not quite clear to me.—GBP.

Once upon a time the gods said to Prajāpati: "Teach us, O respected sir, the *Śakti* (power) and the *Vījam* (seed) of the Mantrarāja, composed in Anuṣṭubh and relating to Nṛsiṁha. And Prajāpati said:

It is this Māyā of Narasiṁha which creates the universe, protects the universe, and reabsorbs the universe. Therefore one should know this Māyā as the *Śakti* (creative power); one who knows this Māyā as the Śakti, he surmounts the sin, surmounts death, he also attains immortality and obtains great luck.—The Brahman-knowers inquire: is it [the Śakti, the final syllable of the formula] to be uttered short or long or extra-long (*ham, hām, hā-ām*)?—When it is [uttered] short, one thereby burns all sin and attains immortality; if long, one obtains great luck and attains immortality; if extra-long, one becomes wise and attains immortality. Therefore the following is said by the Ṛṣi by way of indication;

> So drink it now, aspiring and victorious (Ṛgv. 6,17,2)!
> Luck, beauty, press-stone, little mother and earth-cow,
> And Indra's weapon, which is counted as the sixth,
> I know them as sprung from Brahman, all alike,
> And implore them for the protection of my life.

The Ākāśa, verily, is the highest goal of all beings. For all beings are born from the Ākāśa; from the Ākāśa, after they are born, they live; and departing from here, they are again merged in the Ākāśa [patterned on Taitt. 3, 1ff]. Therefore one should know the Ākāśa as the *vījam* (world-seed). Therefore the following is said by the Ṛṣi by way of indication (Kāṭh. 5,2. Mahānār. 10.6, following. Ṛgv. 4,40,5):

> In ether he is sun-swan, Vasu in air,
> Hotar on the altar, guest at the doorstep,
> He dwells in man and wideness, in rule, in space,

Springs from waters, kine, law, mountains as the great law—he, who knows this.—Thus reads the great Upaniṣad.

FOURTH UPANIṢAD

[Just as a king does not appear without retinue. similarly the formula-king (*mantra-rāja*), i.e. the Nṛsiṁha formula is accompanied by four sub-

formulas which are here (after the mention of the first three in anticipation at 1, 3) presented according to their text. What is remarkable here is the openness with which the Māṇḍūkya-Upaniṣad is plundered for the sake of explaining the Om-sound. Upon the four sub-formulas follows at 3 yet another swarm of small formulas which are wholly devised on the pattern of Atharvaśiras 2.]

4.1

Om!

And the gods said to Prajāpati: Teach us, O respected sir, the Aṅgamantras (accompanying formulas) of the Mantrarāja, composed in Anuṣṭubh and relating to Nṛsiṁha.—And Prajāpati said:

The *Praṇava*, the *Sāvitrī*, the *Yajurlakṣmī* and the *Nṛsiṁha-gāyatrī*,—these one should know as the Aṅgas. And one who knows this, attains immortality.

[First Aṅga : the *Praṇava*]

"Om! This syllable is the whole world. Its explanation is as follows:

"The past, the present and the future, all this is the sound Om. And besides, what still lies beyond the three times, that also is the sound Om.

"All this, verily, is Brahman, but Brahman is this Ātman (the soul), and this Ātman is fourfold.

"The *Vaiśvānara*, present in the wakeful state, perceiving outwards, seven-limbed, having nineteen mouths, the enjoyer of the gross, is its first quarter.

"The *Taijasa*, present in the state of dream, perceiving inwards, seven-limbed, having nineteen mouths, the enjoyer of the selected, is its second quarter.

"The state where he, asleep, no more experiences any desire and sees no vision is deep sleep. The *Prājña*, present in the state of deep sleep, become one, consisting wholly of knowledge through and through, consisting of bliss, the enjoyer of the bliss, having conscience for his mouth, is its third quarter.— He is the lord of all, he is the omniscient, he is the inner guide, he is the cradle of the universe, verily he is creation and disappearance of creatures.

"That which is neither inward-perceiving nor outward-perceiving, nor both-way perceiving, neither conscious nor unconscious, that which does not consist of knowledge through and through, neither invisible, unhandlable, ungraspable, uncharacterizable, inconceivable, unnamable, established in the certitude of one's own self, that which extinguishes the expanse of the universe, calm, auspicious, without the second,—that is the fourth quarter, that one should know as the Ātman." (This whole observation on the Praṇava is borrowed, almost wholly unchanged, from the Māṇḍūkya-Up. 1-7).

4.2

[Second Aṅga : the *Sāvitrī.*]

Further the Sāvitrī, i.e. the Gāyatrī, consisting of the sacrificial formula [*ghṛṇiḥ sūrya' ādityaḥ* Taitt. Ār. 10,15] by which the whole world is pervaded; *ghṛṇiḥ* are two syllables, *sūria* are three, and *āditya* are three; this is an octo-syllabic line, anointed with beauty, of the Savitar-formula; and who knows it thus, he is therefore anointed with beauty. This is said by ṛc (Ṛgv. 1, 164,39):

The sound of hymn in the highest heaven,
Propped on which gods all are enthroned,
If one doesn't know it, of what use the hymn?—
We, who know it, are assembled here.

Verily, he who knows Sāvitrī, requires no Ṛc, no Yajus, no Sāman any longer.

[Third Aṅga : the *Lakṣmī-yajus* or the *Yajur-lakṣmī.*]

Om! bhūr lakṣmīr, bhuvar lakṣmīḥ,
suvaḥ kālakarṇī, tan no
mahālakṣmīḥ pracodayāt!

(Om! earth luck, and atmosphere luck,
And heaven luck, black-eared,[1]—
So may the great luck promote us!)

1. As a rule black ears otherwise denote bad luck. So we have here, as a counterpart to euphemism, a 'Dysphemismus', which is not so easy to understand psychologically as the other. (The use of terms of abuse as fondling expressions is analogous.)

This is the sacrificial formula *Mahālakṣmī*, a twentyfour-syllabic-Gāyatrī. Verily Gāyatrī is all this, whatever exists. Therefore, he who knows this Mahālakṣmī contained in a sacrificial formula obtains great bliss.

[Fourth Aṅga : the Nṛsiṁhagāyatrī.]

Om! Let us think, well aware,
Of Nṛsiṁha, the lightning-nailed,
May the Lion promote our thought.
(after Taitt. Ār. 1, verse 31).

Verily, this Nṛsiṁha-Gāyatrī is the basic reality of gods and the Vedas. He who knows this is of the nature of basic reality.

4.3

And the gods said to Prajāpati : By which formula must the God be praised so that he is pleased and shows himself ? Tell it to us, O exalted sir !

Then prājāpati said:[1]

Om! He who is the exalted god Nṛsiṁha and is also		Brahmán,	to him	the salutation,	the salutation!
,,	,,	Viṣṇu	,,	,,	,,
,,	,,	Maheśvara	,,	,,	,,
,,	,,	Puruṣa,	,,	,,	,,
,,	,,	Īśvara,	,,	,	,,
,,	,,	Sarasvatī,	,,	,,	,,
,,	,,	Śrī,	,,	,,	,,
,,	,,	Gaurī,	,,	,,	,,
,,	,,	Prakṛti,	,,	,,	,,
,,	,,	the Ignorance,[2]	,,	,,	,,
,,	,,	the sound Om,	,,	,,	,,

1. The whole following formula is patterned on Atharvaśiras 2 (above).

2. To the first five the following five are allotted as wives, as remarked pertinently by Weber, with whom we adopt the analysis *avidyā*; the scholiast of course reads *vidyā*.

Om! He who is the exalted god Nṛsiṁha and is also } the Vedas with Aṅgas and Śākhās to him the salutation, the salutation!

,,	,,	the five fires	,,	,,	,,
,,	,,	the 7 Vyāhṛtis,	,,	,,	,,
,,	,,	the 8 world-guardians,		,,	,,
,,	,,	the 8 Vasus,	,,	,,	,,
,,	,,	the Rudras,	,,	,,	,,
,,	,,	the Ādityas,	,,	,,	,,
,,	,,	(the 8 seizors) ((Bṛh. 3,2))	,,	,,	,,
,,	,,	the 5 elements,	,,	,,	,,
,,	,,	the three-worlds,	,,	,,	,,
,,	,,	the time,	,,	,,	,,
,,	,,	Manu,	,,	,,	,,
,,	,,	the death,	,,	,,	,,
,,	,,	the Yama,	,,	,,	,,
,,	,,	the god of death	,,	,,	,,
,,	,,	the Prāṇa,	,,	,,	,,
,,	,,	Sūrya,	,,	,,	,,
,,	,,	Soma,	,,	,,	,,
,,	,,	the Jīva (soul),	,,	,,	,,
,,	,,	the Virāj,	,,	,,	,,
,,	,,	the universe,	,,	,,	,,

And Prajāpati said to them [further]: Always praise the God with these formulas so that being pleased he will show himself to you.

Therefore he who always praises the God with these formulas gets a view of the God and attains immortality,—and he who knows this also attains immortality. Thus reads the great Upaniṣad.

FIFTH UPANIṢAD

[If the substitution of formula in the place of thought is a sign of decadence, then the last step in this direction is taken when, as taught here, the formula is put down artistically and worn as an amulet of magical potency, on neck, arm or hair-lock;—and the sadness over seeing the most spiritual and the most sublime of all religions going to the grave in this

way is not mitigated by the consideration that we see similar phenomena making their appearance in other walks of religious and philosophical development. In glaring contrast to these symptoms of marasmus stand the extravagant promises, in which the second half abounds.]

5.1

Om!

Once the gods said to Prajāpati: Explain to us, O exalted sir, the circle, (the diagram), which is called the great circle, the one which the Yogins call the all-wish-fulfilling gate of liberation. —And Prajāpati said:

This great circle *Sudarśanam* (the discus of Viṣṇu; originally the solar discus "beautiful to look at") has six spokes; therefore it has also six spokes and six wings. Verily there are six seasons; it corresponds to the seasons. In the middle is the navel; for the spokes are established in the navel. And all this is surrounded by the Māyā; but the Māyā does not touch its self (Ātman); therefore from the outside it is surrounded by the Māyā.

Further there is a circle with eight spokes and eight wings; for the Gāyatrī has eight syllables; it corresponds to the Gāyatrī. From outside it is surrounded by the Māyā. Verily this Māyā appears in every field (as its surrounding).

Further there is a circle with twelve spokes and twelve wings; for the Jagatī has twelve syllables; it corresponds to the Jagatī. From outside it is surrounded by the Māyā.

Further there is a circle with sixteen spokes and sixteen wings; for "the Puruṣa consists of sixteen parts" (Chānd. 6,7,1, but in a different sense), but the Puruṣa is this whole world; and it corresponds to the Puruṣa. From outside it is surrounded by the Māyā.

Further there is a circle with thirtytwo spokes and thirtytwo wings; for the Anuṣṭubh has thirtytwo syllables; it corresponds to the Anuṣṭubh. From outside it is surrounded by the Māyā.

This Sudarśana circle is formed by the Spokes; the Vedas, verily are the spokes; it revolves around in wings; the songs [Chandas], verily are the wings.

5.2

The great circle Sudarśanam is this circle. At its centre, at the nave, is the delivering sign (*tārakam*); the syllable, which denotes Narasiṁha (viz. *Om*), it is this one syllable.

On the six wings stands the six-syllabic Sudarśanam ["a six-syllabic *Sudarśana-mantra*" Schol.; which one, not said; perhaps: *Om namaś cakrāya*].

On the eight wings stands the octo-syllabic Nārāyaṇam [probably: *Om namo Nārāyaṇāya*].

On the twelve wings stands the twelve-syllabic Vāsudevam [perhaps: *Om namo bhagavate Vāsudevāya*].

On the sixteen wings stand the firsts of the letters of alphabet [according to the scholiast: "the initial signs of a letter-formula" *mātṛkāmantrasya*, i.e. probably of a formula whose lines or words begin with the fourteen vowels *a ā i ī u ū ṛ ṛ ḷ ḷ e ai o au*] along with points [Anusvāra and Visarga] as the sixteen parts.

On the thirtytwo wings stands the thirtytwo-syllabic king of the formulas, relating to Narasiṁha and composed in Anuṣṭubh.

This is the great circle, which is the gate of liberation, fulfilling all desires and consists of the Ṛcs, the Yajus', the Sāmans, the Brahman, the immortality.

To its east are situated the Vasus, to the south the Rudras, to the west the Ādityas, to the north the Viśve devāḥ, at the nave Brahmán, Viṣṇu and Maheśvara, on its side the sun and the moon.[1] On this is the verse (Ṛgv. 1,164,39):

> The sound of hymn in the highest heaven,
> Propped on which gods all are enthroned,
> If one doesn't know it, of what us the hymn?—
> We, who know it, are assembled here.

If one knows this great circle, whether he is a child or a youth, he is great, he is a teacher, he is the instructor of all the Mantras (Vedic songs and formulas). One sacrifices through Anuṣṭubh [in that one knows and recites it], one offers a song of praise through Anuṣṭubh.

This[diagram], which slays evil spirits and protects from death, after receiving it from one's preceptor, one should tie it on the neck, arm, or the hair-tuft.

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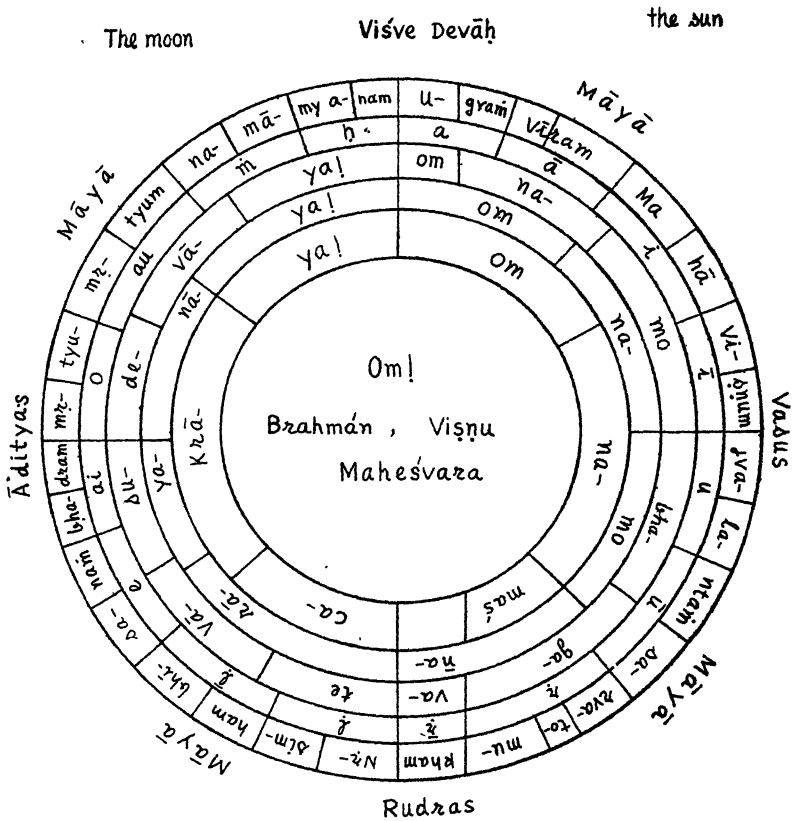
1. Accordingly the whole Mahācakra-diagram would look something like this : see p. 830a.



It is worth noticing that the old Vedic gods lie outside the circle, in the realm of the Māyā.

This formula is of so much use, that one had as it were given away the whole earth with the seven islands as the Dakṣiṇā) (sacrificial reward).—Therefore, trusting in it when one gives away whatever it may be, that serves as [sufficient] Dakṣiṇā.

5.3

The gods once said to Prajāpati: Propound to us, O exalted sir, the reward of this formula-king, composed in Anuṣṭubh and relating to Nṛsiṁha.—And Prajāpati said:

One who always studies this formula-king, relating to Nṛsiṁha and composed in Anuṣṭubh, he is purified by Agni,[1] purified by Vāyu, purified by Āditya, purified by Soma, purified by truth, purified by worlds, purified by Brahmán, purified by Viṣṇu, purified by Rudra, purified by the Vedas, purified by everything, —purified by everything.

5.4

One who always studies this formula-king relating to Nṛsiṁha surmounts death, surmounts embryo-killing, Brāhmaṇa-killing, man-killing, all killing, surmounts Saṁsāra, surmounts everything—surmounts everything.

5.5

One who always studies this formula-king relating to Nṛsiṁha composed in Anuṣṭubh, he makes Agni spell-bound, makes Vāyu spell-bound, makes Āditya spell-bound, makes Soma spell-bound, makes the water spell-bound, makes all gods spell-bound, makes all evil spirits spell-bound, makes the poison spell-bound, —makes the poison spell-bound.

5.6

One who always studies this formula-king relating to Nṛsiṁha, composed in Anuṣṭubh, he wins the world *bhūr*, wins the world *bhuvar*, wins the world *svar*, wins the world *mahar*, wins the world *jana*, wins the world *tapas*, wins the world *satyam*, wins the whole world, —wins the whole world.

1. This same or a similar formula is usually found in later Upaniṣads: Cf. Rāmottaratāp. Appendix p. 381. Kaivalya, end, p. 464. Atharvaśiras 7. Mahā. 4, p. 96 (Jacob). Mudgala 4 Telugu ed. p. 529, 14).

5,7.

One who always studies this formula-king relating to Nṛsiṁha, composed in Anuṣṭubh, he charms men towards him, charms gods towards him, charms the Yakṣas towards him, charms all towards him,—charms all towards him.

5.8

One who always studies this formula-king relating to Nṛsiṁha, composed in Anuṣṭubh, he thereby offers the Agniṣṭoma[1], offers the Ukthya, offers the Ṣoḍaśin, offers the Vājapeya, offers the Atirātra, offers the Aptoryāma, thereby he offers all sacrifices,—offers all sacrifices.

5.9

One who always studies this formula-king relating to Nṛsiṁha, composed in Anuṣṭubh, he thereby studies[2] the Ṛcs, the Yajus', the Sāmans, the Atharvan, the Aṅgiras, the Śākhās, the Purāṇas, the Kalpas (ritualistic Sūtras), the song-verses, the verses of man-praise and the Praṇava, but one who studies Praṇava, he thereby studies everything,—he thereby studies everything.

5.10

A hundred uninitiated are equal to one initiated [i.e. a *Brahmacārin*]; a hundred initiated are equal to one householder (*Gṛhastha*); a hundred householders are equal to one forest-resident (*Vānaprastha*); a hundred forest-residents are equal to one ascetic (*Yati*, i.e. *Saṁnyāsin*); a full hundred ascetics are equal to one who mutters the Rudrajapa [probably the Śatarudriyam or the Nīlarudropaniṣad borrowed from it]; a hundred who mutter the Rudrajapa are equal to one who studies the Atharvaśiras and the Atharvaśikhā; and a hundred who mutter the Atharvaśiras and the Atharvaśikhā are equal to one who studies the Mantrarāja.

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1. On these forms of one-day Soma-sacrifices, cf. e.g. Ait. Br. 3, 39ff. (Introduction to the Aitareya-Upaniṣad, above).

2. For the following enumeration, cf. Taitt. Ār. 2, 10 (pp. 240 ff).

This, verily, is the highest abode of one who studies the Mantrarāja, where no sun heats, no wind blows, no moon shines, no stars shine, no fire burns, no death breaks in, no pain approaches, the truly blissful,[1] supremely blissful, eternal, calm, ever auspicious, worshipped by everybody right from Brahmán, to be meditated upon by the Yogins, having gone where the Yogins do not return again.

On this is the verse :

And the highest step of Viṣṇu
The patrons see for ever
Like an eye, stationed in heaven.

And wondering over this highest step
Of Viṣṇu, the priests, wide awake,
Enkindle the sacrificial fire.[2]

And this falls to the share of one who is desireless,—this falls to the share of one who is desireless, who knows it thus. Thus reads the great Upaniṣad.

1. Deussen seems to have analysed *sadānandam* (usually dissolved into *sadā*+*ānandam*) into *sad*+*ānandam*.—GBP.

2. For these two verses forming a favourite conclusion of many an Upaniṣad, see note at the end of the Āruṇeya Upaniṣad above. —GBP.

NṚSIṀHA-UTTARA-TĀPANĪYA UPANIṢAD

As we saw, in all the five Upaniṣads it consists of, the *Nṛsiṁhapūrva-tāpanīya* pursues as its goal the cult of the Nṛsiṁha-formula; the formula is the idol whose worship is demanded there and everything that comes in of the philosophical elements enters into the service of this goal. In this form the work might have satisfied the religious needs of the masses in whose hands everything finally becomes an idol; in any event, through the interspersed philosophical suggestions a vague suspicion of a deeper content might have been awakened and kept alive in common people also to whom it would remain incomprehensible.

To unfold this deeper content for those few, who were receptive to it, and to whom the Pūrvatāpanīya served only as a preliminary stage, is the aim of the *Nṛsiṁha-uttara-tāpanīya-Upaniṣad.* Although the Nṛsiṁha-formula continues to be held in high honour with the identification of Nṛsiṁha with the supreme Ātman, still it plays there a subordinate role; the whole stress falls on a complicated philosophical unfoldment which, to be sure, is essentially based on older passages, particularly of the Māṇḍūkya Upaniṣad, but is not wanting in new and, at times, particularly towards the end, remarkably deep-going views.

The fundamental view is the one of a four-fold identity which we can put down in the equation :

Ātman = Om = Brahman = Nṛsiṁha,

wherein *Ātman* as the psychic principle is equated, by means of the *Om*-sound with the *Brahman* as cosmic principle and all the three, in their turn, are seen symbolically in Nṛsiṁha. To this fundamental view is added, as a continuous fundamental doctrine, that the Ātman (identical with *Om, Brahman, Nṛsiṁha*) persists in full purity only in his supreme, sixteenth aspect as a completely passive subject of perception (*aviḳalpa*), while with his fifteen subordinate forms he projects into the world and conditions its reality, but that this whole reality of the world and his fifteen subordinate forms are nothing when looked at from the highest point of view. The inner unity of the Ātman in all beings is thereby brought to view by the artistically executed interweaving of all forms with each other.

First, in union with the Māṇḍūkya Upaniṣad, the four states of the Ātman are distinguished :

I. The waking and the (gross) world of waking.

II. The dream and the (subtle) dream-world.

III. The deep sleep and the seed-world, cause-world (cf. Gauḍap. 1,13 : *vijanidrāyutaḥ prājñaḥ*, above).

IV. The Turīya (sc. *ātmā*, or the Turīyam, sc. *sthānam*), the fourth state, the spectatorship, in which the union of the subject and the

object takes place under the persistence of consciousness, whereas in the third it is accompanied by a dissolution of it (cf. Gauḍap. 1,12: *turyaṁ tat sarvadḥk sadā*, above).

Each of the first three states is mixed with all the four states, is therefore 1. gross (waking), 2. subtle (dream), 3. seed (deep sleep), 4. Turīya (spectator).

As against this, there is a different fourfold division in the Turīya (and in the other three states in so far as they have a share in it). The Turīya is :

1. *ota* "inwoven" (*Bṛh.* 3,8) as the intellectual element running through the whole world;

2. *anujñātṛ* "Affirmer" (alternating with *anumantṛ*[1] "Consenter" not in the sense of Schopenhauerian" affirmation of the will to the life", (will's acceptance of life) but as the spiritual which alone gives a positive substance to the objects ("the thinking makes this wholly unsubstantial world substantial" Nṛsiṁhott. 8b, below).

3. *anujñā* "Affirmation", the very same after stripping off personality (related to *anujñātṛ* in the same way as the impersonal *Brahman* to the personal *Īśvara*).

4. *avikalpa* "Indifference", the complete effacement of all differences, so that only the pure, objectless subject of perception remains. (Main passages explaining these four basic concepts are below).

Inasmuch as waking, dream and deep sleep have a share in the Turīya, they also contain *ota*, *anujñātṛ*, *anujñā* and *avikalpa* and by this very means they "flow into" the Turīya (*turīya-avasita*). But all the three states (waking, dream, deep sleep) and the first three determinations of the Turīya also (*ota*, *anujñātṛ*, *anujñā*) are wholly "only deep sleep, dream and sheer delusion". Only *avikalpa* is completely real "for the Ātman has thinking as the only taste."

This highest state, attained after severing all worldly tastes, is "the fourth of the fourth" (*turīya-turīya*), is the Ātman himself in his purest form, and the description in the last chapter how he is to be felt and found by becoming conscious (*anubhava*) of him as the self in us, and not through intellectual activity is among the most beautiful and most precious that the ancient Indian plunge into the secrets of the inner self has brought to light.

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1. The expression perhaps goes back to the Bhag. G. 13,22 : *upadraṣṭā-'numantā ca.*

NṚSIṀHA-UTTARA-TĀPANĪYA UPANIṢAD

Om !

The auspicious let us hear with ears, O gods,
The auspicious let us see with eyes, O holies,
With firm limbs, praising, able-bodied,
Let's reach the God-ordained span of life ! (Ṛgv. 1,89,8).

May Indra, the highly renowned, grant us well-being,
Well-being god Pūṣan, the lord of all riches,
Well-being Tārkṣya, whose felly remains undamaged,
May Bṛhaspati, too, grant well-being to us (Ṛgv. 1,89,6).
Om, peace! Om, peace! Om, peace !

FIRST KHAṆḌA

[At first, in conjunction with a passage from the Māṇḍūkya, the Om-sound is set forth as a unity in which *Brahman* (objective) and *Ātman* (subjective) fuse together. Both, Brahman and Ātman, are (as is unfolded again in the continuation of the Māṇḍūkya Upaniṣad theory of the four states of the Ātman) : (1) gross (world of waking,—waking), (2) subtle (dreamworld,—dreaming), (3) uniform (seed-world,-deep sleep), (4) *Turīya*, spectator, the pure subject of perception. Each of the first three states is *caturātman* "four-substanced", i.e. mixed with the three other states so that each of them contains (a) the gross, (b) the subtle, (c) the seed, (d) the spectator. Another fourfold division occurs in the Turīya, wherein the same is (a) *ota*, (b) *anujñātṛ*, (c) *anujñā*, (d) *avikalpa*; also the first three states have a share in these four determinations, through which they flow into the Turīya. Only the last of these determinations (*avikalpa*) is wholly free from the illusion of mundane life.]

Om !

Once the gods said to Prajāpati: Proclaim to us the Om-sound which, being that Ātman, is minuter than the minute.— Let it be so, said he.[1]

"Om ! this syllable is the whole world. Its explanation is as follows. The past, the present and the future, all this

1. Prajāpati begins his discussion with the Māṇḍūkya Upaniṣad, from which the whole portion enclosed in the quotation marks is taken.

is the sound Om. And besides, what still lies beyond the three times, that also is the sound Om. All this, verily, is Brahman, but Brahman is this Ātman."

While one makes this Ātman one with Brahman by means of the word Om, and makes the Brahman one with the Ātman by means of the word Om, one should experience that one, ageless, immortal, fearless in the word Om, should merge in it this whole three-body world,—for one should know that the world consists of it,—and should compress it in the word Om. Thereby one should combine the three-body Ātman and the three-body supreme Brahman into each other, so far the latter is gross and the former experiences the gross, the latter is subtle and the former experiences the subtle, the latter is uniform and the former experiences bliss.

"This Ātman is fourfold. The one present in the "wakeful state", perceiving the gross, seven-limbed, having nineteen mouths, experiencing the gross four-substanced *Viśva*, "Vaiśvānara is his first quarter. —The one present in the state of dream" perceiving the subtle, "seven-limbed, having nineteen mouths", experiencing the subtle, four-substanced "*Taijasa*", Hiraṇyagarbha "is his second quarter.—The state, where he, asleep, no more experiences, any desire and sees no vision is deep sleep. The one present in the state of deep sleep, become one consisting wholly of knowledge through and through, consisting of bliss, experiencing the bliss, having consciousness for his "mouth", four-substanced, "*Prājña*", *Īśvara* is his third quarter. He is the lord of all, he is the omniscient, he is the inner guide, he is the cradle of the universe, verily he is creation and disappearance of creatures."

All these three are in reality only deep sleep, dream and sheer delusion; for the Ātman has thinking as the only taste. But as far as the Fourth is further concerned, he is also four-substanced, so far as in the *Turīya* (Fourth) fuses each of the other three by virtue of the *Inwoven*, *Affirmer*, Affirmation and Indifference [properties inherent in all of them]. And even of these the [first] three are only deep sleep, dream and sheer

delusion : for [the Ātman] has thinking as the only taste. On him there is this instruction :

> Not perceiving the gross and not perceiving the subtle, not both-way perceiving, neither conscious nor unconscious, also not consisting of knowledge through and through, invisible, uncharacterizable, established in the certitude of his own self, extinguishing the expanse of the universe, auspicious, calm, without the second,—that is [the fourth quarter], that "precisely" is the Ātman, that precisely "one should perceive",—

and the *Īśvara* (the personal God) also is devoured by the *Turīya* (the Fourth),—by the *Turīya*.[1]

SECOND KHAṆḌA

[As it was previously a connecting link between the Ātman and the Brahman, the Om-sound is a connecting link between the Ātman and the material world, on the one side through its three moras (*a, u, m*), on the other as the whole (*om*). Each of the three states of the Ātman (waking, dream, deep sleep) is the gross, the subtle, unity and spectator; similarly each of the three moras (*a, u, m*) contains the gross, the subtle, unity and spectator, so that *a* corresponds to the waking, *u* to the dream, *m* to the deep sleep. Similarly the Om-sound as a whole corresponds to the Turīya, so far as he bears on himself the four determinations of these (*ota, anujñātṛ, anujñā, avikalpa*). Through these four determinations the world becomes a reality (*nāma-rūpa-ātmaka*); through them the Turīya projects, by means of the Om-sound, into the objects.—To the end the Nṛsiṁha-formula is described as a means to elevate oneself to the Turīya, thus preparing for the next section.]

Of this Ātman one should know that in waking he is dreamless and without deep sleep, in dream he is waking and without

1. The Turīya is the abyss, which swallows even the personification of the divine as Īśvara. What a grand doctrine for instead of the occidental. "If the ruler of the world had not been too great even to the theory."—Weber understands the words *Īśvaragrāsas turīyaḥ* in the opposite way, meaning that the Turīya is supposed to be swallowed by the Īśvara (*Ind. Stud.* IX, 128. 131).—At this stage of understanding the judgment (passed ibid. p. 137; and repeated complacently by the young) ; "The mystical profound sense becomes rampant non-sense",—would probably seem to be premature.

deep sleep, in deep sleep waking and dreamless, in the Turīya waking, dreamless and without deep sleep, that he is unchangeable eternal bliss, having the only taste (of thinking), that is how one should know him.

He is the one who sees the eye, who sees the ear, who sees the speech, who sees the *Manas*, who sees the Buddhi, who sees the Prāṇa, who sees the darkness, who sees everything. Therefore he is another from the universe, an essentially different one.

He is the spectator (*sākṣin*) of the eye, spectator of the ear, spectator of the speech, spectator of the Manas, spectator of the Buddhi, spectator of the Prāṇa, spectator of the darkness, spectator of everything. Therefore he is the unchangeable great spirit, the dearest of all the world, verily one must know him as consisting of bliss through and through. Shining gloriously before this whole world,[1] having the only taste [of thinking], not aging and not decaying, immortal and fearless, he [the Ātman] is the Brahman.

And one should also make him, consisting of four quarters, one with the unborn [*Prakṛti*, *Māyā*, *Avidyā*] by means of the moras and further by means of the [whole] Om-sound.

> "The one present in state of waking"[2] four-substance *Viśva*, "*Vaiśvānara* is the" four-form "*a*-sound; verily the *a*-sound is four-form by reason of the forms of the *a*-sound: the gross, the subtle, the seed and the spectator, "from the reaching or from the first existence", and from being gross, being subtle, being the seed and being the spectator; "He who knows this, verily attains" this whole world "and becomes the first".
>
> "The one present in the state of dream" four-substanced "*Taijasa*", *Hiraṇyagarbha* "is the" four-form "*u*-sound"; verily the *u*-sound is four-form by reason of the forms of the *u*-sound: the gross, the subtle, the seed and the spectator, "from the high-holding or from the being-on-

1. Cf. Taitt. Br. 2,8,8,8: *brahma jajñānam prathamam purastāt* (*Gesch. d. Phil.* I, 251).

2. The following whole portion enclosed in the quotation marks is taken from the Māṇḍūkya Upaniṣad.

"both-the-sides" and from being gross, being subtle, being the seed and being the spectator; "he who knows this, "verily, holds high the tradition of knowledge and is "equally respected by both the sides".

"The one present in the state of deep sleep" four-substanced "*Prājña*", *Īśvara* "is the" four-form "*m*-sound" verily the *m*-sound "is four-form by reason of the forms of the "*m*-sound": the gross, the subtle, the seed and the spectator, "from constructing "or also from annihilating". and from being gross, being subtle, being the seed and being the spectator; "he who knows this verily constructs this whole world and is also its annihilation".

Thus one should re-find all the Mātrās in each individual Mātrā.[1]

Further the Turīya who, as self-ruler, self-Īśvara, self-luminious, devours even the Īśvara (the personal God), is four-substanced as *ota*, *anujñātṛ*, *anujñā* and *avikalpa*.

The Ātman is similar to the *ota* ["woven into" the world] as the whole world to the rays of the time-fire and of the sun (read *kālāgni-sūrya-usraiḥ*) at the time of the end.

And the Ātman is the *anujñātṛ* (affirmer) of this world because he gives it his own self and [thereby] makes this world visible—that is, makes it his own self [which is luminous]—as the sun the darkness.

And the Ātman has *anujñā* (affirmation) as his own taste because, by his very nature, he is pure thought, comparable to the fire after it has consumed the fuel.

And the Ātman is the *avikalpa* (indifference), so far as he is not accessible to words and thoughts.

The Om-sound has also thought for its form, and it is four-form; and this four-form Om-sound is, by means of the Inwoven the Affirmer, the Affirmation and the Indifference, the Ātman himself. And this world has names and forms for its substance

1. The variant reading : *amātramātrāyām pratimātrāḥ kuryād*, "one should re-find every individual mora in the moraless mora", not supported by the comm., which Weber follows is, as he rightly observes, also linguistically doubtful, but it would point to what now follows admirably well.

by reason of the Turīyaness alone or the thought form character [included in the Om-sound] as also by means of being inwoven, being the affirmer, being affirmation and being indifference—for the whole universe also is [on account of its very substance] of the form of indifference, and there is no difference [between Ātman, Om-sound, universe]. And on this is this instruction:

> "The fourth is moraless, unhandlable, extinguishing the expanse of the universe, auspicious, without a second,—the syllable Om, the Ātman himself. One who knows this has his [individual] self merged in the [highest] self". (Māṇḍ. 12).

Such a man will know the Turīya through the Anuṣṭubh relating to Nṛsiṁha, the formula-king. For this [formula-king] discloses the Ātman, is capable of collecting all [duality], not tolerating arrogance, the master, all-pervading, always blazing, free from the nescience and its effects, abolishing the bond of one's own self, always without a second, having the form of bliss, the foundation of all, pure being, he is the I himself wholly freed from nescience, darkness and delusion.

Therefore one should, in this way, make one this Ātman and the highest Ātman; one who accomplishes it, is a man, is Nṛsiṁha himself !

THIRD KHAṆḌA

[The four lines of the Nṛsiṁha-formula correspond to the four moras of the Om-sound (*a*, *u*, *m*, half mora), and, therefore, they also contain, like the latter, the Turīya in themselves and they thereby become a means to rise above the world to the Turīya, to absorb the whole world in the Turīya.]

Verily, what is the first mora of the Om-sound, that is the first line [of the Nṛsiṁha-formula]; the second corresponds to the second, the third to the third; the fourth mora is, according to its substance, In-woven, Assenter, Assent, Indifference; finding with it and with the fourth line the Turīya of four substances, one should, meditating by means of it, absorb [the world] in the Turīya.

> Verily, of this Om-sound,[1] "the first mora, the earth, "is the *a*-sound. It is, consisting of verses, the Ṛgveda, is Brahman, the Vasus, the Gāyatrī, the Gārhapatya fire." This is the first line [of the formula-king].

It is, however, four-substanced in all the four lines by reason of the gross, the subtle, the seed and the spectator.

> "The second mora, the atmosphere, is the *u*-sound. It is, consisting of sacrificial formulas, the Yajurveda, is Viṣṇu, the Rudras, the Triṣṭubh, the Dakṣiṇa fire."

This is the second line [of the formula-king]. It is, however, four-substanced in all the four lines by reason of the gross, the subtle, the seed and the spectator.

> "The third mora, the heaven, is the *m*- sound. It is, consisting of the songs, the Sāmaveda, is Rudra, the Ādityas, the Jagatī, the Āhavanīya fire."

This is the third line [of the formula-king]. It is, however, four-substanced in all the four lines by reason of the gross, the subtle, the seed and the spectator.

> "The fourth, the half-mora, which is at the end of the syllable, is the Soma world, the Om-sound. It is, consisting of the Atharvan songs, the Atharvaveda, is the fire of universal destruction, the Maruts, the Virāj, the highest wise" called "the shining."

This is the fourth line [of the formula-king]. It is, however, four-substanced in all the four lines by reason of the gross, the subtle, the seed and the spectator.

Refinding all the Mātrās in each individual Mātrā, one should, meditating on him who has the forms of the Inwoven, Affirmer, Affirmation and indifference, absorb [the world in him];—thus one becomes wise, immortal, sacrificing the consciousness, pure, reposing, and free from obstructions. Perceiving the [Ātman]

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1. What follows is taken from the Nṛsiṁhapūrvat. 2, 1 (above) which, in its turn, from the Atharvaśikhā 1. (above).

through restraining the breath, renouncing the whole world here below itself, and freeing oneself completely from the expanse of plurality one becomes the whole, the fundamental four-substanced one, who consists of Amṛtam, the fundamental four substanced one, who consists of the universe.

Then, on this great throne [of one's own heart] one should install, as the fiery Om-sound on the basic fire (Bṛh. 5,9), this four-into-seven-formed, four-substanced Ātman along with his retinue, i.e.

the sevenfold [as earth, *a*-sound, Ṛgveda, *Brahmán*, Vasus, Gāyatrī, Gārhapatya], four-substanced *a*-sound as *Brahmán* in the navel,

the sevenfold [as atmosphere, *u*-sound, Yajurveda, Viṣṇu, Rudra(s), Triṣṭubh, Dakṣiṇa], four-substanced *u*-sound as *Viṣṇu* in the heart,

the sevenfold [as heaven, *m*-sound, Sāmaveda, Rudra Ādityas, Jagatī, Āhavanīya], four-substanced, *m*-sound as *Rudra* between the brows,

the sevenfold [as Soma-world, *Om*-sound, Atharvaveda, fire of universal destruction, Maruts, Virāj, the highest wise], four-substanced, four-into-sevenfold [as the content of all the preceding ones], four-substanced *Om*-sound as *Sarveśvara* at the end of these twelve [sounds, *a*, *u*, *m* each of which is four-substanced], and,

the sevenfold [as before], four-substanced, four-into-seven-fold [as before], four-substanced, *Praṇava* [the Om-sound along with its constituent parts] consisting of bliss and Amṛtam at the end of these sixteen [the sounds *a*, *u*, *m*, *om* each of which is four-substanced].

Thereupon, with the [*Praṇava*] consisting of bliss and Amṛtam one should worship those—*Brahmán*, *Viṣṇu*, *Rudra*, *Maheśvara*] in a four-fold way, as also specially *Brahmán*, *Viṣṇu* and *Rudra*, all three as separate and again all three as not separate, after one has worshipped them in the form of their attribute in a fourfold way by means of offerings, should compress as attributeless [*caturdhā' liṅgān*, Telugu ed.], should then pervade the threefold [gross, subtle, of the form of seed] body with the heat [of the basic fire mentioned above], should inflame the Ātman

located in them, and, supporting himself on that heat which issues out of the spirituality of the Ātman for strength, one should establish, by means of the qualities [gross, subtle, causal] the unity [first] in the [cosmic] great-gross, then he should compress the great-gross in the great-subtle and the great-subtle in the great-causal and, meditating on that which has the forms of the In-woven, Assent, Assenter and Indifference by means of the moras, should merge the world in it.

FOURTH KHAṆḌA

[The Ātman, "who, as Turīya, shines on the tip of the Om-sound" (*turīya-oṁkāra-agra-vidyota*), is identical with Nṛsiṁha, as is shown by an inspection of the words in the Nṛsiṁha-formula.]

This Ātman, the highest Brahman, the Om-sound, who shines as Turīya at the tip of the Om-sound, one should, with Anuṣṭubh, worship, win his favour, should compress him in the word Om and think over him as [one's own] I.

This Ātman, the highest Brahman, the Om-sound, who shines as Turīya at the tip of the Om-sound, one should then worship as eleven-substanced (through the eleven words of the Mantrarāja) Ātman Nṛsiṁha, should compress him in the word Om and think over.

This Ātman, the highest Brahman, the Om-sound, who shines as Turīya at the tip of the Om-sound, one should then think over through the Praṇava, should picture him to oneself, through Anuṣṭubh, as the nine-fold in the selves [of the first nine words of the Mantrarāja] filled with being, thinking and bliss, the Ātman filled with being, thinking and bliss, as the highest Ātman, the highest Brahman, should then grasp it as the self itself through the word I and should make him one with the Brahman, in mind or also through the Anuṣṭubh.[1]

He, verily is *nṛ* (man, hero), for this nṛsiṁha is everywhere and at all times all-animating; and *siṁha* (lion) is this highest god, for it is he who is everywhere and at all times all-animating,

1. The first of these three sections seems to refer to the meditation of I, the second to that of Nṛsiṁha, the third to that of the unity of the two in the Brahman.

who devours everything. So he is wholly *nṛ-siṁha*; and this one is the Turīya.

He is *ugra*, he is *vīra*, he is *mahān*, he is *Viṣṇu*, he is *jvalan*, he is *sarvatomukha*, he is *nṛsiṁha*, he is *bhīṣaṇa*, he is *bhadra*, he is *mṛtyumṛtyu*, he is *namāmi*, he is *aham*.

Thus applying oneself to the Yoga, one should meditate upon the Anuṣṭubh with reference to the Brahman and with reference to the Om-sound.

On this are these verses:
Install on the throne the lion; your children,[1]
Offshoots of the world of sense, seize and hit with horns
Of the Om-sound, bull; the unreal,[2] quivering,
Throw before the lion to eat, then you are a hero !

FIFTH KHAṆḌA

[The word *Om* signifies, in its three sounds, Nṛsiṁha : This latter is *a* as *āptatama* (reaching most), *u* as *utkṛṣṭatama* (most exalted), *m* as *mahāvibhūti* (the all-powerful), which is then further carried on in the case of the words of the Nṛsiṁha-formula. The first two of the three predicates mentioned are formed according to the Māṇḍūkya Up. 9-10 (above).]

Now, as for the *a*-sound, it means the one reaching most; for it refers to the Ātman, Nṛsiṁha, the Brahman; this is the one reaching the most; for he is the witness, is the lord; therefore he is omni-present; for he (read *sa hi idaṁ sarvam*) is this universe, is the one reaching most. For this universe is only the Ātman, a sheer delusion.—He is *ugra* as the one reaching most, is *vīra* as the one reaching most, is *mahān* as the one reaching most, is *viṣṇu* as the one reaching most, is *jvalan* as the one reaching most, is *sarvatomukha* as the one reaching most, is *nṛsiṁha* as the one reaching most, is *bhīṣaṇa* as the one reaching most, is *bhadra* as the one reaching most, is *mṛtyumṛtyu* as the one reaching most, is *namāmi* as the one reaching most, is *aham* as the one reaching most.—Indeed, the God Nṛsiṁha is the Ātman, is the Brahman. One who knows this, is "without desires, free from desires, of satisfied desires, his own desire;

1. The material objects.
2. The Māyā.

his animal spirits do not go out but, assembled, they stay there itself, for he is the Brahman and he is merged in the Brahman" (Bṛh. 4,4,6 and 3,2,11, above).

As for the *u*-sound, it means the most exalted; for it refers to the Ātman, Nṛsiṁha, the Brahman; therefore it is the reality as having the being; for apart from it there exists no other thing [which would be] imperceptible, which does not receive its light from the Ātman. For he alone is self-luminous, not attached, and the Ātman does not see anything other [than himself]. Therefore it [exaltedness] is not to be found otherwise, but that exaltedness is peculiar to the Ātman alone.—He is *ugra* as the exalted, is *vīra* as the exalted, is *mahān* as the exalted, is *viṣṇu* as the exalted, is *jvalan* as the exalted, is *sarvatomukha* as the exalted, is *nṛsiṁha* as the exalted, is *bhīṣaṇa* as the exalted, is *bhadra* as the exalted, is *mṛtyumṛtyu* as the exalted, is *namāmi* as the exalted, is *aham* as the exalted. —Therefore, one should know the Ātman as such; indeed the god Nṛsiṁha is the Ātman. One who knows this is "without desires, free from desires, of satisfied desires, his own desire; his animal spirits do not go out, but, assembled, they stay there itself, for he is the Brahman and he is merged in the Brahman" (Bṛh. 4,4,6 and 3,2,11).

As for the *m*-sound, it means the omni-potent; for it refers to the Ātman, Nṛsiṁha, the Brahman; therefore it is the unbounded (*analpa*, Chānd. 7,24,1), indivisible, self-luminous; indeed, Brahman is the one reaching most, most exalted, and this Brahman is also the omni-scient, exercising great magic art, omni-potent. It is *ugram* as the omni-potent, is *vīram* as the omni-potent, is *mahad* as the omni-potent, is *viṣṇu* as the omni-potent, is *jvalan*[1] as the omni-potent, is *sarvato-mukham* as the omni-potent, is *nṛsiṁham* as the omni-potent, is *bhiṣaṇam* as the omni-potent, is *bhadram* as the omni-potent, is *mṛtyumṛtyu* as the omni-potent, is *namāmi* as the omni-potent, is *aham* as the omni-potent.

Therefore one should search, with the *a*-sound and the *u*-sound, this Ātman as one searching most, most exalted, purely

1. Read *jvalad*.—GBP.

spiritual, all-seeing, being all-witness, all-devouring, being the object of all love, consisting of being, thinking and bliss, having only one taste, shining gloriously before this whole world (*Second Khaṇḍa*, above), and should know him, with the *m*-sound, as the highest Brahman, reaching most, most exalted, purely spiritual, omni-potent, consisting of being, thinking and bliss, having only one taste.—Indeed, the god Nṛsiṁha is the Ātman, is the highest Brahman. One who knows this is "without desires, free from desires, of satisfied desires, his own desire; his animal spirits do not go out, but, assembled, they stay there itself, for he is the Brahman and he is merged in the Brahman" (Bṛh. 4,4,6 and 3,2,11).—Thus spoke Prajāpati.

SIXTH KHAṆḌA

[There are two stages, a lower one, in which the duality—the evil—is not yet fully overcome, but continues to remain within the Ātman, and a higher one, in which the Ātman, after extinction of all duality, purely negative, remains as a void (*śūnyam*). The latter stage is busy practically in the detachment from the world and all its interests.—The whole section interrupts the instruction of the gods by Prajāpati and ideologically also takes an isolated position.]

The gods desired to know this Ātman. Then the demonic evil wanted to devour them. Then they thought : Well ! Let us devour that demonic evil !—Then it happened that they knew, through the Nṛsiṁha-Anuṣṭubh, that Ātman shining at the tip of the Om-sound, who is [really only] the Fourth of the Fourth[1], as *ugra* and non-*ugra*, *vīra* and non-*vīra*, *mahān* and non-*mahān*, *viṣṇu* and non-*viṣṇu*, *jvalan* and non-*jvalan*, *sarvatomukha* and non-*sarvatomukha*, *nṛsiṁha* and non-*nṛsiṁha*, *bhīṣaṇa* and non-*bhīṣaṇa*, *bhadra* and non-*bhadra*, *mṛtyumṛtyu* and non-*mṛtyumṛtyu*, *namāmi* and non-*namāmi*, *aham* and non-*aham*. Then for them that demonic evil transformed itself into the light that consists of being, thinking and bliss. Therefore, one[2]

1. Of the four attributes of the *Turīyam*, Inwoven, Assenter, Assent, Indifference, only the last belongs to the Ātman in the strictest sense; the first three are only "deep sleep, dream and pure delusion" (above) :

2. My conjecture, that the Nominative is to be read instead of *apakvakaṣāyam* (*Bibl. Ind.*, Weber), was subsequently confirmed by the Telugu ed.

whose sin is not eradicated should know in this way through the Nṛsiṁha-Anuṣṭubh the Ātman shining at the tip of the Om-sound, who is the Fourth of the Fourth. For him the demonic evil transforms itself into the light which consists of being, thinking and bliss.

The gods, striving to be beyond that light and having misgivings of duality,[1] and having searched further through the Nṛsiṁha-Anuṣṭubh at the tip of the Om-sound, the one who is the Fourth of the Fourth, reached in him as the goal through Praṇava. Then that light shining gloriously before this whole world became, for them, the lightless, secondless, unthinkable, attributeless, self-luminous void (*śūnyam*) consisting wholly of bliss.—One who knows this becomes the self-luminous, highest Brahman.

The gods "stood away from the desire for sons, from the desire for possessions, from the desire for world" (Bṛh. 3,5,1. 4,4,22) and from the useful means thereto, and moving about without self-esteem, without residence, without family, without hair-tuft, without sacrificial thread, like blind, deaf, fool, impotent, dumb, insane, they became "calm, tamed, renouncing, patient and collected" (Bṛh. 4,4,23), "delighting in the Ātman, playing with the Ātman, pairing with and taking delight in the Ātman" (Chānd. 7,15,2), and perceiving the Praṇava to be the highest Brahman, as the void shining through itself, passed away in it.

Therefore, one who follows the way of life of the gods, he passes away in the Om-sound, the highest Brahman. He sees in his self the (highest) self, the highest Brahman. On this is this verse:

In three horns (*a, u, m*) the hornless (*turīya*),
In three horns seize the lion!—
Joining the horn (*m*) to the two horns (*a, u*)
Leisurely sit the three gods (*Brahmán, Viṣṇu, Rudra*).

SEVENTH KHAṆḌA

[Three sections, which are supposed to establish the identity of the Ātman and Brahman in a playful way through the word Om and Nṛsiṁha.

1. *bhayaṁ paśyantas*, cf. Chānd. 8,9,1 *bhāyaṁ dadarśa*. Our myth is patterned on the one narrated there.

(1) *a* is Ātman, *m* is again the Ātman, *u* is the lion who connects the two. (2) *a* is Ātman, *m* is Brahman, which two are bound together by the sound *u*. (3) *a* is Brahman, *m* the Ātman, both joined through *u*. In between different ideas are inserted which, very important in themselves still make a heterogeneous impression in this context and are perhaps taken over from somewhere else.]

(1) *a-u-m = Ātman-lion-Ātman*

Once it happened that the gods said to Prajāpati: Instruct us further, O exalted sir.—Be it so, said he.

One should search, by means of the *a*-sound, the Ātman, for it is unborn, unageing, unfading, immortal, fearless, without grief, without delusion, hungerless, thirstless and secondless [and all these ten predicates begin with *a* in Sanskrit],—then with the *u*-sound he should search for the highest lion, for he is exalted, begetting, has come in from above, raising up high, looking up high, working up high, going up high, shining up high, roving up high and above transformation [and all these ten predicates begin with *u* in Sanskrit],—hereupon, catching the prior half of the *u*-sound, one should turn into the lion the Ātman as the *a*-sound, —further, catching that lion by the posterior half [of the *u*-sound], one should, by means of the *m*-sound, make him one with that Ātman, for he is great, powerful, observing bounds, liberated, the grand god, the grand master, the grand being, the grand spiritual, the great bliss and the high authority [and all these ten predicates begin with *m* in Sanskrit].

One who knows this, he, bodyless, organless, breathless, without darkness, consisting only of being, thinking and bliss, becomes the self-ruler.

(2) *a-u-m* = Ātman—exclamation of assent—Brahman.

Some one asks somebody: Who are you? He answers: *aham* (I). Similarly, all that exists. Therefore *aham* (I) is a name for all (Bṛh. 1,4,1,). Its initial letter and the *a*-sound [in Om] is the same, for the Ātman [signified by the *a*-sound of Om] is all, for he is within all, for all this cannot exist without having an Ātman (a self, substance), all this is therefore Ātman. Therefore, one should investigate the Ātman, the self of all, by means of the *a*-sound which expresses the self of all.

Further, all this (this whole world) is Brahman which consists of being, thinking and bliss. For all this consists of being, thinking and bliss. That is, firstly, all this is being; for *one* says [of all that exists] : That is a being. Further, all this is thinking (spirit, *cit*) also, for it shines and appears [is imagination]. If you ask : What is 'being" the reply is : it is becoming conscious, that this is and this is not. But what is becoming conscious ? It is this and is not this, thus can one reply, not with words but only through becoming conscious.[1] Similarly one can explain the thinking and the bliss not through words but one can understand only by becoming conscious of them. Similarly, everything else in the world must be conscious of [the thinking and the bliss, of which it consists]. This is the highest bliss. —That Brahman therefore [whose essence one must thus experience innerly] is called [in the nominative] *brahma*. Its final syllable and [in Om] the *m*-sound [the *ma*-sound as it is called in Sanskrit] is the same. Therefore one should investigate the highest Brahman by means of the *m*-sound [*ma*-sound]. If it is asked: Is this so [is the Brahman the Ātman]? Then the reply, without hesitation, is: *u* [which is here supposed to mean 'yes'].[2] Therefore one should search for the Ātman with the *a*-sound and should, without hesitation, bind him with the *m*-sound as the Brahman through the *u*-sound.

One who knows this, he, bodyless, organless, breathless, without darkness, consisting only of being, thinking and bliss, becomes the self-ruler!

a-u-m=Brahman—exclamation of assent—Ātman.

This whole world is Brahman, because it is eternal, [and this] because it is *ugra, vīra, mahat, viṣṇu, jvalat, sarvatomukha, nṛsiṁha, bhīṣaṇa, bhadra, mṛtyumṛtyu, namāmi* and *aham*; and the Brahman is this eternal one, because it [likewise] is *ugra, vīra, mahat, viṣṇu, jvalat, sarvatomukha, nṛsiṁha, bhīṣaṇa, bhadra, mṛtyumṛtyu, namāmi* and *aham*. Therefore, searching for the

1. Cf. Bṛh. 3,4,2, above. Like *Uṣasta* there, Weber (*Ind. Stud.* IX, 157) thinks: "Now, to say the least, this is settling things cheaply".—Yājñavalkya may answer him also.

2. *U-kārasya avadhāraṇa-arthatvaṁ lokaprasiddham*, Schol.

highest Brahman with the *a*-sound, one should search with the *m*-sound the [Ātman as] promoter of the Manas and the organs and [as] spectator of the Manas and the organs.—[An incidental remark on the Ātman:] When he, (asleep) does not supervise the universe, then the universe is merged in him; and when he wakes up again, the universe emerges out of him. After protecting the universe and again withdrawing it within, crushing, burning and devouring it, he [once more] gives away his self [as the self] of the objects and all the same[1] continues to be super-*ugra*, super-*vīra*, super-*mahān*, super-*viṣṇu*, super-*jvalan*, super-*sarvatomukha*, super-*nṛsiṁha*, super-*bhīṣaṇa*, super-*bhadra*, super-*mṛtyumṛtyu*, super-*aham* "in his own majesty" (Chānd. 7. 24,1). —Therefore one should, without hesitation, bind this [Ātman as the *m*-sound] with the highest Brahman as the content of the *a*-sound through the *u*-sound.

One who knows this, he, bodyless, organless, without darkness, consisting only of being, thinking and bliss, becomes the self-ruler!

On this is the verse :
Dragging the half-horn (*u*) to the horn (*a*),
One should bind it (*u*) with the horn (*a*);
And similarly through this (*u*), that horn (*a*)
One should bind in the last horn (*m*).

EIGHTH KHAṆḌA

[The identity of the Nṛsiṁha-Ātman and the Om-sound is demonstrated in this way, that both are *ota*, *anujñātṛ*, *anujñā*, *avikalpa*. In the strictest sense, of course, the Ātman is *avikalpa* alone, and even if he is also described as non-*avikalpa* side by side, there is no contradiction, because (as the following last section will work out in details) that, which makes him non-*avikalpa*, possesses no reality.]

Now through the Turīya [and its four specifications, *ota*, *anujñātṛ*, *anujñā*, *avikalpa*, the identity of Ātman and Om is shown].

a. Woven lengthwise and crosswise [in the world] is that Ātman, the lion. For this whole world is in him; for he is the

1. For this idea, cf. Bṛh. 5,1 above.

self of all, he is all. And yet [in reality] he is not inwoven for this Ātman is without a second, one and undifferentiated. For the object is not existent but he, as if inwoven, is wholly being, wholly thinking, wholly bliss, having only one taste, incomprehensible, without a second whatsoever.

Woven lengthwise and crosswise is the Om-sound also; for when one is asked : Is it so ? Is it not so ? One answers with "Om" (yes). The Om-sound is indeed the speech; and speech is this whole world; for here is nothing that does not have a name. The Om-sound also consists of thinking; and the whole world consists of thinking.

Therefore, both these [Ātman and Om] are one in the highest God. That is the immortal, fearless one, the Brahman. For Brahman is the fearless one; one who knows this becomes the fearless Brahman. This is the secret instruction.

b. Assenter is this Ātman; for he assents his self as [the self of] the whole world. Verily this world is not 'self-possessed' in itself. And yet [in reality] he is not inwoven and not assenter; for nothing sticks him, and he is unchangeable, for there is no being apart from him.

Assenter is the Om-sound also, for one assents with the word "Om" (yes). The Om-sound is indeed the speech; and the speech assents the whole world. The Om-sound also consists of thinking; and the thinking (spirit, *cit*) makes this whole unsustained world substantial.

Therefore both these [Ātman and Om] are one in the highest God. That is the immortal, fearless one, the Brahman. For Brahman is the fearless one; one who knows this becomes the fearless Brahman. This is the secret instruction.

c. This Ātman has assenting as the only taste. For it consists of knowledge alone. It shines gloriously before all this world: therefore it consists of thinking (spirit) alone. And yet [in reality] it is not inwoven and not assenter [therefore not assent also]; for only so far as the Ātman is the assent, this world is an existent one.

The Om-sound also has assent as the only taste, for one assents with the word "Om" (yes). The Om-sound is indeed the

speech, for it is speech that assents. The Om-sound also consists of thinking, for it is thinking that assents.

Therefore both these [Ātman and Om] are one in the highest God. That is the immortal, fearless one, the Brahman. For Brahman is the fearless one; one who knows this becomes the fearless Brahman. This is the secret instruction.

d. This Ātman is indifference, because it is without a second.

The Om-sound is also indifference, because it is without a second; for the Om-sound consists wholly of thinking.

Therefore both these [Ātman and Om] are one in the highest God.

It is without differentiation and yet not without differentiation; and therein is no split (no contradiction); for there is no split in the Ātman. One who accepts a split, as it were, in it, is split hundredfold and thousandfold, "is entangled in death after death" (Bṛh. 4,4.19).

Therefore this one without a second, the self-shining supreme bliss is the Ātman. It is the immortal, fearless one, the Brahman. For Brahman is the fearless one. One who knows this becomes the fearless Brahman. This is the secret instruction.

NINTH KHAṆḌA

[The Ātman alone is real, all else, even the *Jīva* (the individual soul) and the Īśvara (the personal God) rest only on the Māyā. The nature of the Māyā, however, cannot be questioned, because it has no reality. The Ātman, on the other hand, cannot, of course, be grasped by way of perception, which sets itself face to face against the object as something other but can be possibly grasped through an inner consciousness (*anubhava*), in so far as it is our self. This inner vision finds its expression in the syllable Om, which is the Ātman itself.]

Once it happened that the gods said to Prajāpati: Instruct us, O exalted sir, on this Ātman as the Om-sound. —Be it so, said he.

Spectator and consenter is this Ātman, the lion. Consisting of thinking and unchangeable, he is the perceiver everywhere. For there is no possible proof for the existence of a duality, and only the secondless Ātman can be proved. There is something other as it were only through the Māyā; verily the Ātman alone is the highest one and he is all that exists; for this results

out of the state of deep sleep (*prājñaiḥ*). The whole world is ignorance, is this Māyā. But the Ātman is the highest self and is self-luminous. He perceives and perceives not; for his perception is without an object, it is becoming conscious (*anubhūti*).

But even the Māyā, which is of the nature of darkness, is perceived through becoming conscious [of the Ātman as the only real] as motionless, illusory, endless void. This is its nature. But although it manifests now this, now that and constantly disappears, it is looked at as the Ātman by the fools. The Māyā lets the Ātman appear only as being and again as not being [disappearing], while it shows him and shows him not, and, to be sure, in the state of freedom [as God] and non-freedom [as soul]. That is, just as a seed of the fig tree, same in itself, possesses the potentiality of many fig trees, similarly the Māyā also, although one [possesses the potentiality of plurality in it]. For, just as the fig-tree, same in itself, although it is one, brings forth many fig trees stretching out beyond itself,[1] all of which have it as their seed, and which is full and whole in each of them, similarly the Māyā also manifests many locations [of the soul], stretching out beyond itself,[1] existing full and whole and similarly manifests the Jīva and Īśvara (the individual and the divine soul), and in doing so, it still remains only a deception and ignorance. It is manifold but firmly fitted together and rich in sprouts; and just as it is not itself different from its Guṇas [*Sattvam, Rajas, Tamas*], similarly in its sprouts also it is not different from its Guṇas, but is everywhere illuminated by the spirit as Brahman, Viṣṇu and Śiva. Its threefoldness and its character as the source everywhere stem from this Ātman alone. Further he is threefold as the I-conscious *Jīva*, as the ruling *Īśvara*, and as the all 'I'-conscious *Hiraṇyagarbha*. For this last one who, like Īśvara, has perceptible spirituality and is omnipresent, is the Īśvara as the animater of doings and perceptions, is all and consists of all. All the Jīvas also consist of all, only that they are restricted in all their states.

This Ātman, having created elements, organs, the Virāj, natural divinities and the sheaths (Taitt. 2) and having entered

1. The reading at both the places, in editions available to me, is *svāvyatirikta*—"not different (or apart) from itself".—GBP.

in these, remains undeluded and in rest and appears to be deluded as it were and in activity only through the Māyā.

Therefore this secondless Ātman is consisting of being alone eternal, pure, wise, real, liberated, undefied, all-pervading, supreme, known by these proofs as the inner one through and through: the whole world consists of existence alone, what exists is the Brahman which has been there from time immemorial; for nothing else is known here by becoming conscious (*anubhava*); and no ignorance is possible in the Ātman, known by becoming conscious, self-luminous, who is all-perceiving, unchangeable, secondless. See here itself the pure being, and that everything else is non-being, for that is the truth! Thus it is proved [by becoming conscious], the ancient, beginningless one, which abides in itself, consists wholly of bliss and thinking, still it is not provable (by reflection).

It is Viṣṇu, Īśāna, Brahmán, is also everything else and omnipresent. Therefore everything is the Ātman who is pure, not formed externally, wise and of the nature of joy. And this world is not devoid of Ātman and yet it is not the Ātman; for he existed already there before it. Bu. this universe has been never there at all, but only the Ātman, abiding in his own majesty, absolute, one, who is a spectator, self-luminous.

But does this persistent world-expanse spring from the Ātman?

Undoubtedly! For it is he, who brings forth all this as it is, the seer in the seer, the spectator, changeless, perfect, devoid of ignorance, very evident to—not the external but—the internal observation, above the darkness. So say, do you see him now well?

—We see him, although he is incomprehensibly small.

He is not small, but he is the spectator [the subject of perception], without difference, without a second; without joy and sorrow and without duality is the highest Ātman, all-knowing, unending, indivisible, secondless, everywhere consciousness[1] [of the objects] by reason of Māyā, but again not

1. "alterwärts Bewusstsein". So Deussen seems to have split original *sarvadāsaṁvittir* into *sarvadā+saṁvittir*. But, as in other editions, a better split is : *sarvadā+asaṁvittir*, which accords well with the following denial: *nāsaṁvittih* "but not [really] unconsciousness."—GBP.

unconsciousness, because self-luminous.— You yourselves are it ! Can he now be possibly seen by [himself as] the secondless? Certainly not ! For he would be a second, if he were not yourself !

—Explain it to us, O exalted sir, said the gods.

You yourself are he, I say. If he were seen by you, then you would not perceive (know) the Ātman [as he is the self, none other]. Verily the Ātman is without any attachment to the world. Therefore you yourself are he, and the light, with which you shine, is your own. Indeed, this world is only you yourselves, for you consist wholly of being and consciousness.

—Certainly not! said they; for then we would be without any world-attachment, so they said.

How could he be seen otherwise? said he.

—We do not know it, said they.

Therefore you yourself are he, and the light, with which you shine, is your own. As such you are not even consisting of being and consciousness. For these two are only [the Brahman], as it shone gloriously before, [but in truth] it is incomprehensible, secondless. – Then say now: Do you know him [the Ātman]?

—We know that he is higher than the known and the unknown, said they.

And he said: Verily, this secondless, called Brahman from the greatness (*bṛhat*), is eternal, pure, enlightened, liberated, true, subtle, perfect, secondless, consisting only of being, bliss and thinking, is the Ātman himself and incomprehensible for everybody.

Therefore, though not seeing him, you should see him with the word Om. This is the truth, is the Ātman, is the Brahman, for the Brahman is the Ātman. Indeed this is not to be doubted: *Om* is the reality; that is what the wise see. Indeed, this soundless, touchless, formless, tasteless, odourless, what cannot be spoken, taken, gone to, emptied, procreated, without Manas, without Buddhi, without Ahaṁkāra, without Cittam (see Sarva-Upaniṣad-sāra footnote above), without Prāṇa, Apāna, Vyāna, Udāna and Samāna, without sense-organs, objects, instruments, without mark, without attachment, without properties, without change, without designation, without Sattvam, Rajas and Tamas, the

unborn, Māyāless, that is what the Upaniṣads teach as shining gloriously, shining suddenly, shining gloriously before this whole world, secondless,—see, I am he, and he is I!

And he further said: Do you see him now, or do you not see him?

—We see, they said, that he is higher than the known and the unknown.—But where does this [Māyā] stay and how? they asked further.

—Why this question?

—O, just for nothing, said they. [We now know that Māyā is nothing.]

You are a wonder [because you know Ātman, Kāṭh. 2,7], and again you are not [for everybody, like you, is the Ātman], so said he. So give your assent to him with *Om* and express him.

—We know him and yet we know him not, so they said. But it is not so also [the Ātman is above these contrasts of knownness and unknownness], they added.

Then just express him, for he is self-known [even without perceiving him], said he.

—We see him, O exalted sir, and yet we see him not. We cannot express how he is. Salutation to you! Be kind to us, so they said.

Don't be afraid, said he, ask what you will.

—What is this assenting [through the sound Om]?

It is the Ātman himself, said he.

—There, they said, we all bring you salutation, as we are.

Thus it happened that Prajāpati instructed the gods, instructed [the gods].

On this is the verse:

Knowing the Inwoven through Inwoven,
Know further the Assenter then,
The Assent and then the secondless
Grasping, enter into the Spectator!

RĀMA-PŪRVA-TĀPANĪYA UPANIṢAD

The Rāmatāpanīya Upaniṣad, as the title, form and the execution show, was later revised after the model of the Nṛsiṁha-tāpanīya Upaniṣad, if not originally composed according to it, particularly in so far as two parts, an earlier, elementary (*pūrvā*) and a later, higher (*uttarā*) were designed for this Upaniṣad also. But while the *Nṛsiṁha-uttarā* is in its way an original and supremely important work, the *Rāma-uttarā* consists mostly of borrowings, which show, for the most part, no close relation to the *Rāma-pūrvā* and which were probably tagged on to them to shape the whole after the model of the *Nṛsiṁha Upaniṣad.*

The *Rāma-pūrvā*, on the other hand, is a complete whole in itself in a much higher degree than the *Nṛsiṁha-pūrvā*, in which the more concrete incarnation of Viṣṇu as Rāma appears in the place of Nṛsiṁha; for the rest, the whole thing amounts, here also as there, to the correct construction of a diagram (*yantram*; probably to be worn as an amulet) which, in accordance with the later age, is far more artificial than the one depicted at the Nṛsiṁhap. 5, so that, particularly on account of the uncertainty of many a statement, a definite reconstruction of it would be scarcely possible. Everything else, what the Upaniṣad contains in the prior half (verses 1-57) and the latter half (verses 58-94), and particularly the graphic portraits of Rāma and his surroundings (verses 23-28 and 48-57) have only one aim, viz. to prepare for the diagram and to underline its importance, partly also to motivate its construction.—Accordingly, we distinguish three main parts on the whole :

I. Preliminary (verses 1-57).

II. The construction of the diagram (verses 58-84).

III. Epilogue (85-94).

I. *Preliminary* (verses 1-57)

Verses 1-6. Etymologies of the word Rāma.

Verses 7-10. Rāma is an incarnation of the Brahman.

Verses 11-13. A preliminary announcement of the formula-king *Rāṁ Rāmāya namaḥ* and of the diagram whose most important part it is supposed to be.

Verses 14-23. The formula-king *Rāṁ Rāmāya namaḥ*. Its germ (*Rāṁ*) implies the whole world, because it contains the *Prakṛti* (*Sītā*) and the *Puruṣa* (*Rāma*). The remaining words (*Rāmāya namaḥ*) signify the highest doctrine of the Vedānta, the identity of the individual and the highest soul (verse 19). Value of the formula-king and wearing of it on the chest (verses 20-23). This wearing of the formula-king on the chest is naturally to be distinguished from the wearing of the same in 32 spokes of the diagram

(verse 69) described later. For the rest, however, it is to be held fast that in the following (verses 23-58) it is not yet so much a graphic representation of one kind or the other, as only a dignified preparation for it; for this purpose the poet first imagines how Rāma sits with Sītā and Lakṣmaṇa, how the gods worship Rāma, how the Ṛṣis praise his deeds, and finally how he, after accomplishing heroic deeds, sits on the throne, surrounded by his loyal followers. It is, therefore, incorrect and misleading for the whole comprehension, when Weber finds, in verse 23 (page 293) "statements on the form and the surroundings, in which Rāma is to be represented for the purpose of the diagram". Hereby it is not the question of representations but only of imaginary ideas of Rāma's form, surroundings and heroic deeds for the purpose of his worship, which Weber's scholiast (page 293; compare, on the other hand, the observation under verse 52 below) seems to confirm: "In order to describe (*nirūpayitum*) the diagram used for worship, the poet launches forth [before-hand] in 34½ verses (23-57) into the form, surroundings, glory and history of Rāma to be worshipped". Accordingly the concluding words (verse 58) are not to be translated as : "Thus (the diagram) has been stated in brief. Now (follows) its detailed description", but rather as : "This is said for the purpose of instruction (*uddeśataḥ*). Now follows the directions (*nirdeśas*) to that (the diagram already announced in verse 13)". On a closer observation, this preliminary section is divided into the following three parts :

Verses 23-28. The poet imagines Rāma with Sītā on his lap and Lakṣmaṇa standing nearby (as represented in so many sculptures). As these figures form a triangle, so "the end (*namaḥ*), name (*Rāṁ*) and the dative (*Rāmāya*)" of the formula king also are fancied as a triangle.

Verses 29-47. Further the poet describes how the gods approach Rāma to glorify him (verses 29-34), and the sages to sing his heroic deeds, while the main events of the Rāmāyaṇa are briefly recapitulated (verses 35-47).

Verses 48-57. In this connection the poet imagines, how Rāma sits on the throne, in a hexagon (as the model of the hexagon of the diagram which follows later) surrounded by the principal six heroes, around whom the gods and the sages throng. If this whole group, floating before the poet's eyes, is neither to be brought into harmony with the previously described triangle (Rāma, Sītā, Lakṣmaṇa) nor (as Weber also remarks under verse 60) with the dispositions of the diagram described later (58ff), then the explanation is just this, that in the whole section up to the verse 57 there is no question of any graphic representation, but only of alternating pictures floating before the poet's fantasy which, as also the historical digressions, only serve to enhance the worship of Rāma and thereby to bring into light the importance of the diagram which now follows.

II. *The Construction of the Diagram* (Verses 58-84)

The form of this diagram, compared with that of the Nṛsiṁhapūrvā (above) is considerably complicated, still it is simpler than it would appear at first sight. Only it must be grasped firm that entire figures are to be drawn concentrically and that of the three circles mentioned in verse 62 the

first is described within the hexagon, the second circumscribes the hexagon, the octagon circumscribes this second circle and [finally] the third circle circumscribing this octagon is described (*ṣaṭkoṇasya upari ekaṁ vṛttam, madhye ca ekam, patra-agre ca ekam*, Nārāyaṇa in the Calc. ed. p. 331, 6). Accordingly the figure would be constructed like this: In the middle, the hexagon with an inscribed circle; the hexagon is circumscribed by another circle, this latter by an octagon, this latter by a circle, this latter once more by an octagon, this latter by a circle, this latter by a dodecagon, this latter by a circle, this latter by a sixteen-angle figure, this latter by a circle, this latter by a thirtytwo-angle figure, this latter by a circle, this latter finally by a square. If now one replaces, outside the hexagon, the entire straight lines, which run from the periphery of the inner circles to that of the outer ones, by wavy lines like a circumflex, then we get two eight-petal lotus flowers, one twelve-petal one, one sixteen-petal one and probably also one thirtytwo-petal lotus flower, like a big wheel, all placed one around the other; the tips of the petals lie on the circumscribing circle, the filaments are to be regarded as being towards the side of the inscribed circle. On the filaments and cusps, occasionally between the latter, letters, syllables and names are written down, as the text prescribes them. On the outermost thirtytwo-petal lotus-flower is put down the Mantrarāja, whose germ (*Rāṁ*) already formed the kernel of the whole. Consequently, the Nṛsiṁha-formula, or even the Mālāmantra, is probably hardly to be understood below the Mantrarāja, but rather the formula-king *Rāṁ Rāmāya namaḥ* which, with the preceding and the following *om*, put down four times, would fill up the 32 wings. (The Mantrarāja formed the outermost circle in the Nṛsiṁha Mahācakra Diagram also, above).

As a supplement, the Mālāmantra, to be put down on the inner, eight-petal lotus flower, is taught (verses 74-80) by means of a secret alphabet which substitutes words in the place of syllables.

III. *Epilogue* (verses 85-94)

Verses 85-91. The poet calls upon to worship Rāma after a proper preparation and to invoke him by imagining him how he sits on his throne carried and surrounded by different kinds of beings, in the course of which all sorts of elements of earlier and later mythology, of myths about deities and heroic legends, the Vedāntic forms of the Ātman and the Guṇas and the Bhāvas of the Sāṁkhya doctrine run side by side.

Verses 92-94. In the end the poet offers his homage to Rāma and promises liberation to those who worship him duly and study the present Upaniṣad.

RĀMA-PŪRVA-TĀPANĪYA UPANIṢAD

I. *Preliminary part, verses* 1-57.

Verses 1-6 : Etymologies of the name Rāma

1. The great Viṣṇu, all spiritual,
Grew up in Daśaratha's house,
In Raghu's race, the all-giver (*rā-ti*),
Who rules (*rā-jate*) over the kingdom of earth (*ma-hī*).

2. That's why he was called *Rā-ma*
By the wise ones in this world,—
Or because the profusion of his power
Brought the demons (*Rā-kṣasas*) to the death (*ma-raṇam*).

3. Or also because of loveliness (*abhi-rāma*)
Rāma's name is world-renowned;—
Or because, like *Rā-hu* the moon (*ma-nasija*),
Himself mortal (*ma-rtya*), he the demons (*Rā-kṣasa*)

4. Deprived of their lustre, also because showing
To the kings (*ma*) worthy of rulership (*rā*)
Through his model the path of duty
And of knowledge, to him who names him,

5. Of renunciation, who contemplates on him,
Of godliness, to him who adores him,—
For this reason too, on the earth
Staying, Rāma was justly named.

6. And because the Yogins delight (*ra-mante*) in him,
Who's eternal bliss and spirituality,
So it is that through the word *Rāma*
The Brahman itself is named as he.

Verses 7-10 : Rāma is an incarnation of the Brahman

7. The Brahman, all spiritual, secondless,
Without parts, without body,

Is still looked upon as multiform
To serve the purpose of worship.

8. To the deities endowed with forms
Are assigned sex, limbs and weapons,
Two, four, six, eight, ten, twelve,
Sixteen, eighteen, even a thousand hands,

9. Which with a variety of insignia,
Conches and others, are furnished,
One attributes to them also colour.
Weapons, powers and military forces;—

10. One similarly assigns to Rāma's body,
Accepted as the Brahman itself,
An army, as also the four other[1]
Attributes of a sovereign.

Verses 11-13 : Preliminary Announcement of the Formula-king

11. Encompassing the Brahman and everything,
Named significantly after Rāma,
The formula ought to be muttered,
If the deity is to be gracious to you.

12. Our formula deals with everything,
for which one sacrifices and works;
Since it rescues (*trā*) him, who muses (*man*) over it,
Therefore it is called *Man-tra* (the formula).

13. The diagram, which now follows,
Is the embodiment of the two gods (Brahman and Rāma).
Do not worship without a diagram,
If the deity is to be gracious to you.

Verses 14-23 : The formula "*Rāṁ Rāmāya namaḥ*"

14. Self-existing, all luminous, having
Endless forms, he shines by himself,

1. Ministers, territory, fortresses, treasure and the army were usually reckoned as the five basic elements (*prakṛti*) which, along with the prince, form the kingship.

Through whose Jīva-ness this universe,—
Whom he the creation, sustenance, end,—

15. Through whose causeness, spiritual force
And the qualities Rajas, Sattvam and Tamas.
As the fig seed[1] already contains
The large grown up tree,

16. So the germ of the word *Rāma*
Contains the whole animate world in it.
On R are founded the three forms,[2]
On it the three forces too.[3]

17. Worship Sītā and Rāma as arising out of it;
From them proceeds the creation, sustenance and end
Of the twice seven worlds, and in the worlds
Rāma lets himself be born a man through the Māyā.

18. Salutation to him, the Ātman, the world-breath !
Praise his oneness with the primordial Guṇas !

19. The word *namas* here[4] means Jīva,
The word *Rāma* means the Ātman;
But the dative in- *āya*
Aims at the consubstantiality of the two.

20. The formula is the glorifier,
And Rāma the glorified;
The two thus united surely bring
Reward to all who use it.

21. Just as a person bearing a name, turns
Towards the one who calls by that name,

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1. The metaphor taken from the Nṛsiṁhottarat. 9 (above).
2. According to Nārāyaṇa in the Poona ed. and Weber's scholiast, in *Rāṁ* (=*R*+*a*+*a*+*m*) Brahmán (*a*), Viṣṇu (*a*) and Śiva (*m*) rest on *R*. On the other hand, according to the commentary printed under Nārāyaṇa's name in the Calcutta ed., which, less correctly, is thinking of the whole word *Rāmaḥ*, *R* is Kṛṣṇa (Viṣṇu), *ā* Brahmán, *maḥ* Maheśvara.
3. Creation, sustenance, dissolution (*Nārāyaṇa*).
4. In the formula-king : *Rāṁ Rāmāya namaḥ*.

So also the formula, budding from the germ,
Turns towards him who employs it.

22. The Germ and the Force one should wear
On the right and the left breast;
Not without them the *Stem*[1] between,
That fulfills all the desires,—

23. As here so with all
The formulas the procedure is same.—

[Verses 23-29: Portrayal of Rāma seated with Sītā and Lakṣmaṇa]

Being eternal, here on earth too
Rāma is like fire in lustre;[2]—

24. Yet, becoming cool-rayed,
Like *Viśva* to the Agni-Somite world,
He glows along with Sītā,
Like the moon with the moon-light;

25. Subdued through her as Prakṛti,
Wearing matted hair and a yellow garment;
Two-armed, with ear-rings and pearl-strings,
He sits there, wielding a bow.

26. Adorned with eight boldnesses,
Of cheerful countenance, confident of victory,
On his thigh the world-mother,
The divine Prakṛti.

27. Kausalyā's son is made happy,
Embraced with both arms by her,
Gold-hued, decked, attentive,
And wearing a garland of lotuses.

---

1. The Germ (*vīja*) of the formula is *Rāṁ*, the Stem (*kīla*) is *Rāmāya na-*, and the Force (*śakti*) is *-maḥ*.

2. As Weber observes, the verse could also mean according to the mystic alphabet taught later in verses 74-80 : "*Rāmaḥ* is *ananta* (=*ā*) with *tejas* (=*R*), *vahni* (=*R*) and *-maḥ*".

28. To his right stands Lakṣmaṇa,
Wielding a bow in hand,
His younger brother, gold-hued,
The three forming a triangle.

29. Similar is the case with the formula :
The end, the name and the dative[1]
Give it, too, a triangular form.

[Verses 29-34: Portrayal of Rāma, as the gods worship him]

The gods approached him,

30. Who sat under the wish-fulfilling tree,
To praise him as the lord of the world:
"Salutation to Rāma, taking form at will!
To him possessed of magical powers !

31. Salutation to him as the Om-sound,
Who is the ur-form of the Veda,
To him as the bearer of loveliness,
As the embodiment of the Ātman !

32. Adorned with Sītā's figure,
Rakṣas-killer, of beautiful limbs,
To the gracious hero of the Raghus,
Who killed the ten-headed one.

33. "O Raghu-hero, bringer of prosperity,
With a large bow, highest prince !
Utter destroyer of the ten-headed man,
Grant us both, protection and prosperity.

34. Grant us divine rulership,
Strike them all, including *Khara!*"—

---

1. The name Rāma (*svam*) along with the dative form in which it stands (*ṅe-tayā*) [Read: *ṅentayā*, GBP] and with the *aṇu*, which here probably denotes the lightly reverberating *namas* forms a triad corresponding to that triangle (Rāma, Sītā and Lakṣmaṇa). The commentary in Weber explains quite differently; the commentators certainly tried to help here and in many following passages as well as they could, and nothing more remains for us also.

The gods, praising him thus,
Remained with him, full of joy.

[Verses 35-47: Portrayal of Rāma, as the Ṛṣis praise him]

35. Then the sages thus praised him :
"The demonical Rāvaṇa
Who, Rāma's (*Rā-*) wife, dwelling in forest (*-vana*),
Abducted for his own ruin.

36. Who, therefore, was called *Rā-vaṇa*
Or from the force of his roaring (*rāva*).
Then for this reason, Rāma,
Seeking Sītā, along with Lakṣmaṇa

37. Wandered all over the earth,
Looking around in search of the queen;
Killed the demon Kabandha,
Went, as instructed by him (Rām. 3,73,26[1]), to Śabarī,

38. Honoured by her and by Wind's son (Hanumān),
The two called the king of apes (Sugrīva),
And told him the whole story
From the beginning to the end.

39. He, doubtful of Rāma's strength,
Showed him the huge body of Dundubhi
As a test to prove his strength;
Rāma hurled it far away,

40. Piercing seven Sāla trees at once
Delighted stood Raghu's scion !
Then the prince of apes, rejoicing,
Went to Bālin's city with Rāma.

41. The younger brother (Sugrīva) called out Bālin,
Whereupon with rapidity
The latter rushed out of the house;
A battle ensued; Rāghava

1. Cf. Baroda Crit. ed. 3.69. 19-20.—GBP.

42. Slew Bālin and installed
Sugrīva on his throne.
Then summoning the apes
Sugrīva said : You knowers of regions,

43. Go ye this very day and
Bring back Maithilī, quick, at work !
Then came, jumping over the sea,
Hanumān to the city of Laṅkā,

44. Saw Sītā, killed the demons,
And, having burnt their city,
He came and narrated everything
To Rāma as it had happened.

45. Then Rāma, burning with anger,
Called the hordes of apes
And with them and their weapons
Marched to the city of Laṅkā.

46. After seeing Sītā[1] there,
He fought with the lord of Laṅkā,
Killed him and Kumbhakarṇa, in battle
And also the conqueror of Indra,

47. And having installed Vibhīṣaṇa
As king on the throne of Laṅkā,
And taking Janaka's daughter on lap,
He returned homeward with them all.

[Verses 48-57 : Portrayal of Rāma, as he sits on the throne after accomplishing heroic deeds.]

48. On the lion-seat here sits
Raghu's scion with two arms,
Wielding a bow, glad at heart,
Adorned with every ornament,

1. "Nachdem er dort erblickt Sītā" (orig.). Deussen is nodding. The Skt. original runs : *tāṁ dṛṣṭvā tadadhīśena sārdhaṁ yuddham akārayat.* Here it is clear that the pronouns *tām* and *tad-* refer to one and the same thing, viz. Laṅkāpurī which occurs in the previous stanza. Besides, it is well known that Rāma did not see Sītā until after the end of the war.—GBP.

49. With the instructive posture of the right hand,
Announcing power with the left hand,
Distributing instruction with pleasure,
Wholly spiritual, the highest God;

50. To his left and right
He has Śatrughna and Bharata,
Attentive Hanumān in front,
The three forming a triangle;

51. After Bharata comes Sugrīva,
After Śatrughna Vibhīṣaṇa;
Chowrie and parasol in hand,
Lakṣmaṇa in the background,

52. Who, with the two palmleaf-holders (Sugrīva and Vibhīṣaṇa)
Forms another triangle :
Thus originates a hexagon.[1]—Rāma
Firstly, with his own long limbs;[2]—

53. Secondly, with Vāsudeva and others
Furnished, to the south-west, and so on;—
Thirdly, with Vāyu's son,
With Sugrīva and Bharata,

54. With Vibhīṣaṇa, Lakṣmaṇa,
Aṅgada, Arimardana

---

1. Vibhīṣaṇa, Lakṣmaṇa, Sugrīva — Rāma — Śatrughna, Hanumān, Bharata

2. The first covering (*āvaraṇam*) protecting Rāma consists of his own powerful limbs (*sva-dīrgha-aṅgaiḥ*); cf. Rāmāy. 1,1,10: *ā-jānu-bāhuḥ* etc. The commentators speak of vowel lengths with which Rāma is supposed to be surrounded, and so they seem already to be thinking of a drawing (*vinyaset*, to verse 53),—but hardly correctly, for up to the verse 58, it is probably only a question of changing, imaginary pictures of Rāma and his surroundings represented for the purpose of worship.

And Jāmbavān he is furnished;—
With Dhṛṣṭi and Jayantaka,

55. With Vijaya and Surāṣṭra,
Akopa, Rāṣṭravardhana,
Dharmapāla and Sumantra
Is he fourthly surrounded;—

56. Fifthly by Indra and Agni,
Dharma, Rakṣas and Varuṇa,
Wind, Moon, Lord, Creator, Ananta,
By these ten is he enriched.

57. From outside deck him the weapons
Of gods, Nīla and his people,
And the sages like Vāmadeva
And Vasiṣṭha sit around him.

58. This should suffice as instruction.—

II. *The construction of the Diagram*, verses 58-84.

[Verses 58-74 : Its figure along with the entries]

Now the description of the diagram:
Draw two triangles as pockets* within the hexagon,
In the midst write twice *Om*.

59. Between the two write the germ *Rāṁ*,
Write below it in Accusative
What you desire; he who desires
Should stand above it in Genitive.

60. On the sides write twice '*Give*!'
Within the germ the *Ramā;*
All this with two *Om*-sounds,
Surround, pure of heart and mind.

61. Write in the six angles
The long-syllabic germ with the heart-formulas;[1]

*The original 'tascht' is not quite clear to me.—GBP.

1. With the formulas on the heart, head, hair-tuft, armour, eyes and weapons.

Write *Ramā* and *Māyā* on the sides,
Anaṅga on the vertex of angles.

62. Write "Anger" between vertices,
On its sides skilfully the "sound".
Three circles with eight petals
Of the lotus-flower write down.

63. Write the vowels [on] the filaments,
The eight consonants [on] the petals,
On them write the Garland-formula's (verses 74-80) syllables,
Having the number six of the Waves.[1]

64. At the end only five syllables.
Then again an eight-petal lotus
With eight Nārāyaṇa syllables
And the *Ramā* on the filaments.

65. A twelve-petal lotus flower
Circumscribes this, on which
Write the twelve-syllabic formula:
Om namo bhagavate Vāsudevāya.

66. In a circular form on the filaments
Write letters from *a* to *kṣa*.
Then follows a sixteen-petal lotus,
On whose filaments write "shy".

67. On the petals write twelve-syllabic
Formula with *huṁ*, *phaṭ* and *namas*.[2]
In between write the formulas
Of Vāyu's son and others.

68. *Hṛṁ*, *Sṛṁ*, *Bhṛṁ*, *Vṛṁ*, *Lṛṁ*, *Śṛṁ* and *Jṛṁ*,[3]
write these exactly;—and around these

---

1. The six waves are : hunger, thirst, grief, infatuation, old age and death. —GBP.

2. Nārāyaṇa gives *na* and *maḥ* separately, which is better as it matches with the 16 petals well. —GBP.

3. The seven initial letters enumerated here (with a vocalised *ṛ*, along with an Anusvāra) of names Hanumān (*Hṛṁ*), Sugrīva, Surāṣṭra, Sumantra

Draw, with thirtytwo spokes,
A great wheel,—with resonance and point (i.e. probably: with *Oṁ*).

69. Write carefully on its wings
the letters of the formula-king (verses 14-23).
The eight Vasus and eleven Rudras
You should meditate thereby.

70. Along with the twelve Inas (Ādityas) and Dhātar;
Also the *Vaṣaṭ* exclamation; around it
With thunderbolts, tridents
A square near three lines,

71. With doors, with zodiac's
Pictures and serpents adorned.
Thus concluding the magical circle,
In its poles and between them

72. Write down the two formulas
Of Nṛsiṁha and Varāha.
As the former is meant *Kṣraum*
With point, resonance and power,

73. A formula known as Nṛsiṁha
Used for annihilation of the Grahas.
The germ of the Sūkara-formula
With *h*, *u*, point and resonance

74. Is the *huṁ*-syllable.—

[Verses 74-81 : Information on the Mālāmantra (verse 63) by means of a mystical alphabet.]

The garland-formula
of Rama is now taught:[1]

(*Sṛṁ*), Bharata (*Bhṛṁ*), Vibhīṣaṇa, Vijaya (*Vṛṁ*), Lakṣmaṇa (*Lṛṁ*), Śatrumardana (*Śṛṁ*), Jāmbavān, Jayanta (*Jṛṁ*) are to be brought up to the required sixteen (Cf. verses 53-55) through Aṅgada, Akopa (*Aṁ*), Dhṛṣṭi, Dharmapāla (*Dhṛṁ*) and Rāṣṭravardhana (*Ṛṁ*), allegedly included in 'and'.

1. The letters (enclosed in brackets) which are here presented through mystical names, yield the 47-syllable Mālāmantra : *om* ! *namo bhagavate*

tāro (*oṁ*) and natiḥ (*namo*) nidrāyāḥ (*bha-*)
smṛtir (*-ga-*) and medas (*-va-*), kāmikā (*-t-*)

75. Joined with rudra (*-e*), vahnir (*Ra-*),
medhā (*-gh-*) adorned with *amara* (*-u-*),
dīrghā (*-na-*) with krūra (*-ṁ*), hlādinī (*-da-*),
Then comes dīrghā (*-n*) with mānada (*-ā-*)

76. kṣudhā (*-ya*), krodhinī (*ra-*), amoghā (*-kṣ-*),
viśvam (*-o-*) further, with medhā (*-gh-*) then
Combined, dīrghā (*-na-*) jvālinī (*-v-*)
With sūkṣmā (*-i-*), mṛtyurūpiṇī (*-śa-*),

77. Then hlādinī (*-d-*) with pratiṣṭhā (*-ā-*),
tvaj (*-ya*), kṣvelaḥ (*ma-*), prīti (*-dh-*), amarā (*-u-*),
jyotis (*-ra-*), tīkṣṇā (*-p-*), then agniḥ (*-ra-*),
śvetā (*-sa-*) with anusvāra (*-ṁ-*) then,

78. kāmikā's fifth (*-na-*), then lāntaḥ (*-va-*),
Then tāntānta (*-da-*), dhānta (*-n-*) follows,
Then ananta (*-ā-*), and then vāyu (*-y-*),
dīrgha (*-ā-*), viṣa (*-m-*) with sūkṣma (*-i-*) follows;

79. kāmikā (*-ta-*), kāmikā (*-t-*), rudra (*-e-*),
Then follow sthirā (*-ja-*) sa (*-s-*) e (*-e*),
tāpinī (*va-*), bhūr (*-l-*) then with dīrgha (*-ā-*),
anilo (*-ya-*), 'nalo (*R-*) 'nanta (*-ā-*) then,

80. kāla (*-m-*) with nārāyaṇa (*-ā-*),
prāṇa (*-ya*), ambhaḥ (*v-*), with vidyā (*-i-*) then,
pītā (*-ṣ-*) with rati (*-ṇa-*) and lānta (*-v-*),
Then yoni (*-e*), at the end natiḥ (*namaḥ*).

81. This, of Guṇa consisting, Guṇa-ending
Is the fortyseven-syllabic formula.—

Raghunandanāya, rakṣoghnaviśadāya, madhura-prasanna-vadanāya, amitatejase, valāya, Rāmāya, Viṣṇave namaḥ ! "*Om* ! Salutation to the holy scion of Raghu, celebrated as the killer of the Rakṣas', having a lovely, gracious face, with immeasurable strength, to Vala, to Rāma, to Viṣṇu salutation!"

[Verses 81-84 : Glorification of the diagram described]

In the sequence depicted
Write, for the crowned Rāma,

82. This all-encompassing diagram
Glorified by the Ṛṣis!
Which to the worshipper brings
Liberation, strengthens health and life,

83. Bestows sons to the sonless,—
In one word, through this
The Dharma and the other three
Are fully accomplished in an instant.

84. As a riddle of deep significance
Even for God is difficult to understand
The diagram described thus.
Don't give it to a common man!

III. *Epilogue*, verses 85-94.

[Verses 85-91 : Exhortation for worship of Rāma]

85. Whatever of the elements on you, purify, worship the doors,
In the Padmāsana or any other posture, cheerful,
Worship duly the throne-seat, below, above,
The sides and the central lotus-flower;

86. On a soft, smooth carpet, offering
Worship to the teacher on his pearl-seat
Meditate on the seat borne by the Śakti,
Tortoise, snake, earth lotus-flower.

87. Worship Vighna, Durgā, Kṣetrapāla, Vāṇī
Along with their germ-sounds,[1] then at the foot.

1. Thus, *Oṁ viṁ vighnāya namaḥ, oṁ duṁ durgāyai namaḥ* etc.—GBP.

Of the throne the Dharma in the south-east,
And, thus progressing, their negations on the poles.[1]

88. In the middle of the seat think of the sun, moon and fire
One upon another, which worship through *a u m*,
Also Rajas, Sattvam, Tamas, as three circles
Following one another, worship them along with the germ-syllables,

89. In the world-poles and the sub-poles
Worship Ātman, Antarātman, Paramātman,
In the inner one the Jñānātman, on the sides
Māyā, Vidyā, Kalā and Paratattvam.

90. The spotless one and the other power,
Then worship and invoke thereby God Rāma.
Worship him through limbs, forms, Hanumān's troop;
Through Dhṛṣṭi's troop, world-guardians and the weapons,

91. Vasiṣṭha's band of seers, through Nīla's troops
With sandle-wood win over Rāma as the first one;
Worship him with best, manifold gifts
And offer him the soft muttering with all propriety.

[Verses 92-94 : Promises to those who worship Rāma properly]

92. Thus I glorify Rāma as the world-sustainer,
As the holder of mace, lotus, conch and discus
As Being, Intelligence, Bliss, overcomer of worldly being.—
He, who meditates him thus, attains liberation.

93. The all-pervading, Raghu's son, who formerly
Disappeared with conch, discus, mace, lotus,
With Ramā, with the brothers and followers
And his city, all-world-container,

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1. In the south-east, south-west, north-west and north-east *Dharma, Jñāna, Vairāgya* and *Aiśvarya* should be worshipped, in the east, south, west and north *Adharma, Ajñāna, Avairāgya* and *Anaiśvarya*. The juxtaposition of these eight is not so seldom as Weber p. 324 thinks; they are found e.g. in the Sāṁkhyakārikā 44-45 also.

94. He who worships him, enjoys fulfilment of desires
And, like He, rises to the highest place.
One, who this holy song, joyfully and piously
Recites, spotless he attains liberation,
—Recites, spotless he attains liberation.

RĀMA-UTTARA-TĀPANĪYA UPANIṢAD

This work owes its origination probably only to a desire to set up a corresponding Rāma-uttarā to match the Nṛsiṁha-uttarā. To this purpose all sorts of Upaniṣadic passages were snatched up and a form appropriate to the Rāma-cult was given to them, either by explaining away or by modifying the original intention, which reminds somewhat of those Roman empresses and ladies which caused the head of the Greek statues to be struck off in order to replace it by their own likeness.

The first two chapters of the Jābāla-Upaniṣad form the basic texture as sections 1 and 4, between which are inserted as sections 2 and 3, two passages borrowed from the Tāraka- and the Māṇḍūkya-Upaniṣad, and a doxology modelled on Nṛsiṁhapūrvatāp. 4, 3, (as this latter, in its turn, on Atharvaśiras 2) is appended as section 5.

1. At first the Jābālop. 1 is reproduced, which teaches that he who dies in *Avimuktam* (a locality in Banaras) immediately attains liberation through Rudra, but that the Saṁnyāsin, wherever he may be wandering, has *Avimuktam* by his side. The solution of the riddle follows in the next chapter, Jābālop. 2. Our Upaniṣad appropriates this also, however only as section 4, as two other passages are inserted before it.

2. The first of these insertions is the Tāraka-Upaniṣad (Anquetil II, 378-379), preserved only in the Oupanek'hat[1] which extols the Om-sound as *tāraka* 'deliverer', distinguishes six elements in it (*a, u, m,* half-mora, *bindu, nāda*), and in the end assures that one who knows *Om*, would attain to *Avimuktam* (*so'vimuktam āśrito bhavati*; in Anquetil: *scit, quod in locis benedictis, quod sedes liberation is est, sit,* i.e. he knows, that he is in Avimuktam).—This mention of Avimuktam, along with the similarity of wording, may have been the main reason for requisitioning the Tāraka-Upaniṣad; and add to this the ease with which the Rāma formula : "*Om! Rāṁ Rāmāya namaś, candrāya namo, bhadrāya namaḥ*" lent itself substitute the elements of the Om-sound (the passage in Anquetil is not quite clear) mentioned in the Tāraka-Upaniṣad. Apart from this substitution of the formula the rest of the Upaniṣad seems to be bodily incorporated; but

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1. On the other hand the Tārasāra-Upaniṣad, incorporated as No. 91 of the Muktikā collection, is a compilation, partly abridging partly amplifying, from the Rāmottaratāpanīyā which it apparently presupposes (and, indeed, including sections 6 and 7 which are not found in most of the manuscripts and in Nārāyaṇa, perhaps with the exception of the longer Purāṇa passage). In the place of the formula-king relating to Rāma it has the formula : *Om namo Nārāyaṇāya* and it glorifies it as the deliverer (*tārakam*) from the Saṁsāra.

since it glorifies, not Rāma, but the Om-sound and its constituents, so a reinterpretation of it as referring to the Rāma myth was required.

3. This takes place in the following section, which first identifies in four Ślokas the *a*-sound (*viśva*) with Lakṣmaṇa, the *u*-sound (*taijasa*) with Śatrughna, the *m*-sound (*prājña*) with Bharata, the half-mora with Rāma and the entire Praṇava with Sītā as the *Mūlaprakṛti*. Since this whole construction is based essentially on the Māṇḍūkya-Upaniṣad (above), so the Māṇḍūkya-Up. 1-7 is cited verbatim, as if a commentary on it. A reference to the identity of the individual soul with the supreme soul, personated as Rāma, forms the end.

4. Only now our compilator goes back to the Jābāla-Upaniṣad, copying word to word its second chapter, in which *Avimuktam* is explained as referring to the spot between the eye-brows and the nose, as a result of which the earlier statement, that the wise has the *Avimuktam* always by his side becomes intelligible only now.—Meanwhile this thought is either no more understood by our author or it is clouded by him, inasmuch as he narrates in the verses which follow how Rāma has given a boon to Śiva, promising that all those who die in *Avimuktam* will attain liberation,—whereby *Avimuktam* is again restricted to a locality in Banaras.

5. As Rāma is placed above Śiva in the preceding section, he is placed above Brahmán in this section, in that the personal Brahmán extols Rāma as the essence of all gods, words and beings in 47 formulas. In form and contents the whole is an imitation of the Atharvaśiras 2 and the Nṛsiṁhapūrvat. 4, 3.

The sections 6-7 added by Weber are missing in most manuscripts but all the same, they, along with the whole of the rest of the Upaniṣad were presupposed and utilised by the Tārasāra-Upaniṣad of the Muktikā-collection (cf. the preceding footnote).

RĀMA-UTTARA-TĀPANĪYA UPANIṢAD

1

Cf. Jābāla-Up. 1 (above).

Bṛhaspati said to Yājñavalkya : "[Tell me that] which is next to Kurukṣetram itself as a sacrificial place of the gods and as the Brahman-seat of all beings."—He said : "Verily, *Avimuktam* is the [true] Kurukṣetram, the sacrificial place of the gods and the Brahman-seat of all beings.

Therefore, wherever he may be wandering, he should think : here, verily, is the [true] Kurukṣetram, the sacrificial place of the gods and the Brahman-seat of all beings. For here, when the vital breaths depart out of a person, Rudra imparts the saving formula, by which one participates in immortality, participates in liberation. Therefore, one should revere *Avimuktam*, one should not leave *Avimuktam* [which is not left] !" "It is so, O Yājñavalkya."

2

[Borrowed, with necessary modifications, from the Tāraka-Upaniṣad *Oupnek'hat* II, 378 ff).]

Then Bharadvāja asked Yājñavalkya, What is the saving one and wherefrom does it save ?—Yājñavalkya said : the saving one is, followed by the point (*ṁ*), dīrgha (*ā*) after anala (*r*), once more,[1] *māya namaḥ, candrāya namaḥ, bhadrāya namaḥ* [therefore together : *Rāṁ Rāmāya namaś, candrāya namo, bhadrāya namaḥ*, " Salutation to Rāṁ Rāma, the moon, the gracious."

The syllable Om is to be worshipped as [the sounds, *varṇāḥ*] consisting of Brahman, called being, thinking and bliss.

The sound *a* is its first constituent, *u* the second, *m* the third, the half-mora the fourth, the Anusvāra the fifth, the reverberation the sixth. Because it saves, therefore the Om-sound is

1. What is repeated is *dīrghānalam* only, i.e. *Rā*.—GBP.

called the saving one, this you should know as the saving Brahman, you should worship, mark this well. Because it saves from conception, birth, old age, death, Saṁsāra and from the great fear, therefore it is called the saving one.

The Brāhmaṇa who always studies this saving one, it saves him from all sin, it saves him from death, from the killing of a Brāhmaṇa, from the killing of embryo, from the killing of a hero, from all killing, from Saṁsāra, from everything. He attains *Avimuktam*, he becomes great and enters immortality.

3

[Explanation of Om-sound as referring to the Rāma-myth, followed by a reproduction of the Māṇḍūkya-Up. 1-7 (above) and the Nṛsiṁhott. 2 (above).]

Sprung from the *a*-sound,
Lakṣmaṇa is like the *Viśva*;
Sprung from the *u*-sound,
Śatrughna is the *Taijasa*.

Sprung from the *m*-sound,
Bharata is like the Prājña;
To the half-mora corresponds Rāma,
The Brāhmic bliss embodied.

Nestling close against Rāma,
As the bestower of bliss on the world,
Creating, sustaining, dissolving all
The beings, one should know her,

That exalted Sītā,
She who's called the *Mūla-Prakṛti*;
Because she Praṇava (Om-sound) is,
So the Brahman-knowers call her Prakṛti.

"Om ! This syllable is the whole world. Its explanation is as follows. The past, the present and the future, all this is the sound Om. And besides, what still lies beyond the three times, that also is the sound Om. All this, verily, is Brahman, but Brahman is Ātman, and this Ātman is fourfold.

"The *Vaiśvānara*, present in the wakeful state, perceiving outwards, seven-limbed, having nineteen mouths, the enjoyer of the gross, is his first quarter.

"The *Taijasa*, present in the state of dream, perceiving inwards, seven-limbed, having nineteen mouths, the enjoyer of the selected, is his second quarter.

"The state, where he, asleep, no more experiences any desire and sees no vision, is deep sleep. The *Prājña*, present in the state of deep sleep, become one, consisting wholly of knowledge through and through, consisting of bliss, the enjoyer of the bliss, having conscience for his mouth, is his third quarter. He is the lord of all, he is the omni-scient, he is the inner guide, he is the cradle of the universe, verily, he is the creation and the disappearance of all creatures.

"That which is neither inward-perceiving nor outward perceiving nor both-way perceiving, that which does not consist of knowledge through and through, neither conscious nor unconscious,—invisible, unhandlable, ungraspable, uncharacterizable[1] unnamable, established in the certitude of his own self, that which extinguishes the expanse of the universe, calm, auspicious, without the second,—that is the fourth quarter, that is the Ātman which should be known" (above).

Ever shining, free from nescience and its effects, is this Ātman, who exempts from the bonds, always foreign to the duality, having the form of bliss, the basis of all, pure existence, throwing off nescience, darkness and infatuation. "I am he", so should one think; the word "I" denotes Om, That, the Being, that is the supreme Brahman, that is Rāmacandra. I am That which consists of Intelligence, am Om, That, Rāmabhadra, the supreme light. One should grasp the Ātman in the word "I" and should unite him in spirit with Brahman.

He, who always, with sincerity
Acknowledges, "I am Rāma",
He no longer belongs to the Saṁsāra,
He is Rāma himself.

1. Only here there are some minor variations from the text of the Māṇḍūkya-Upaniṣad, and these too not in all manuscripts.

Thus runs the Upaniṣad; he who knows this, becomes a liberated one.—Thus spoke Yājñavalkya.

4

[Cf. Jābāla-Up. 2 (above)]

Then Atri said to him; Yājñavalkya ! That infinite, unmanifest Ātman, how can I perceive him? —And Yājñavalkya said : That indestructible, infinite, unmanifest, having perfect bliss as the only taste, spiritual Ātman,—this infinite, unmanifest Ātman, he is to be found in the Avimuktam. —But where is the Avimukta-place to be searched for? It is to be searched between the Varaṇā and the Nāsī.—But what is the Varaṇā and what the Nāsī ? — Varaṇā is so called because it wards off (*vārayati*) [from the Ātman] all the faults committed by the body-organs; Nāsī is so called because it destroys (*nāsayati*) all the sins committed by the body-organs. — But where is the place of this Avimuktam? — It is the meeting place between the eye-brows and the nose. For this is the meeting place between the heavenly world and the highest world [of the Ātman]. Therefore the knowers of the Brahman worship this connecting place as the union-time (twilight). For in Avimuktam, so they know, one should revere him [the Ātman]. He who knows thus, proclaims his knowledge as *avimuktam* (unforgettable).

And Yājñavalkya further said to him voluntarily (unasked) :

In Kāśī Rāma's formula
Was muttered by the bull-bannered (Śiva),
Through thousands of Manu-ages
With worship, offerings and prayers.

Then spoke, pleased thereby, Rāma,
The holy one, to Śaṁkara (Śiva) :
You may, what you wish for, choose,
I grant it to you, O highest God !

Then the God requested Rāma, consisting of being, intelligence bliss:

Whoever dies in the Maṇikarnī pond,
In my temple, or on Gaṅgā's bank,

Grant him liberation !
Nothing further remains for me to wish.

Then the exalted Rāma said :

Whoever, O chief of gods,
Dies anywhere in your domain,
Be it even a worm, a beetle,
He will be liberated instantly.

In the idols of stone
I myself shall ever abide
To bring about liberation of all
In Avimuktam, your domain.

Who, devout, with this formula
Worships me here, him I shall declare
Free of all sins, worry not,
Even if he were a Brāhmaṇa's murderer.

He, to whom by you or by Brahmán
Is disclosed my six-syllabled formula,
Shall be liberated in his life-time,
And, liberated, he shall merge in me.

If you will whisper my formula
In the right ear of even a dying man,
Whoever he may be,
He shall be liberated, O Śiva !

He, who also sees the Avimuktam spoken of by Śrī-Rāmacandra, destroys thereby the sins sticking to him from previous births.

5

[Cf. Atharvaśiras 2 and Nṛsiṁhpūrvat. 4, 3 (above)]

Then Bharadvāja said to Yājñavalkya : With which formulas must the illustrious Rāma be glorified so that he is pleased and shows himself ? Tell us that, O exalted sir !

Then Yājñavalkya said: The God Brahmán, instructed by the illustrious Rāma, glorifies him in return by this formula:

The great Viṣṇu, all-sustainer,
The free-from grief Nārāyaṇa,
Knowing complete bliss alone,
Consisting of highest light as his essence
Was praised by the devout Brahmán
As the highest God.

Om ! The illustrious Rāma is this exalted one and		the secondless Ātman consisting of the supreme bliss, who is the supreme Brāhman;	*bhūr, bhuvaḥ, svaḥ.* salutation to him, salutation !
,,	,,	the complete indivisible Ātman;	,, ,,
,,	,,	the Amṛtam of the Brahman-bliss;	,, ,,
,,	,,	the saving Brahman;	,, ,,
,,	,,	Brahmán, Viṣṇu, Īśvara who is the soul of the Vedas;	,, ,,
,,	,,	who is all the Vedas along with Aṅgas, Śākhās and Purāṇas;	,, ,,
,,	,,	the individual soul;	,, ,,
,,	,,	the inner soul of all beings;	,, ,,
,,	,,	the beings, like gods, Asuras and men;	,, ,,
,,	,,	the Avatāras, such as Fish, Tortoise etc;	,, ,,
,,	,,	the Prāṇa;	,, ,,
,,	,,	the essence of the four-fold inner organ;	,, ,,
,,	,,	Yama;	,, ,,
,,	,,	the end-maker;	,, ,,
,,	,,	the Death;	,, ,,
,,	,,	the Immortal;	,, ,,
,,	,,	the five elements;	,, ,,

,,	,,	the movable and the immovable;	,,	,,
,,	,,	the five fires;	,,	,,
,,	,,	the seven Vyāhṛtis;	,,	,,
,,	,,	the knowledge;	,,	,,
,,	,,	Sarasvatī	,,	,,
,,	,,	Lakṣmī:	,,	,,
,,	,,	Gaurī;	,,	,,
,,	,,	Jānakī;	,,	,,
,,	,,	the three worlds;	,,	,,
,,	,,	the sun;	,,	,,
,,	,,	the moon;	,,	,,
,,	,,	the stars;	,,	,,
,,	,,	the nine planets;	,,	,,
,,	,,	the eight Vasus;	,,	,,
,,	,,	the eight world Guardians	,,	,,
,,	,,	the eleven Rudras;	,,	,,
,,	,,	the twelve Ādityas;	,,	,,
,,	,,	past, present, future;	,,	,,
,,	,,	the one, who, as Virāj,	,,	,,
,,	,,	fills the Brahman-egg through and through;	,,	,,
,,	,,	Hiraṇyagarbha;	,,	,,
,,	,,	Prakṛti;	,,	,,
,,	,,	the Om sound	,,	,,
,,	,,	the three and half moras;	,,	,,
,,	,,	the supreme Puruṣa;	,,	,,
,,	,,	Maheśvara;	,,	,,
,,	,,	Mahādeva;	,,	,,
,,	,,	*Om! Namo Bhagavate Vāsudevāya*; the great Viṣṇu;	,,	,,
,,	,,	the highest Ātman;	,,	,,
,,	,,	Jñāna-Ātman;	,,	,,
,,	,,	the Ātman, having being, intelligence, bliss and second-lessness as the only taste;	,,	,,

The God is pleased if the Brahman-knower glorifies the God with these forty-seven formulas at all times. Therefore, one who glorifies the God with these formulas at all times gets a sight of the God and attains immortality, — and attains immortality.

F

SUPPLEMENT

Containing the still remaining
Upaniṣads of the *Oupnek'hat*

I. BARK'HE SOUKT (PURUṢASŪKTAM)
II. TADIW (TAD EVA)
III. SCHIW SANKLAP (ŚIVASAṀKALPA)
IV. BASCHKL (BĀṢKALA)
V. TSCHHAKLI (CHĀGALEYA)
VI. PANKL (PAIṄGALA)
VII. MRAT LANKOUL (MṚTYULĀṄGALA)
VIII. ARK'HI (ĀRṢEYA)
IX. PRANOU (PRAṆAVA)
X. SCHAVANK (ŚAUNAKA)

PREFATORY NOTE

The Persian-Latin trantlation of the *Oupnek'hat* (above; Upaniṣads of the Atharvaveda, Introduction, section 3) is the form in which the Upaniṣads became known to Europe for the first time and made a deep influence on the Western thought, particularly through the agency of Schopenhauer's philosophy. The reader will, therefore, desire to find again all the fifty Upaniṣads of the Oupnek'hat in our collection. We have already met with forty of them so far, since even 11. *Sarbsar* and 19. *Schat roudri* may be taken as sufficiently represented in an abridged form through the Aitareya Upaniṣad and the Nīlarudra Upaniṣad respectively. With that ten texts remain, of which 40. *Bark'he soukt*, 8. *Tadiw*, 22. *Schiw sanklap* stem from the Vājasaneyi-Saṁhitā, 44. *Baschkl* is claimed to have been taken from the Ṛgveda, and 45. *Tschhakli* from the Yajurveda, while 32. *Pankl*, 42. *Mrat lankoul*, 47. *Ark'hi*, 41. *Pranou* and 49. *Schavank* are ascribed to the Atharvaveda. Four of these texts, viz. *Baschkl*, *Tschhakli*, *Ark'hi* and *Schavank* are, as far as we know, not yet discovered in the Sanskrit original[1] and so they must be translated from Anquetil Duperron's Oupnek'hat. To these one more, *Pranou*, was added in the first edition, which could now be translated from the Sanskrit original also (see below, *Pranou*, Introduction). In the case of the remaining five Upaniṣads the translation does not conform to the Oupnek'hat with its numerous, additions, variant readings and misunderstandings but to the most original form every time in which the passage exists.

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1. All these four Upaniṣads are now available in the Sanskrit original. They are included in the *Unpublished Upaniṣads*, edited by the Pandits of Adyar Library under the supervision of Dr. C. Kunhan Raja, Adyar 1933. The pages concerned are : 15. *Bāṣkalamantropaniṣad* (this is the title of the Upaniṣad in this collection) pp. 37-39, followed by an anonymous commentary on it, pp. 39-47; 8. Chāgaleya-Upaniṣad, pp. 23-25; 4. Ārṣeya-Upaniṣad, pp. 7-9; 19. Śaunaka-Upaniṣad, pp. 51-54. Although there are certain additions and omissions, and also different readings as compared with the Persian-Latin version, even a cursory examination will suffice one to come to the conclusion that the text is essentially the same in both the versions. A detailed comparison of the two versions, although it will be very instructive in itself, is not attempted here, in view of the limited scope of the present work. I have, however, occasionally made some references to the Adyar edition where I thought it was necessary. For the rest I have confined myself to translating Deussen's original.—GBP.

I. BARK'HE SOUKT (PURUṢA-SŪKTAM)

[This text contains the Puruṣa-song (Ṛv. 10, 90=Vāj. Saṁh. 31, 1-16) along with its continuation as Uttaranārāyaṇam (Vāj. Saṁh. 31, 17-22). Since for explanation we refer to our work on this text (*Allg. Gesch. d. Phil.* I, 150-158. 288-291), we restrict ourselves here to reproducing the translation given there.]

ṚGVEDA 10, 90

1. The Puruṣa with a thousand heads,
   With thousand eyes, thousand feet
   Covered on all sides the earth everywhere
   And yet overflew ten fingers high above it.

2. Puruṣa alone is this whole world,
   And what was, and what lasts in future,
   He is the lord of immortality,—
   That, which lives on food.

3. So great is this, his majesty,
   Yet more elevated than it is the Puruṣa himself,
   All creatures are only a quarter of him,
   His three quarters are immortal above.

4. Three quarters of him soared up high,
   One quarter grew up here in this world,
   To spread out as everything,
   What is preserved with food, and what without.

5. From him, the Puruṣa, was born
   Virāj, from Virāj, the Puruṣa;
   Born, he extended himself beyond the earth
   Forward, backward and in all places.

6. When with the Puruṣa as the offering
   The gods performed a sacrifice,
   The spring became the clarified butter,
   The summer the fuel and autumn the offering

7. The Puruṣa, who was born before,
was consecrated on grass as sacrificial beast,
Him they offered in sacrifice, the gods,
The deceased and the seers assembled.

8. From him, the victim burnt as all,
Flew down sacrificial mucilage with butter mixed,
From it were created animals in the air
And those that live in forest and at home.

9. From him, the victim burnt as all,
The hymns and the psalms originated,
From him the 'state'-songs[1] altogether
And what exists of the sacrificial formulas.

10. From him originated the horse, and those
That have incisors on both the sides,
From him originated the species of cow,
The specialities of the goat and the sheep.

11. In how many parts was he transformed,
When they cut the Puruṣa in pieces ?
What did his mouth become ? what his arms,
What his thighs, what his feet ?

12. His mouth then became the Brāhmaṇa,
From the arms the Rājanya was made,
The Vaiśya from the thighs,
From the feet the Śūdra came forth.

13. From his Manas originated the moon,
The eye is now seen as the sun,
Indra and Agni were born from his mouth,
Vāyu, the wind, from his blowing breath.

14. From his navel originated the atmosphere,
From his head the heaven was created,
The earth from his feet, from the ear
Were made the directions and the world.

1. 'Prunklieder'. The word carries with it the idea of something ostentatious, gorgeous and ceremonial.—GBP.

15. Seven sticks served them as enclosure,
Three times seven served as fire-wood,
When the gods, preparing for that sacrifice,
Bound the Puruṣa as the sacrificial victim.

16. The gods, sacrificing, worshipped the sacrifice,
And that was the first of sacrificial acts;
Of mighty being, they pressed to heaven,
Where the old, departed gods abide.

VĀJASANEYI-SAṀHITĀ 31,17-21

17. Created from waters and the sap of earth,
In the beginning he went forth as Viśvakarman;
Tvaṣṭṛ comes to develop the form for him;
So the first origin of man is Godhead.

18. I know that Puruṣa, the great,
Who, like the sun, shines beyond the darkness;
Only who knows him, escapes from the realm of Death,
There is no other way to go.

19. The Prajāpati works in the womb,
The unborn is born in many ways;
How he springs up, only the wise see,
All beings are established in him.

20. Salutation to him who, warming,
Illumines the gods, is their priest,
Who was born before them,
To him resplendent, Brahmanlike.[1]

21. Creating him, resplendent, Brahmanlike
The gods then said :
"To the priest, who knows you,
May the gods be subject !"

1. The absence of any mark of punctuation (by oversight ?) after verse 20 makes it one continuous sentence with 21 which is confusing and makes Deussen's construction obscure. Moreover it does not agree with the Sanskrit original which clearly makes 20 and 21 two independent sentences.—GBP.

22. Beauty and prosperity are your wives, Day and Night your sides, the stars your body, the Aśvins your jaws. May the prompter promote, promote that [world] for me, promote the universe for me.

II. TADIW

(TAD EVA, Vāj. Saṁh. 32, 1-16)

[Cf. for explanation of this song *Allg. Gesch. d. Phil.* I, 291-294, and with regard to the inserted verses ibid. pp. 132-133, 191.]

1. It, forsooth, is Agni, Āditya,
   It is Vāyu and Candramas,
   It is the pure one, the Brahman,
   The waters and Prajāpati.

2. All divisions of time sprung
   From the lightning (Kena 29), from the Puruṣa;
   Not in height, nor in breadth,
   Nor in the middle is he encompassable.

3. There is no image of him,
   Who is called the great majesty.

   In the beginning he went forth as a golden embryo;
   As soon as born, he became the lord of world;
   He steadied the earth and the heaven,—
   Who is the god, whom we shall serve with offerings?
   (Ṛv. 10,121,1).

   Who, when it breaths, and when it closes eyes,
   Governs the living world as the only king,
   Ruling over the biped here and the quadruped,—
   Who is the god, whom we shall serve with offerings?
   (Ṛv. 10,121,3).

   Through whose power are snowy mountains,
   The ocean, the world-stream, of whom they talk idly,
   Whose arms are the poles of heaven,—
   Who is the god, whom we shall serve with offerings?
   (Ṛv. 10,121,4)

   He who gives breath, gives strength, whom all,
   When he commands, obey, even the very gods,

Whose reflection is immortality, whose the death,—
Who is the god, whom we shall serve with offerings?
(Ṛv. 10,121,2)

May he not harm us, he, the creator of earth,
Who created the heaven too, true to law,
Who created the waters, mighty, resplendent,—
Who is the god, whom we shall serve with offerings?
(Ṛv. 10,121,9)

He, above whom nothing higher exists,
Who has entered into each and every creature,
Prajāpati, confering gifts of progeny,
Penetrates, of sixteen parts, the three world-lights.
(Vāj. Saṁh. 8,36)

Indra, the prince, and Varuṇa, the king,
Who made for you this [Soma] drink in the beginning;
They both drink, and I drink after them,
May the Goddess Speech enjoy the Soma. (Vāj. Saṁh.8.37)

4. He is the god in all world-spaces,
Born of old and in mother's womb;
He was born, and born he will be,
He is in men, and present everywhere.

5. He who was born before all others,
Who transforms himself into all the beings,
Prajāpati, confering gifts of progeny,
Penetrates, of sixteen parts, the three world-lights.

6. By whom was the heaven, the fastness of the earth,
The splendour of the sun and firmament made firm,
Who in the mid-region measures out atmosphere,—
Who is the god, whom we shall serve with offerings?
(Ṛv. 10,121,5)

7. Whom the warriors in both armies look up to,
Relying on help, anxious in heart,
From whom the sun rises and shines far off,—
Who is the god, whom we shall serve with offerings?
(Ṛv. 10,121,6)

When, of old, the great waters came,
Pregnant with cosmic embryo, begetting the fire,
He went forth thereof as the vital breath of gods,—
Who is the god, whom we shall serve with offerings ?
(Ṛv. 10,121,7)

Who, the mighty one, himself surveyed the waters
That were pregnant with power and begot the sacrifice,
He, who was the only god among the gods,—
Who is the god, whom we shall serve with offerings ?
(Ṛv. 10,121,8)

8. Vena[1] sees it, the highest, concealed,
In which the whole world has its only nest,
The point of union and departure of the world,
The omnipresent one, woven lengthwise and crosswise in beings.

9. May the Gandharva, acquainted with the eternal,
Announce his secret, this wide-spread world,
Three quarters of it remain concealed from us,
One, who knows this, would be the father's father.

10. He, our relative, father, care-taker,
Knows the dwelling places and beings all;
There where the gods, attaining eternality,
Soared high to the third world above.

11. Going around all beings, all worlds,
Going around all regions and directions,
He penetrated to the order of the First-born,
And entered the self with his own self.

12. At once he went around the earth and haven,
Went around the worlds, directions and light-region;
He unravelled the web of the cosmic order:
He saw it and became it, for he was it.

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1. The original version may be Atharvav. 2, 1, 1 (*Allg. Gesch. d. Phil.* I, 253), the above modification probably being under the influence of the Bṛh. 3,6.8 (above).

13. The wonderful lord of the dwelling,
The beloved friend of Indra,
I have invoked for gift and wisdom. Svāhā! (ṚV.1,18,6)

14. The wisdom, which the hosts of gods,
And which the Pitṛs prize,
With that wisdom may you today,
O Agni, make me wise ; Svāhā !

15. Wisdom may Varuṇa grant me,
Wisdom Agni, Prajāpati,
Wisdom Indra and Vāyu,
Wisdom the creator may grant to me. Svāhā !

16. The Brāhmaṇa-class and the warrior-class
May bless this good fortune of mine,
May the gods grant me highest fortune !
To you, O fortune, Svāhā !

III. SCHIW SANKLAP
(ŚIVA-SAṀKALPA, Vāj. Saṁh. 34, 1-6)

[The *Manas*, whose friendly disposition is solicited here is the Ātman as shown by the Bṛh. 4,3 (above), the text which is most closely related to it. The beautiful song stands on the same level as the verses Bṛh. 4, 4, 8ff as also Kena, Kāṭhaka and Īśa, many reminiscences from which are found here.]

1. The divine one, that wanders far off
   From the wakeful, wanders in the sleep too,
   Wandering far and wide, the only light of lights
   (Bṛh. 4,4,16),
   May that Mind be friendly disposed to me !

2. By which the efficient wise do their works
   In sacrifices and in festive gatherings,
   What lives in man as the wonder from antiquity
   (Kena 3,15),
   May that Mind be friendly disposed to me !

3. That as consciousness, intelligence and determination,
   As the undying light dwells in man,
   Without whose assistance no hand can move (Kena 3,19),
   May that Mind be friendly disposed to me !

4. Who this whole world, past and future,
   The immortal one, all things in it contains,
   By whom flares up the sacrifice with seven priests,
   May that Mind be friendly disposed to me !

5. In whom the Ṛcs, the Sāmans and the Yajus,
   Are firmly established like spokes in a nave,
   Into whom is woven everything that men think,
   May that Mind be friendly disposed to me !

6. That which like a good driver the horses (Kāṭh. 3,3)
   Leads men securely as by the reins,
   Firm in heart and yet the quickest of the quick (Īśā 4),
   May that Mind be friendly disposed to me !

IV. BASCHKL
(BĀṢKALA-UPANIṢAD)

[The name of this Upaniṣad, preserved only in the Oupnek'hat as *Baschkl* or *Baschkel*, is explained by Weber, probably correctly, as *Bāṣkala*-Upaniṣad[1] and is referred to the half-lost Bāṣkalas, a school of the Ṛgveda (to which our Upaniṣad is claimed to belong), although the Upaniṣad before us shows no relationship whatever with what is known about the Bāṣkalas, and, according to its contents, cannot possibly go back to a time in which the Upaniṣads, as appendices to the Brāhmaṇas or the Āraṇyakas, formed the dogmatic textbooks of particular Veda schools.[2]

A legend occurring at Ṣaḍv. Br. 1, 1 (perhaps based on the misunderstood Ṛgv. verse 8,2,40, cf. *Ind. Stud.* IX, 40) reports that Indra *Medhātithiṁ ha Kāṇvāyanaṁ meṣo bhūtvā jahāra*, "in the form of a ram, is said to have kidnapped Medhātithi, son of Kaṇva." Our Upaniṣad is joined to this legend (quite similarly as the Kāṭhaka-Upaniṣad to the Naciketas legend) with a view to expressing the essential fundamental doctrines of the Upaniṣadic teaching, through Indra who discloses himself and (as in the Kauṣ. 3) appears as the representative of the Ātman. To all appearances, the form was, perhaps even including the initial passages,[3] metrical. For the age of composition, what is even more characteristic than the reminiscences of the Ṛgv., Bṛh., Chānd., Kāṭh., and Śvet. is that the doctrine of the five fires (Chānd. 5, 10) is presupposed as well-known, that the Ātman is repeatedly described as 'witness' (*sākṣin*, first Śvet. 6, 11), and that even the fire (*aurva*) burning in the ocean is mentioned, which does not occur in any other Upaniṣad known to us. This could possibly be, like many others, an addition of the commentary repeatedly interwoven, particularly at the beginning by the Persian translators;[4] the colossal freedom with which they have handled the text here as elsewhere is in marked contrast with the colossal faithfulness of Anquetilean translation and which, as long as the Sanskrit text is not found, does not make it possible to look at the present Upaniṣad in any other way but through the mist, as it were, throughout.]

Once it so happened that the wise Indra, in the form of a ram, approached Medhātithi, the son of Kaṇva, and lifted him up

1. Bāṣkalamantropaniṣad in the Adyar ed.—GBP.
2. The Sanskrit original in the Adyar ed., however, certainly gives the impression of an archaic language.—GBP.
3. Deussen's conjecture is now confirmed by the Adyar ed. in which this entire Upaniṣad is in a metrical form.—GBP.
4. But all these features are found in the Adyar ed. of this Upaniṣad. —GBP.

nst his wish and carried him to heaven. Then Medhātithi, gnant at his forceful abduction, said to Indra the excited ds: "You know, who you are; I know only that you are ng and move away quickly. One who sees you thus will not ve that you are one of the rams as they move about on the h while you move along without touching the earth. Nobody lened with a body can fly to the higher worlds, as you do it. ı are all-knower, so tell me who you are; if not, then I, a hmaṇa, will strike you with my anger.

The mighty Indra, all-seeing,
Who grants desires, conquers the hordes
Of enemies, snatches off everything,
For whom I practised the Tapas, [1]

Who sees me, wherever he be,
Who wields lightning in his hand
To strike one who, deviating
From law, goes a crooked way. [2]

Now that much against my will
I have fallen into your hands,
Whither will you, wonderful sir, take me,
And where is your kingdom? [3]

Where could my father possibly be ?
Sleeps he, that he has no news
of you, who are robbing me,
And of me, of whom you robbed him ? [4]

And the gods in the luminous heaven,
n west and south, in east and north,
And those that live in the higher regions,
Do they know, that you are robbing me ? [5]

f I have duly performed their worship,
Why don't they set me free;
Wherein could I have made a mistake,
That they approach me not for help?" [6]

Then Indra smiled and he said, in order to banish the doubt from his heart: "Who do you think holds you now in protection and custody? You feel yourself oppressed by me and yet you do not know who I am and that I cannot release you without bringing you to my abode.

I am the one, who rewards the sacrifice,
I am the Mantra, that consecrates oblations,
I the fire that consumes the offerings,
I am the witness of all the things. [1]

I nourish the gods too; all the worlds,
The Brahman-egg, I fashioned as my abode.
I am separated from all in the world,
And yet bound up with all in the world.[1] [2]

I am the great speech which, divided,
Disseminates itself as manifold speeches.[2]
It is I, who killed the demon Vṛtra,[3]
When he lived in the mountains as a serpent.[4] [3]

With my thunderbolt I terrify all.
I make nourishment grow, I am the wing
of what flies; the victories, which Indra
Won with his hosts,—I was their winner! [4]

Who would know me,—who would define?
I slew all enemies, me slew none.
I give food; who, possibly, would be able
In all the worlds my power to see? [5]

I am the one, am the light, I appear,
Assuming various forms through magical powers.[5]

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1. As the Ātman, the subject of the cognition, he is mixed up with everything that is objective and yet stands apart from it as something different.
2. Cf. Ṛgv. 10,125,3.
3. "Occidens *tòn* Bratr nomine schaittani."
4. Ṛgv. 1,32,2 : *áhiṁ párvate śiśriyāṇám.*
5. Cf. Ṛgv. 6,47,18 : *Indro māyābhiḥ pururūpa īyate.*

I fear nothing; am within all
As the inner guide,[1] as the witness of all.[2] [6]

None can ever surpass me in greatness,
Earth and heaven,—I spread them out.
For the kings I make food from sacrifice;
To those who sacrifice gladly, I distribute rewards. [7]

I know the centre of the earth, am the first parent,
The father and the mother of this world.
I make, that it rains down from the sky,
I create the dew that falls from atmosphere. [8]

I know the Vedas, sacrifices, metres
And treasures, am the fire in the ocean (*Aurva*),
That burns incessantly; am the Nāciketa-fire,
The pure, which they on the altar pile. [9]

I am the priests, who in the course of sacrifice
Early at dawn, before the birds fly out,
Pour the sacrificial offerings in the fire
And send forth the fire's praise in loud tones. [10]

One-wheeled is the car with twelve spokes,[3]
Which in the course of a year ascends to heaven;
It's the sun, who in twelve months
Encircles the world,—I am his charioteer. [11]

And he, who day by day multiplies his light,
Swells his body and lets rain down again,
The waters, which are the origin of life,[4]
I am this being too, am the moon. [12]

And he, who in the world of living beings
Moves about between them, above them,
Who, purifying, sweeps through the entire universe,
I am this being too, am the wind. [13]

1. As *antaryāmin*, Bṛh. 3,7.
2. As the *sākṣin*, Śvet. 6.11.
3. Cf. Ṛgv. 1,164,2.11 (*Allg. Gesch. d. Phil.* I, 108.111).
4. Cf. Chānd. 5, 3-10 (above).

And she, who deep down in her bowels
Holds the world of plants well concealed,
And sends it up to the sacrificer's gratification,
I am this being too, am the earth. [14]

It is I who, becoming the vital breath,
Enters into all forms, great and small
And circulates in all beings high and low.
He who knows me in the heart's space, becomes me. [15]

Fivefold and tenfold[1] I am, one and thousand,
Spread out infinitefold in this world.
He, who knows this, spreads out like me,
He, who doesn't know this, knows not himself. [16]

I am not to be obtained by works,[2]
Not by scriptures' knowledge, not by numerous fasts,
Not by charity either, practised manifold,—
Still all come to me by all the ways. [17]

Who is it, that kills and takes prisoner?
Who is the ram, that carried you from there?
It is I, who appears in this form,
It is I, who appears in all the forms. [18]

When someone is frightened of something or the other,
I am it, the one who is frightened, and the one who frightens,
Yet in the greatness there's a difference:
I devour everybody, me devours none. [19]

You have, O Medhātithi, for my sake,
Put up with much penance and self-torture;
To lead you to truth, to the pure existence,
I descended down in the form of ram. [20]

Along that way, which leads to truth,
Along that way you shall shortly reach the truth:

1. Chānd. 7,26,2 (above).
2. Cf. Kāṭh. 2,23 (above).

Luminous I am, eternal, bondless,
What was and is and shall be,—I am all. [21]

What I am and what you are, I and you
And you and I, know that I am that all!
Doubt no more! You were previously ignorant,
Experienced you are now; doubt not further. [22]

It is I, who nourishes, who brings about
The returns of all acts, it is I, who
Holds the universe sheltered in his protection;
I am shaped into this entire world. [23]

As Rudra I am the destroyer of this world,
Shaking everything; I am the Death, too,
I am the ordainer of misery and plague;
I am the lord of the world, am its soul (*haṁsa*). [24]

I am free from grief and free from old age,
I am the ancient one, free from all;
Verily, I am the universe, am the universe.
I am also the one, who brings the offering. [25]

On all sides I am the face (Ṛgv. 10.81,3)
All-embracing, lord, witness, I am.
All-pervading, kind to all,
The one I am; what exists, I am it." [26]

V. TSCHHAKLI
(CHĀGALEYA-UPANIṢAD ?)[1]

[The wise *Tschhakli*, after whom this Upaniṣad is named, is explained as *Chāgaleya* by Stenzler and Weber, and we could not think of any better substitute for this inference[1], since *cākrāyaṇa* (Chānd. 1, 10) is far removed phonologically, and also because at Bṛh. 3,4 it is reproduced as Tschekraïn. We also agree with Weber in the explanation of *Nimkehar* as the Naimiṣa-forest (*Naimiṣāraṇyam*) and *K'herk'hit* as the *Kurukṣetram*.[2]

The theme of the Upaniṣad is not strictly fixed; in the beginning the question is whether the birth decides a Brāhmaṇa; further on, whether the essence of man is to be seen in his body or in his soul. Anyway, by reconciling the two one can set up the basic thought, that the birth does not decide a Brāhmaṇa because while the body alone is born, the essence of man is however to be seen in his soul.

It is difficult to arrive at the age of the Upaniṣad on the basis of its contents, for the question wherein lies the essence of a Brāhmaṇa was possible at any time from the Chāndogya 4,4 down to the Vajrasūcikā and the comparison of body and soul with car and its driver could be equally regarded as independent of the Kāṭh. 3,3 or dependent on it. The 'living like children' seems certainly to presuppose the Bṛh. 3,5, unless one thinks of something like the dwarfish Vālakhilyas.

To judge by the form the text certainly makes the impression of belonging to a very late date, but we do not know how much of it is to be put to the account of the explanations added by the Persian translators.[3]]

Once the Ṛṣis performed a sacrifice on the bank of Sarasvatī. There sat among them a Brāhmaṇa[4] of whom the Ṛṣis said:

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1. The name *Chāgaleya* is now confirmed by the Adyar ed. and so the question-mark in the title can now be removed.—GBP.

2. *Naimiṣa* and *Kurukṣetra* are exactly the words found in the Adyar ed.—GBP.

3. The language of the Sanskrit original preserved in the Adyar ed. on the other hand makes the impression of being considerably old and typically Upaniṣadic. Besides there are certain details, e.g. the long list of sacrificial rites, which, now found in the Adyar ed., is missing in the Persian-Latin version. The Persian translator has also dropped some proper names (which appear in the Adyar ed.), we do not know why. Lastly, the lacuna towards the end in the Adyar ed. can be fortunately filled with the assistance of the Persian-Latin version.—GBP.

4. In the Adyar ed., the name of this person is specifically mentioned as *Kavaṣa Ailūṣa*. This seems to be borne out by the Ait. Br. 2.19 which mentions this initial part of the story and where Kavaṣa Ailūṣa is called *dāsyāḥ putra*. He is however positively called *abrāhmaṇa*.—GBP.

"We must exclude him, for his mother is a maidservant and it is against the rule that such a one should be present at a sacrifice." — Thereupon the Brāhmaṇa said: "O venerable sacrificers and Veda-knowers, what is this greatness of yours which is not supposed to be there in me ?"—And they said : "This is our greatness that we are born Brāhmaṇas."—And he said : "What is that Brahman in you which is not supposed to be there in me ?"—The Ṛṣis said : "He who is born in a Brāhmaṇa family and performs the work of a Brāhmaṇa, the works which are laid down in the Veda, he is a Brāhmaṇa."

Then he showed to them a corpse[1] which was lying on the bank of the river; and he said to them : "Even this one, who lies here dead, is a Brāhmaṇa and has performed all the works [of a Brāhmaṇa] laid down in the Veda; why is not this corpse called a Brāhmaṇa ? If you regard the body as a Brāhmaṇa, then you must regard this one also a Brāhmaṇa; for, the works have not departed from the body."—The Ṛṣis said : "We do not know what has departed from it, after the departure of which we no longer call him a Brāhmaṇa."—He said: "There was a holy place in the Naimiṣa-forest (*Nimkehar*), where the Brāhmaṇas performed a sacrifice. This dead one was at that time of the sacrifice one of those Brāhmaṇas, knew all the knowledge[2] and performed the works. What has become of this knowledge of his ?" — At this the Ṛṣis were perplexed, they approached him as pupils and said to him: "We do not know it ! Let us be your pupils, teach us !"—But he said smilingly : "That is surely against the grain that a lower one should have so great and noble persons as pupils !"—The Ṛṣis said : "If it is so, then do not accept us as pupils, but advise us whither we should go !" He said : "Those who live like children, have assembled in Kurukṣetram (*K'herk'hit*); so get up and go to them; they will impart to you the truth about this."

At this the Ṛṣis got up and went towards Kurukṣetram to them who lived like children. As they reached there, the latter

1. The Adyar ed. mentions the name Ātreya at this stage itself, which is quite logical.—GBP.

2. The Adyar ed. here contains a long list (repeated further on) of sacrificial rites which is absent in the Persian version.—GBP.

inquired after what they wanted and said: "We live like children; why have you come to us, you who are great and old and wise and versed in the Veda? Here also are similar ones, who are old and wise and great and versed in the Veda and possessed of great richness; why do you not go to them instead of to us?" —When the Ṛṣis heard these words, they were perplexed, they looked at one another and said: "He who advised us to approach you as pupils to their teachers, has sent us, and trusting in him we have come to you."—"Then say what you want from us" they said.—And the Ṛṣis said: "When the Brāhmaṇas in the Naimiṣa-forest performed a sacrifice, there was among them one Brāhmaṇa descended from Atri, who knew all the knowledge[1] and performed all works. Now, after he has died and his body fallen down, what has become of his knowledge?"—They said: "A custom has been handed down to us by our ancestors that we do not admit as a pupil anyone who has not already waited upon us for a year. If you are willing to stay here for a year and wait upon us, then we will talk to you."

And they remained there for a year and waited on them. Then they living as children said to the Ṛṣis: "Now that you have waited upon us for an year, we will talk to you".—And they took them by the hand and led them by a way along which the car-drivers passed with their cars; and they said: "O lovers of truth, do you see this?"—"What?" said they.—"The car" they said.—The Ṛṣis said: "We indeed see the car, but why do you want us to see it?"—They said: "As the car-horses, like sea waves, spring and run, similarly the car too springs and runs; whichever way the horses go, thither goes the car and brings the passenger to the destination. This is how it happens." The Ṛṣis said: "So it is, and all travel by the car, till they reach their destination in the evening."

At this the driver pulled up the car, got down and unharnessed the horses. Then they said to the Ṛṣis: "Look, how now the car, like a sheer piece of wood, stands there, without going, running about or moving." "What is it", they asked,

1. The long list of sacrificial rites is repeated here also in the Adyar ed.—GBP.

"that has left the car, so that, instead of running, it stands motionless ?"—The Ṛṣis said : "The car-driver has left it".—At this they said : "Just as you are seeing the car standing motionless, after the car-driver has left it, similarly, O lovers of truth, this body also is motionless after the soul (*jīvātman*) has left it. It is the soul which moves the body; the senses are the horses of the car, the sinews are the ropes which hold its parts together, the bones are the wooden parts, the blood is the oil which one drips in so that it would move; the work is the stick with which one drives the horses; the speech is the rattling of the car, the skin is its covering.—And just as the car-driver leaves the car, as a result of which it stands motionless, similarly the soul also leaving the state of wakefulness goes into the state of dream, and leaving the state of dream into the state of deep sleep (*suṣupti*), which is of the nature of perception (*prajñā*). And when the soul leaves this state also and liberates itself and does not return here any more and sets free the body, then this car of body stands motionless and no longer creaks, and gives out a foul smell, and they do not touch it, and dogs and crows and vultures and jackals lacerate it."—

There the Ṛṣis understood what the truth is, and that it is the soul with whose departure the body becomes a corpse, and that the body is low and the soul is high and that the body can never be called high and the soul low.

When the Ṛṣis had grasped this truth well, they touched their feet and said : "Verily, we have nothing good which we could offer and give you as a gift equivalent to what you have taught us. Here we stand with respectfully joined hands."—

The Ṛṣi Chāgaleya told this story and said these Mantras of the Veda :

Just as a car without a driver
Does not run, rattle and move,
So also the body when
It's left by the departing soul.
And as the implements of a car
Are idle without a driver,

So also the organs of the body[1]
Are idle without the soul.

And even though for the dead
All his own people may mourn,
Still they accomplish thereby
Nothing of use to the dead body.

1. The manuscript on which the Adyar ed. is based breaks off here in the midst of the third quarter. This shows how sometimes, may be rarely, even the Persian translation may be valuable for restoring the original text where the Indian sources fail.—GBP.

VI. PANKL

(PAIṄGALA-UPANIṢAD)

[The text of this Upaniṣad which, so far as known to us, was sought in vain uptill now, we have discovered it as a part of Paiṅgala Upaniṣad, admitted as No. 59 in the Muktikā-collection. The first Adhyāya of this work, rich in contents, deals with cosmology, in a combined view of Vedānta and Sāṁkhya, often reminding one of the Vedāntasāra, the second similarly the physiology, the third the 'great words', viz. *tat tvam asi*, and the reward of its meditation, the fourth finally the freedom of the liberated. From the initial portion of this fourth Adhyāya originates the text of the *Pankl* of the Oupnek'hat which evidently shrinks remarkably in the Sanskrit original. A comparison of it (as we reproduce it here word to word as much as possible and without taking into consideration the Oupnek'hat) with Anquetil's translation provides us with a good example of the great liberty with which the Persian translators handled the text.]

Then Paiṅgala asked Yājñavalkya : "What does a man of knowledge do and how is his behaviour (*sthiti*)?"

Then Yājñavalkya said : "The seeker of liberation endowed with freedom from self-conceit rescues twentyone ancestors (*kulam*); the knower of the Brahman thereby alone hundred and one ancestors.

Know the Ātman to be a car-traveller,
The body is the car,
The Buddhi is the driver,
Know the Manas to be the reins.[1]

The senses are called the horses,
The sense-objects their roads;
As swiftly flying divine cars
The wise regard the hearts.

What's furnished with Ātman, senses, body
The Ṛṣis call him 'experiencer' (Kāṭh. 3,4).
Through him, immediately comprehensible,
Dwells in heart Nārāyaṇa.

1. Kāṭh. 3,3 The following verses are Kāṭh. 3,4. in an expanded form.

After the termination of acts begun
His doings are like a serpent's slough,
The souls change their house like the moon,[1]
When liberated, they have no house.

Whether he casts off his body at a holy place or in the hut of an eater-of-dogs'-flesh,—he goes to absoluteness.

Whether one offers him to space
Or covers him with the earth,
Such a man never wanders
To another birth again.

No fire-customs, no impurity (Manu, 11, 184),
No meal-ball, no water-offerings,
No offerings-to-the-deceased are needed
By the Bhikṣu who has become Brahman.

Why cook, what is already cooked ?
Why burn, what is already burnt ?
When the fire of knowledge burns it,
The body requires no customs.

Until one outgrows the world-illusion,
One shall obey the teacher,
Shall respect as the teacher
The teacher's wife and the children too.

One who has a pure heart and has become pure spirit should say : 'I am he' with patience,—'I am he' with patience".

1. *Candravac carate dehī, sa muktas' ca aniketanaḥ*. As the moon lives in another lunar mansion every night, so also the soul in a different body in every life. In Oupnek'hat the stanza is put at a wrong place and is completely misunderstood : *se ipsum potest—similem lunae lumini effectum —ex obscuritate monscientiae* [?] *liberatum facere* ["Itself it can—an effect similar to the moon's light—free from the darkness of ignorance make"].

VII. MRAT LANKOUL
(MṚTYU-LĀṄGALA[1] UPANIṢAD)

[This Upaniṣad occupies itself with one of those Mantras (occurring often since Ṛgv. 7,59,12 onwards), which are believed to be of service in 'the warding off of [premature] death' (*mṛtyuvijaya*). For this purpose the formula Taitt. Ār. 10, 12 is enjoined here. This is preceded by a formula, which forms the end of the Taitt. Ār. 10, 11 in the Atharva-recension, according to which the corrupt text had to be corrected. Every word of the formula, if forgotten, brings nearer the hour of death by a month.—The expression *mṛtyulāṅgalam*,[1] 'the plough of death', which is handed down in the majority of manuscripts as the title, is probably to be explained in this way that the Death, as a hunter, sets his snares (*pāśa*) which he hides on the field under stubble and the bushes; by our formula, as by a plough, these snares are ploughed up and thereby rendered harmless.—Our translation follows Col. Jacob's edition (*Indian Antiquary* 16, 287), utilising the variants from Burnell's edition mentioned by him.]

Om! We will explain the Plough of Death. Of this formula of the Plough of Death, the metre is Anuṣṭubh, the divinity Kālāgnirudra, the poet Vasiṣṭha: its application is at the approach of death which has Yama as its divinity (read : *Yama-devata-mṛtyūpasthāne*).

"Now the Yoga : my tongue is speaking sweet; I am not in the time, but the time itself.[2]

Ṛtaṁ satyaṁ paraṁ Brahma
Puruṣaṁ kṛṣṇapiṅgalam
Ūrdhvaliṅgaṁ virūpākṣam;—
Viśvarūpāya namo namaḥ !
Oṁ, krāṁ krīṁ, svāhā.'

(As law, truth, highest Brahman,
The dark-and-yellow Puruṣa,
With Liṅgam above, odd eyes [I invoke];—
Salutation to him assuming all forms !)"

1. °*lāṅgūla*° is found in some editions, which seems to be presupposed by the Persian translator.—GBP.

2. The words which follow next in the text are probably only an explanatory gloss; *sphena*—(read : *śyāma*)—*kapila-rūpāya* is an explanation of *kṛṣṇapiṅgalam*.

One who recites this Mṛtyu-lāṅgala [-Mantra] in the morning, at noon and in the evening is exonerated from a Brāhmaṇa's murder, from a gold-thief he becomes a non-thief, from a polluter of teacher's bed a non-polluter, he is immediately freed from all major sins and minor sins.

This formula, once recited, brings the same reward as eight thousand Gāyatrīs; one who teaches it to eight Brāhmaṇas goes to the world of Brahmán and Rudra; one who does not impart it becomes spotted, scabby or has diseased nails. One who does not retain it when it is imparted to him, becomes blind, deaf or dumb.

When death approaches, this formula is forgotten within six months before it; [if not, then] Yama, the venerable lord of justice, can be pacified by the aforesaid recitation of this great Mantra called Mṛtyulāṅgala.

From whom the word *ṛtam* disappears,
He dies after six months;
After five, if *satyam* also disappeared,
After four, from whom *paraṁ Brahma* too;

After three, if *puruṣam* also disappeared
After two, from whom *kṛṣṇapiṅgalam* also,
From whom *ūrdhvaliṅgam*, after a month,
After a fortnight, when *virūpākṣam*,
After three days, when *viśvarūpam*,
Namo namaḥ, immediately afterwards,
—*namo namaḥ*, immediately afterwards.

VIII. ARK'HI
(ĀRṢEYA UPANIṢAD[1])

[The explanation of the name *Ārk'hi* as *Ārṣeyā* (from *ṛṣi*) given by Weber (*Ind. Stud.* IX, 48) is to be certainly preferred to that as *Ārṣikā* (from *ṛṣika*) also given by Weber, *Literaturgesch.* 2. ed. p. 180, for the contents consist in a conversation of the five old-Vedic Ṛṣis, *Viśvāmitra, Jamadagni, Bharadvāja, Gautama* and *Vasiṣṭha* on the nature of the Brahman. For the time of composition, the following remark[2] at the end that *posteri tou K'hak rek'heschir, propter tò invenire hunc ātma, maschghouli igni Beischavantr fecerunt* is conclusive in the first instance. By the Ṛṣi *K'hak* is not to be understood Kapila (as Anquetil the author of the variant *Kapl* and Weber accept as possible), but *Aśvapati Kaikeya*; for he develops at Śatap. Br. 10,6,1. Chānd. 5, 11-24 (above) before six Brāhmaṇas the doctrine of *Agni Vaiśvānara* as *Ātman Vaiśvānara.* Following the model of this passage the five Ṛṣis of our text define the Brahman successively as the atmosphere, the Ākāśa, the solar light, the light of the lightning and that, *de quo non possunt dicere : hoc et illud est*, where probably there was Yājñyavalkya's formula *neti, neti* in the text (Cf. Bṛh. Up. Brāhmaṇas 3 and 9, Introductions, above). Further, back references, as the proofs show, down to the Praśna and possibly to the Māṇḍūkya, seem to occur. For the rest, the bearing of the text is pretty ancient; we may recognise in it a beautiful echo of the thoughts of the ancient Upaniṣads.]

Once the Ṛṣis assembled to investigate the truth; not to refute one another, but to learn the truth from one another.

There *Viśvāmitra* spoke first to show off his knowledge : "What is on the earth and in the heaven, immovable, not contained in anything else, containing everything in itself, like the Ākāśa which, immovable, contains everything and is not contained in anything and in which the rumbling clouds, flashing with lightning, appear thundering terribly,—this I know as the Brahman. For even if one burnt it with fire and moistened it with water and bound it and fastened together with leather straps and beat it with iron hammers and pierced it with needles and embedded it on spikes and bored through it with iron nails and smeared it with mud and hewed it with the axe and stabbed

1. *Unpublished Upaniṣads*, Adyar, pp. 7-6.—GBP.
2. Not found in the Adyar ed.—GBP.

in the heart, still all this would leave behind no trace on it, none can restrain it, none can go beyond it."

But the Ṛṣi *Jamadagni* did not approve of these words, for he thought that what is on the earth and in the heaven is transitory and is limited, because it is between the earth and the heaven, and he said : "What you are talking about, that is the atmospheric world (*antarikṣaloka*); this I look upon as an unfolded power (*mahiman*) of the Brahman, not as the Brahman for this atmospheric world is contained in it. One who worships this atmospheric world, which is its unfolded power and is contained in it, he is, like this atmospheric world, contained in the world and transitory. And one who worships this atmospheric world as the Brahman, he continually undergoes decay because he worships the unfolded power which is in the Brahman and does not know the Brahman."

And the other said : "What do you then know, which always persists and does not disappear ?"

Then Jamadagni said : "that wherein the earth and the heaven are, which has established in itself the earth and the heaven, and is not established in something else, which one cannot reach, not even so much as see, and which is not surrounded by anything else,—this I know as the Brahman. For in it the world-lights revolve diversely and they do not disappear and do not fall down, also they do not go astray and are not tired; and if one were to run for his whole lifetime, one would not be able to reach it, not even so much as to see it.

Some say:[1] it is the water (*āpas*); others : the darkness (*tamas*, Ṛgv. 10,129,2); yet others : the light; still some others : the Prāṇa; many : the Ākāśa; yet some others : the Ātman."

But the Ṛṣi *Bharadvāja* did not approve of these words and said : "One who knows thus, does not thereby know the highest reality: for even this, which you know, is transitory; for what is within the world is limited and therefore imperfect, and it makes [limited and therefore] imperfect what is outside the world. Even this I look upon as an unfolded power of the

1. This paragraph falls out of the tone of the whole text and thereby reveals its identity, pretty clearly, as an interpolation already present in the Sanskrit original. [It is found in the Adyar ed. also. —GBP.]

Brahman and not as the Brahman; it is the Bhūtākāśa (the space as element), which surrounds this world and is yet within [the Brahman]. One who worships this Bhūtākāśa, which is its unfolded power and is contained in it, he is, like this Bhūtākāśa, contained in the Brahman and transitory. And the one who worships this Bhūtākāśa as the Brahman, does thereby evil and continually undergoes decay. But one who knows this Bhūtākāśa as only contained in the Brahman and worships, he reaches the full old age and subdues[1] everything."

And the other said : "What do you then know, which always persists and does not disappear ?"

Then Bharadvāja said : "That light, which is there in the sun's disk and revolves continually and shines and glows and is very bright and directs everything towards itself,—this I know as the Brahman. For it is always like itself and appears the same from afar and near, and is turned towards all sides (Chānd. 2,9,1 and the note); and even if one were to run and jump, in order to reach it, still he cannot reach it, he cannot even approach it. For in the vicinity it looks distant and from distance near, and nobody can conquer its greatness."

But the Ṛṣi *Gautama* did not approve of these words and said : "Even this is transitory; because its light lasts, only so long as it is connected with the sun's orb. Also its light is perceived by a mere look by the wise and the ignorant, the unthinking, the laymen, whether they live on islands or in mountains, and even by those to whom the revelation of the scriptures has not reached;[2] but the light of the Brahman is not of this kind, for none, to whom it is not taught, can see it. I look upon the sun's light as an unfolded power of the Brahman. Who thus knows the sun's light as an unfolded power of the Brahman and worships [it] and the golden Man (*puruṣa*), who is seen within the sun with golden hair, all golden down to the tips of nails,[3]—who worships the sun's

1. The reading before the Persian translator seems to have been *vaśīyān*, in the Adyar text it is *vasīyān* :—GBP.

2. The Adyar ed. reads names of certain uncivilized peoples here : *Puṇḍrāḥ Suhmāḥ Kulumbhā Daradā Barbarāiti*.—GBP.

3. The agreement with the Chānd. 1,6,6 is so far-going that we may well look upon this as a citation from this passage and translate accordingly.

light thus, he is great among all the beings, he is the foundation and the support of all, he reaches the full old age, and everything lives in his shade. The sun, when he rises, cannot surpass the greatness of the Brahman, but is inferior to it and rises in obedience to its command (Cf. Kāṭh. 4,9). Who now looks upon the sun as rising by himself, and worships, does thereby evil and continually undergoes decay. But one who knows the sun's light as an unfolded power of the Brahman and worships and knows that he rises at its command, he enters the Light and reaches the full old age, and everything lives in his shade who, knowing thus, worships."

And the other said : "What do you then know, which always persists and does not disappear ?"

Then Gautama said : "That shining and quivering lightning, which appears near from a distance and distant from near, which is not equalled by anything hurled in swiftness,—this I know as the Brahman."

But the Ṛṣi Vasiṣṭha did not approve of these words and said : The lightning is recognized by the rumbling of the clouds and the flash and then it disappears. It is perceived by a mere look by the wise and by the ignorant, while they show it to one another; but the light of the Brahman is not of this kind, for none, to whom it is not taught, can see it; and one to whom it is taught, sees the light of the Brahman in his own heart. I look upon the light of the lightning as an unfolded power of the Brahman, not as the Brahman. One who knows the lightning as an unfolded power of the Brahman and worships, he reaches the unfolded power, reaches the full old age, and everything lives in his shade."

And the other said : "What do you then know, which always persists and does not disappear ?"

And Vasiṣṭha pondered over and said : "That, of which you say : 'It is not so, it is not so' (*neti, neti*), that is the Brahman. This Brahman is the Ātman, infinite, unaging, boundless; not external and not internal, all-knowing, of the form of light, without hunger and without thirst; he leads from ignorance over to the other bank (cf. *avidyāyāḥ paraṁ pāraṁ tārayasi*, Praśna 6,8); he is the light in the heart; he is the lord of the universe, the commander of the universe, the sovereign of the

universe (Bṛh. 4,4,22), the dwelling of the universe; him nobody conquers; he is the creation and the dissolution of the creatures (cf. Māṇḍ. 1,5); he is the praise-worthy guardian of the universe.

The descendants of [*Aśvapati*] *Kaikeya* worshipped[1] the fire Vaiśvānara as this Ātman (Śatap. Br. 10,6,1. Chānd. 5, 11-24). As such they worshipped at the sacrifices Indra, because he grants help to the hosts and brings about sacrifices and is very great and accepts the offerings; he is the guardian of creatures, and everything approaches him and praises him with the formulas of the Veda. His treasure-house is this entire earth, he kills the demon Ahi. He is in the ocean, he grants everybody efficiency through his power; one who knows him, invokes him before every activity."[2]

When the Ṛṣis heard these words of Vasiṣṭha, they agreed to it, that one must, therefore, know the Brahman, [they] paid him respect there and then and became his pupils.

Salutation to Agni !
Salutation to Indra !
Salutation to Prajāpati !
Salutation to the Brahman !

1. This reference is not found in the Adyar ed.—GBP.
2. This paragraph is seen with considerable additions and omissions in the Adyar ed.; moreover, it consists of verses there.—GBP.

IX. PRANOU
(PRAṆAVA UPANIṢAD[1])

[A *Praṇava-Upaniṣad* (that is how the title is to be explained without doubt) is found in a manuscript form in Fort St. George (Taylor, *Catalogue* II, 472), in Tanjore (Burnell 33b), in Jammu (Stein's *Catalogue* p. 31) and in Madras (*Catalogue of the Government Oriental Manuscripts Library*, p. 52); the third cannot be our Upaniṣad, for in that case it would be fractional, since it consists of fourteen lines; whether the others, remains to be seen. Meanwhile we are attempting to sift out from the diffused and probably here also strongly interpolated Persian-Latin translation a conjectural text of the original work. But we remark that this attempt is a completely hypothetical one, particularly considering the abstruse contents of the work. It is divided in three Brāhmaṇas : the first considers the Praṇava, i.e. the syllable *Om* according to its letters and sounds and its indispensability at the beginning of every Vedic study and the sacrifice;— the second Brāhmaṇam confirms this indispensability through a myth;— the third makes the Prajāpati answer thirtysix questions concerning the Om-sound. Here also the more coherent presentation of the answers seems to be the original and the prefixing of the thirtysix questions a later subscription of the contents (cf. Praśna 4, above). We have tried as far as possible to correlate questions and answers through common numbering; but already Anquetil (II, 748) no more knows now to help; several passages are partly misunderstood, and partly not understood at all even by him or quite probably by his Persian predecessors. We can scarcely hope that we have always hit the mark in our attempt to bring about clarity everywhere. But the picture of the Upaniṣad as given by our translation will essentially be a correct one. [After Bloomfield's discovery, as said in the Foreword, of the Sanskrit text of the Praṇava-Upaniṣad in the Gopatha-Brāhmaṇam I, 1, 16-30, we have added in this second edition a translation of the occasionally difficult and considerably corrupt Sanskrit original running throughout side by side with our original translation from Anquetil Duperron, because a comparison of the two versions is not without interest.]

FIRST BRĀHMAṆAM

The Bráhman created Bráhman in a lotus-flower. The latter deliberated : "Which is the one word by which all desires are obtained and all worlds, gods, Vedas, sacrifices, rewards of the sacrifices, everything movable and the immovable is known?"

1. Adyar ed., pp. 32-77.—GBP.

—And he practised Tapas. After he had practised the Tapas, he saw that syllable, which consists of two letters and four moras, which is all-encompassing, all-ruling, ever new, the Brahman. Then he obtained all desires, all worlds, gods, Vedas, sacrifices, all the movable and the Immovable.

Through the first letter he perceived the water (*āpas*) and the acquisition (*āpti*); through the second the fire and the light.

The first mora, the *a*-sound, is the earth and the fire, the plants, the Ṛgveda, *bhūr*, the Gāyatrī, the ninefold Sāman, the East, the spring and with reference to the self, the language, the tongue and the speech.

The second mora, the *u*-sound, is the atmosphere and the wind, [the Yajurveda], *bhuvar*, the *Triṣṭubh*, the fifteenfold Sāman, the West, the summer, and with reference to the self the breath, the nose and the smell.

Praṇava Upaniṣad

(From the Gopatha-Brāhmaṇam I, 1,16-30.)

First Brāhmaṇam = (Gop.B.I, 1,16-22.)

16. The Bráhman created Bráhman in a lotus-flower. This Brahmán, when he was created, hit upon the idea : "Which is the only syllable, through which I can obtain all desires, all worlds, all gods, all Vedas, all sacrifices, all speech, and all rewards and all beings, movable and immovable ?"—And he practised the Brahman-conduct. Then he saw the syllable "Om", which consists of two letters and four moras, which is all-encompassing, all-ruling, ever new, the Brahman, the exclamation signifying the Brahman, having Brahman as its divinity. By that he obtained all desires, all worlds, all gods, all Vedas, all sacrifices, all speech, all rewards and all beings, movable and immovable.

Through its first letter he obtained the water and the moisture [read : *apas snehañca*]; through its second letter he obtained the fire and the lights.

17. Through its first phonetic mora he obtained the earth, the fire, the plants and trees, the Ṛgveda, the exclamation

The third mora, the *m*-sound, is the heaven and the sun, the Sāmaveda, *svar*, the Jagatī, the seventeenfold Sāman, the North, the rainy season, and with reference to the self the light, the eye and the sight.

The fourth mora, the Anusvāra, is the water and the moon, the Atharvaveda, *janas*, the Anuṣṭubh, the twentysevenfold Sāman, the South, the autumn, and with reference to the self the heart, the knowledge and the known.

The reverberation is the Vedāṅgas, creation and dissolution, the Veda-discourses, the great formulas, the Upaniṣads, the Vedic injunctions, the seven Vyāhṛtis, the seven tones, and art, dance, speech and music; and the songs of Citraratha and the other [Gandharvas]; the lightning, the Bṛhatī, the thirtythreefold Sāman, the direction above, the four months of the remaining seasons, and with reference to the self the ear, the voice and the hearing.

This Praṇava, the one syllable, originated before the Tapas, is the Brahman, the seed of the Veda; all Mantras have sprung from this Praṇava.

[read: *vyāhṛtim*] *bhūr*, the Gāyatrī metre, the Stoma Trivṛt, the eastern direction, the season of spring, and with reference to the self the speech, the tongue and the taste, these organs.

18. Through its second phonetic mora he obtained the atmosphere, the wind, the Yajurveda, the exclamation *bhuvar*, the Triṣṭubh metre, the fifteenfold Stoma, the western direction, the season of summer, and with reference to the self the breath, the nose and the smelling of the odour, these organs.

19. Through its third phonetic mora he obtained the heaven, the sun, the Sāmaveda, the exclamation svar, the Jagatī metre, the seventeenfold Stoma, the northern direction, the season of rain, and with reference to the self the light, the eye and the sight, these organs.

20. Through its phonetic mora *va*-(?) he obtained the water, the moon, the Atharvaveda, the stars, as the sound *Om* their own self, as the sound *janar* that of the Aṅgiras', the Anuṣṭubh metre, the twentyonefold Stoma, the southern direction, the

And this is the work of the Praṇava : When one studies the Vedas without Tapas, attendance on the teacher, or at a forbidden time, then their power declines and they do not remain; but through the Praṇava, which is the essence of the Atharvaveda, they get back their power and remain again. And just as a child at birth, if its position is disastrous, kills the mother, and if it is favourable, frees her, similarly in the case of study the Mantras go well by the Praṇava and remain and in the case of the sacrifice, through the Praṇava the sacrifices become faultless.

Therefore it is said : "The Praṇava is the one syllable which they utter at the beginning of every sacrificial act and at its end."

> The syllable of the hymn in the highest heaven,
> Supporting on which the gods all are enthroned,
> If one doesn't know it, what's the use of the hymn?—
> We, who know it, are assembled here.[1]

This syllable is the Praṇava.

He who has a desire, may observe abstinence for three nights, sleep on straw, sit silently facing the East and every night he

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season of autumn, and with reference to the self the Manas, the knowledge and the known, these organs.

21. Through the hearing of the *ma*-sound he obtained the epic and the mythological poems, the Veda-discourses, the Nārāśaṁsa songs, the Upaniṣads, [the contents] of the Vedic injunctions, the [seven] exclamations *vṛdhat, karat, guhat, mahat, tat, śam* and *om*, the various kinds of string music, salutary owing to its tunes, the [seven] tunes, dance, song and music, he further obtained the divine song of Citraratha, the light of lightning, the Bṛhatī metre, the three-times-ninefold and thirty-threefold Stoma, the firm direction above, the seasons of winter [*hemanta*] and post-winter [*śiśira*], and with reference to the self the ear, the sounds and the hearing, these organs.

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1. Ṛgv. 1, 164,39; the last line is misunderstood by the Persian translators, unless they had a different reading before them.

should go over the Praṇava mentally a thousand times; then he will receive his desired object and will obtain the fruit of his sacrificial acts.

SECOND BRĀHMAṆAM

When Sudhā,[1] the city of Indra, was stormed on all sides by the Asuras, the gods were afraid and said : "Who will conquer the Asuras?" They said to the Om-sound, the first-born of the Brahman: "You are the strongest amongst us; let us conquer the Asuras through you !"—"What will be my reward?" said he.—They said : "What do you demand?"—The Praṇava said: "That they shall not study the Veda without first uttering me; and that if they do not utter me first, the study of the Veda shall not bring any fruit !"—"Let it be so", said they. Then the gods attacked from the place where the sacrifice was, from the

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22. This Ṛg-verse consisting of only one syllable originated as the Bráhman before Brahmán and Tapas as the Atharva-seed of the Veda; from it the Mantras originated. This [Praṇava] however, verily, when one makes the Mantras defective or injures them or makes them unusable by studying them without Tapas, unobediently at a forbidden time, then it restores them to their power through the energy of the Atharvan; the Mantras could turn towards me [inimically], just as the embryos could wish to kill [read: *abhijighāṁseyus*] the mother, [so he thinks] and he first employs the Om-sound and restores it to its powers through this Ṛc; it is also employed before the sacrifice and after so the sacrifice spreads through it on all sides.

This very thing is said in a verse:
"She, who is employed first,
On the syllable of this Vedic Ṛc in the highest heaven"...
(Atharvav. 9,10,18=1,164,39).[2]

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1. *Sudhāyām=svarge* (Sāyaṇa to Ait. Br. 3, 47, 8). Weber thinks of *Sobha* (cf. *Ind. Stud.* II, 38n.)

2. Actually only the second line is found at the Vedic place mentioned. —GBP.

north (above, Chānd. Up. 4,17,9, note), said "Om !" and defeated the Asuras by the help of the Praṇava.

Therefore one says the word *Om* in all sacred activities, and one who does not know it, he is not capable of accomplishing the activity; but one who knows it, he has the Veda in his power. That is why when one utters it at the beginning of the Ṛgveda, it is the Ṛgveda, of the Yajurveda; the Yajurveda; of the Sāmaveda, the Sāmaveda. And in every work, because one utters Praṇava at the beginning that is its form,—the form of it.

THIRD BRĀHMAṆAM

They asked [Prajāpati] with regard to the Om-sound :

1. Which is its root (*Prakṛti*)?
2. What its pronunciation ?
3. How does it get into the Sandhi ?
4. Should one treat it as masculine, feminine or as neuter ?
5. Is it singular, dual or plural ?

When a Brāhmaṇa has a desire, he should repeat to himself this syllable a thousand times, after he has observed abstinence for three nights and sat silently on the straw, facing the East; then all his desires come true and so also all his sacrificial acts. —Thus reads the Brāhmaṇam.

Second Brāhmaṇam = Gop. B. I, 1,23.

23. There is a city of Indra by name Vasordhārā (Goods' flood); the Asuras stormed it on all sides; then the gods were afraid and said: "Who will ward off these Asuras?"—They saw the Om-sound, the first-born son of Brahman. To him they said : "Let us conquer these Asuras with yourself as the mouth !"—He said : "What will be my reward ?"—"Choose a gift", said they.—"I will choose it", said he. And he chose a gift : "The Brāhmaṇas shall not recite the Veda-word without uttering me first, and if they do not utter me first, it shall be ineffective (*abrahman*)!"—"Let it be so" said they. Then the gods came into a close combat with the Asuras from the northern side of the sacrificial place and the gods defeated the

6-13. Can it be put into the case-relations: 6. "it",
7. "from it", 8. "with it", 9. "in it", 10. "by it". 11. "out of it", 12. "to it"? 13. and through which suffixes are these relations with it shown ?
14. Is it to be uttered in a low, medium or loud tone ?
15. Is its meaning changed if a sound is prefixed to it [e.g. in *śom*, Taitt. Up. 1,8], and can its sounds be modified [e.g. in prolating, Atharvaśikhā 2, or the substitution of the Anusvāra *ṁ* in the place of *m* with Virāma] ? [The sense is uncertain, for the answer which follows is incomplete.]
16. What is its interpretation? What is after it and after what is it formed ?
17-21. How many Mātrās has it ? How is it composed ? How many signs has it? How many sounds? What is it followed by ?
22. With which organ is it uttered ?
23[a]. How is it uttered ? 23[b]. How is its pronunciation taught ?
24. Which is its metre ?
25. What is its colour ?

Asuras from the place of the Āgnīdhrīya fire by means of the Om-sound.

Because they defeated them, therefore the Om-sound is uttered first, and one who does not know the Om-sound, he is powerless; but one who knows it, he has the Veda-word in his power. That is why the Om-sound is the Ṛc in the Ṛc, the Yajus in the Yajus, the Sāman in the Sāman, the Sūtram in the Sūtram, the Brāhmaṇam in the Brāhmaṇam, the Śloka in the Śloka, the Praṇava in the Praṇava.—Thus reads the Brāhmaṇam.

Third Brāhmaṇam=Gop. B. I, 1,24-30.

24. We are asking questions about the Om-sound :
1. Which is its root ?
2. Which is its stem ?
3. What is its connection with noun and verb (*nāmākhyātam*)?
4. What is its gender ?

26. What is its main effect ?
27. How frequently is it uttered?
28. Which narration serves as its explanation?
29. In which sound [of *Om*] is the Ṛgveda, in which the Yajurveda, in which the Sāmaveda?
30. Why do the reciters of the Veda first utter the Praṇava?
31. Which is its divinity?
32. Which is the right time to say it?
33. What is the explanation of its sounds?
34. Which is its abode (*loka*)?
35. And which is the place, where it sprang up?
36. With what is it connected in the body?

Prajāpati said: Splitting these thirtysix questions I will explain the Praṇava.

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5. What its pronunciation ?[1]
6. Which its case ?
7. What its suffix ?
8. What its accent ?
9. What its preposition ?
10. What its particle ?
11. What its analysis ?
12. What its modification ?
13. What its element that undergoes modification ?
14. How many moras has it ?
15. How many letters ?
16. How many syllables ?
17. How many words ?
18. What is its consonantal euphony ?
19. What effects augmentation of its reverberation [read: *nāda*] ?[2]
20. Its phoneticians?

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1. 'Aussprache'. *vacanam* should rather mean number.—GBP.

2. Deussen's proposed emendation and interpretation are questionable. *Sthāna, anupradāna* and *karaṇa* respectively mean (1) point of articulation, (2) mode (or effort) and (3) the organ (i.e. the mobile organ of articulation). But see 27. below.—GBP.

1. Its root is *ap*, according to others *av*; according to the former it surrounds (*āpnoti*), according to the latter it supports. But the surrounding is more than supporting; and *ap* (the water) is so called because, like Brahman, it surrounds.

2. Its pronunciation is joint or separate; whether the letters are pronounced jointly or separately, it gives the same meaning.

3. The sounds, with which it enters into the Sandhi (*a*, *ā*), give up their pronunciation, but maintain their meaning (Pāṇ. 6.1.95).

4. It undergoes no difference in pronunciation as masculine or feminine, (is uttered with a loud voice[1]) and can be constructed with a masculine, feminine or neuter [adjective] equally well.

5. (The answer is inserted in 23).

6-13. It can be put into the case-relations 6. "it", 7. "from it", 8. "with it", 9. "in it" 10. "by it", 11. "out of it", 12. "to it". 13. In all these cases it remains the same (without suffix).

14. (The answer is inserted in 23.)

15. (The answer is inserted in 23.)

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21. As what do they pronounce it?
22. Which is its metre?
23. What is its colour?

Thus read the prior questions. Now follow the latter:

24. Its formula?
25. Its ritual?
26. Its Brāhmaṇam?
27. Its Ṛc?
28. Its Yajus?
29. Its Sāman?
30. Why do the Brahman-teachers place the Om-sound at the beginning?
31. What has it as its divinity?
32. What its luminary-principle?
33. What its etymology?
34. What its place?

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1. Answer to 14; out of place here.

16. The *a* (in *ap* 'water') becomes *o*, and the *p m* and out of these two signs, the sound *o-m* is formed.

17-21. Its Mātras are three *a*, *u*, *m*. It is uttered (above, Atharvaśikhā 1) with three reverberations (*mad=nāda*?). The reverberation is its fourth element. Thus it consists of three and a half Mātras.

22. It is uttered with the lips.

23[a]. For *o*, the throat is widened, for *m* the lips are closed;—(Answer to 19:) It has two marks not one;—(Answer to 15:) The addition of the Virāma does not change its meaning;—(Answer to 14:) It can be uttered in a low, medium or lord tone;—(Answer to 5:) It can be used as singular, dual or plural.

23[b]. The ancestors have thus uttered and handed it down, so that the students need not ask such questions; for they know that its pronunciation can be learnt by merely hearing.

Now among the juniors in Kanyakubja there was the learned *Anheh*, who discussed with the wise similar questions. And he asked the Ṛṣis: "Which is the way to pronounce the Praṇava

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35. Which its origin?

36. What its connection with the self?

These are the thirtysix questions. The earlier and later form three groups, each consisting of twelve; according to these we will explain the Om-sound.

25. Indra asked Prajāpati: O holy one, consecrating myself [by taking the fuel-sticks], I ask you.—Ask, my dear, so said he. —What is this Om-sound ? Whose son is he? What is its metre ? What is its colour? And as what does the priest reach that Brahman? For it is for that reason that he immolated first [as it were] that Om-sound which brings welfare. In the Ṛgveda the Om-sound is with the Svarita tone and monosyllabic; in the Yajurveda the Om-sound is with the three accents as its tone and monosyllabic; in the Sāmaveda the Om-sound is with the long-drawn tone and monosyllabic; in the Atharvaveda the Om-sound is with a short tone and monosyllabic; with Udātta as the tone it is dissyllabic, viz. as *a* and *u*; there are three and a half moras, for which there is an indication in the *m*-sound, as

badly, so that one knows that it is badly pronounced; and which is the way, of which they say, it is correctly pronounced?" [And they answered]: "There are six characteristics of its pronunciation: place of its articulation, mode, correctness, quantity, duration and the acts in which it is to be uttered. For that they praise the speaker. But one who does not know these six, cannot pronounce the Praṇava correctly."

24. Its metre is the Gāyatrī; for the gods pronounce it in one word.

25. Its colour is white (see above Atharvaśiras 5 and Atharvaśikhā 1).

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they say (?). As regards the first mora, it has Brahmán as the divinity, is red in colour, and one who meditates over it constantly, goes to the abode of Brahmán. As regards the second mora, it has Viṣṇu as the divinity, is black in colour, and one who meditates over it constantly, goes to the abode of Viṣṇu. As regards the third mora, it has Īśāna (Śiva) as the divinity, is brown in colour, and one who meditates over it constantly, goes to the abode of Īśāna. As regards the three-and-the-halfth mora, it is dedicated to all the divinities, goes into the ether when it manifests itself and resembles a pure crystal in colour; one who meditates over it constantly, he goes to the nameless abode and it is the origin of the Om-sound. If a Brāhmaṇa does not know this, then a repeated initiation by the teacher is [necessary]; therefore the word of our Brāhmaṇam is to be taken care of like a firebrand which is not to be touched (*alātavyo*).[1] Its family? He is a son of Brahman; its metre is Gāyatrī, its colour white. He is preferably masculine [*puṁso vatso*?][2]. Rudra is its divinity. Such is the Om-sound of the Vedas.

26. Which is its root? the root is *āp*; some think it is *av*. But the semantic accord is closer than the formal accord; so it

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1. H.C. Patyal (unpublished dissertation on the Gopatha-Brāhmaṇa) translates: "He is of the lineage of Lātavya" (i.e. a descendant of Latu). The text still remains obscure.—GBP.

2. 'male-calf' (Patyal).—GBP.

26. The way of its effect is that it is uttered at the beginning.

27. Twofold, is the answer [is the *Om*-sound to be uttered, viz. firstly (if we have understood the passage correctly) in the form of the four *Vyāhṛtis*, secondly as the Praṇava].

I. There are the Mantras, the Vidhis and the Brahman as parts of the Vedas, viz. of the Ṛgveda, Yajurveda, Sāmaveda; and the Atharvaveda, whose glory (*mahiman*) is the Praṇava. What is uttered at the beginning of the four Vedas is particularly the glory of the four Vedas. These are four words: *Om* at the beginning of the Atharvaveda, *bhūr* of the Ṛgveda, *bhuvar* of the Yajurveda, *svar* of the Sāmaveda. II. But the glory of all is *Om*, in so far as it is uttered at the beginning of all the four Vedas; if not, their power decreases, and they do not yield any fruit.

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comes from *āp* and means that the Om-sound surrounds [*āpnoti*] everything. That it is a radical compound, corresponds to the fact. A nominal stem is not noticeable. The name suffix [for *m*] is pertinent, and the grammarians mention it expressly under the exceptions. It is an adverbial compound (*avyayībhūtam*); this name is significant and means that as such it never changes. For it is said:

> What remains the same in the three genders,
> In all cases and numbers
> Remains unmodified, is called indeclinable (*avyayam*).
> (Mahābhāṣyam I,1,38, p. 96, 16.)

Which is dropped as a changeable element? A vocalisation takes place. Of the root *āp*, the letters *ā* and *p* must be modified. In its initial the Om-sound is modified; the second element is the sound *m*. Thus the monosyllabic *Om*-sound consisting of two letters results as *Om*.

27. How many moras? The initial contains three moras, for it becomes pluta at the beginning;[1] the *m*-sound is the fourth mora. What is its place? The two lips are its place, and as effecting the augmentation they are a twofold place. The dipthong [*au*] and the low-sounding *a* come out of the throat with the

1. Of vedic recitation.—GBP.

28. After the passing of the *Satyam* and the *Tretā*, at the beginning of the age *Dvāparam* the Ṛṣis discussed: "Now they will perform sacrifice without sufficient knowledge of the Ṛg-, Yajur- and Sāmaveda and their work will be defective and without fruit; how may such a harm affect the works ?" They were seized with fear for the ancestors had not left any instructions as to what is to be done, should the Vedas become fruitless. And they said: "Come on. Let us go all together to Atharvan, worthy of veneration, and request him to grant us freedom from fear, and instruct us in this matter." And they thought: "How will he talk to us, if we do not approach him submissively ?" And they went thither and approached him in submissiveness. But having admitted them as pupils Atharvan said to them: "My pupils utter at the beginning of the study of all the Vedas that great word which stands at the head of the Veda which is named after me; thereby the Mantras of the Vedas bring fruit. If you do not say the beginning of the Atharvaveda in the works of your Vedas, then your works will be defective and fruitless and will harm him who offers and also him who makes offer. Therefore

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[consonantal] supplementation mentioned earlier. The first stands there to bring about an open sound, the second [*m*] stands there to bring about a consonant. A consonantal euphony does not take place. As far as the verbal form, preposition, grave, circumflex, gender, case and the pronunciation[1] are further concerned, it is given by the old teachers studying its constitution, who say: "One learns it only by hearing, one does not ask about a cause". But the wise Pañcālacaṇḍa of the opposite party asked them and said: "You should some time point out to me by turn and individually (*anu u pṛthag*?[2]) the mistakes which one is likely to commit in the matter of the Udgītha" Therefore one should be attentive to the division according to letters, syllables, words and signs; one thus holds in honour the speech which is prized by the wise. Therefore we discuss the cause,

1. See our note under 5.—GBP.
2. The Bibliotheca Indica ed. reads *babhūvāṁ vu pṛthag*, the Adyar ed. *babhūvāṁbuḥ* p°. The text continues to be obscure.—GBP.

teach your descendants, to do so; thus the Ṛg-, Yajur- and the Sāmaveda will bring fruit". Then the Ṛṣis said: "Be it so, O venerable one; we are free from fear and grief and are full of joy."

29. (The answer is missing; it is to be gathered from the Brahmavidyā, Atharvaśikhā 1 and the First Brāhmaṇam of this Praṇava-Upaniṣad.)

30. Therefore it happens that the students of the Veda utter the great word *Om* before the Mantras, works and the sections of the Veda, viz. of the Ṛg-, Yajur- and Sāmaveda.

31-34. When they utter the Praṇava at the beginning of the Ṛgveda, its divinity is Fire, its light the Praṇava, its metre the Gāyatrī, its place the earth; and they begin with the first verse of the Ṛgveda, because it praises the fire (Ṛgv. 1,1,1: *agnim īḷe* etc.)

And when they utter the Praṇava at the beginning of the Yajurveda, its divinity is Wind, its light the Praṇava, its metre the Triṣṭubh, its place the atmosphere, because it praises the rain (Vāj. Saṁh. 1,1,1: *iṣe* [=*vṛṣṭyai*] *tvā* etc.)

And when they utter the Praṇava at the beginning of the Sāmaveda, its divinity is the Sun, its light the Praṇava, its metre

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because we believe that this contributes to the health of letters and we, who know the six Vedāṅgas, study it in this way.

What is its metre ? Its metre is the Gāyatrī, for the Gāyatrī of the gods is declared as mono-syllabic and white in colour. So much about the two groups of twelve each. This therefore is its analysis, the explanation of the meaning of its root, its phonetical treatment and explanation of its metre. Now as far as the last two groups of twelve each are concerned, the esoteric teaching of the Veda [regarding the Om-sound] has been explained. Formula, ritual and sacred speech are found in the Ṛg-, Yajur-, Sāma- and Atharvaveda, but this is a sacred exclamation as it is used in turn in the four Vedas, viz. the exclamations: *Om bhūr, bhuvar* and *svar*.

28. As a means to put to the test the non-circumspect, the following is handed down. At the beginning of the *Dvāparam*

the Jagatī, its place the heaven, and they begin with the first verse of the Sāmaveda, because it praises the fire (Sāmav. 1,1,1: *agna' āyāhi* etc.)

And when they utter Praṇava at the beginning of the Atharvaveda, its divinity is the Moon, its light the Praṇava, its metre all metres, its place the water, and they begin with the first verse of the Atharvaveda because it praises the water (Atharvav. 1,6,1[1]: *Śaṁ no devīr* etc.)

35. This is the water from which everything movable and immovable has sprung up. Therefore everything is water, one should know, and everything Atharvaveda. Therefore the water and the Praṇava is the same; for the water is called *ap* and *ap* is, as *o*, the initial sound of the Praṇava. Therefore the Ṛṣi Vyāsa has said, those who follow the injunctions of the Atharvaveda, do not study any Veda on the last day of the month of Śrāvaṇa, because it will not bring any profit. Therefore one who desires to claim the Vedas should study the Atharvaveda; without this, it is profitless. The Sāmaveda is

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age a particular Ṛṣi, author of a fault just here, hit upon an idea of drinking Soma by means of the three Vedas and thought that that should suffice. The consequence of this was that the Ṛg-, Yajur- and the Sāma- songs lost their lustre. Then the great Ṛṣis lamented and said: "We have come to great grief and fear, and that [which is to be done] is not transmitted by the ancestors. Come on. Let us go all together to [Atharvan] worthy of veneration". [The latter said to them:] "I shall be the shelter of all of you".—"Be it so" said they and stood silently. "Not, if you do not approach submissively", said he. "We will approach you submissively" they said and prostrated themselves before him. But after admitting them as pupils he said: "You should employ every time as the beginning the exclamation proper to me; that is how they recite, those who are my pupils.

The Soma is not to be drunk except by those who knows the Bhṛgu-and the Aṅgiras-formulas (the Atharvaveda); otherwise

1. This is the reference to the current Śaunaka recension. The stanza is 1,1,1 (and hence the symbol of the Atharvav.) in the now discovered Paippalāda recension,—GBP.

the greatest, because it brings the fruit if one reads it with Tapas; but the Atharvaveda brings this fruit even without Tapas. Therefore, one who studies the Atharvaveda knows the three other Vedas also, for they are contained in it.—Thus reads the instruction of the Veda.

36. But the main result of the Atharvaveda is that one suffering from the ignorance of the Ātman is cured by the Praṇava which is the beginning of the Atharvaveda. And it is the fruit of the meditation of the Praṇava that one becomes the pure Ātman. By meditating over the Praṇava one should unite in the heart the individual and the highest soul; then one leaves all scriptures and remains as consisting of the highest Ātman: "I am Om! this is the state of the submerging; in this state one lets go all duality and obtains indistinguishable submerging (*nirvikalpa samādhi*), in which one remains without "I" and without "this" as the pure Ātman.

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the sacrificial priests perish, the scrificer is covered with impurity and the holy scripture also remains dusty. So you should teach it in an ever continuing tradition to each coming generation, then the lustre will not be lost".—"Be it so, be it so, O sir", with these words they assented him, prospered and were free from grief and fear. Therefore the teachers of Brahman employ the Om-sound at the beginning.

29. What divinity has it? For the Ṛcs the divinity is Agni, the same the light-principle, the Gāyatrī the metre, the earth the place. *Agním īḷe puróhitam yajñásya devám ṛtvijam, hótāram ratnádhatamam* Ṛgv. 1,1,1), beginning with these words they study the Ṛgveda.

For the Yajus' the divinity is Vāyu, the same the light, the Triṣṭubh the metre, the atmosphere the place. *Iṣe tvā ūrje tva, vāyava stha devo vaḥ savitā prārpayatu śreṣṭhatamāya karmaṇe* (Vāj Saṁh. 1,1,1), beginning with these words they study the Yajurveda.

For the Sāmans the divinity is Āditya, the same the light, the Jagatī the metre, the heaven the place, *Agna' āyāhi vītaye gṛṇāno havyadātaye, ni hotā satsi barhiṣi* (Sāmav. 1,1,1), beginning with these words they study the Sāmaveda.

One who has understood these questions well becomes omniscient, he knows the answer to all questions.

For the Atharva-songs the divinity is the moon, the same the light, all metres the metre, the water the place. *Śam no devīr abhiṣṭaye* (Atharvav. 1,6,1),[1] beginning with these words they study the Atharvaveda. The whole host of beings, movable and immovable, springs from waters, therefore everything has come from water, everything comes from the Bhṛgu- and Aṅgiras-songs. The other three Vedas have gone into Bhṛgu- and Aṅgiras-songs. Therefore, the water is called *ap*, and the origin of waters is from the Om-sound. Therefore Vyāsa[2] said formerly : "One who is initiated by a knower of the Bhṛgu- and Aṅgiras-songs, should study the other Vedas, but even without being initiated by another, one may study the Bhṛgu- and Aṅgiras-songs."[3] Also in the Sāmaveda a supplementary text says : "Therefore also one who learns as the Brahman-student the Bhṛgu- and the Atharvan-songs, he has thereby learnt everything".—Thus reads the Brāhmaṇam.

30. With reference to the self :

The Om-sound is the healing of the Ātman and the liberation of the Ātman. Shutting his Ātman in himself one should meditate on the thought, based only on the union with it, [thought] of its [of the Om-sound] real sense;[4] then one elevates oneself above the Vedas and obtains the full reward of the

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1. This is the reference to the current Śaunaka recension. The stanza is 1,1,1 (and hence the symbol of the Atharvav.) in the now discovered Paippalāda recension.—GBP.

2. In the Adyar ed. the Upaniṣad ends abruptly with *caitasmād Vyāsaḥ*, the editor there however does not seem to be aware of the abrupt termination.—GBP.

3. Deussen's translation of this last clause is not quite correct. (Had he a different reading before him ?) Patyal (ibid) translates better : "and he who is consecrated elsewhere, should not study the Veda of the Bhṛgus and Aṅgiras."—GBP.

4. I have translated Deussen literally. The sentence remains obscure. Unconvincing is Patyal's translation also : "Having stopped the anxiety about creatures, (which is) the only union (with Om), he should think about the (supreme) spirit."—GBP.

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highest inner self; that is the meaning [of the Om-sound]. One who meditates on it [Om-sound], subjected to reflection, having the nature of knowledge, through corresponding questions and answers, appropriate to the word, he is an expert, powerful and wanted at every Vedic conference. — Thus reads the Brāhmaṇam.

X. SCHAVANK
(ŚAUNAKA UPANIṢAD)[1]

[The wise "Schavank", to whom the teaching of this Upaniṣad is attributed, is without doubt *Śaunaka* (cf. Oupnek'hat I, 375 with the Muṇḍ. 1,1,3, above), although a Śaunaka Upaniṣad, as far as we know, is nowhere else mentioned. The legend imitated from the old myth of war between the Devas and the Asuras forms the contents in order to glorify the Om-sound (*praṇava*). The demons attack thrice, at 1. Prātaḥsavanam, 2. Mādhyandinasavanam and 3. Tṛtīyasavanam the sacrificial priests and receive from them as settlement. 1. drops of sacrificial clarified butter, 2. sacrificial water, 3. tips of sacrificial grass with which they thrice defeat the gods headed by 1. Vasus, 2. Rudras, 3. the Jagatī, and since these do not feel sufficiently strong, Indra prefixes them every time with the Om-sound, as a result of which the demons are defeated. But twice the demons recover from their defeat while the Praṇava, ashamed of showing himself to the gods, withdraws himself from the Mātrās into the reverberation (cf. also the Chānd, 1,4), and only the third time, when he appears in his full glory, he defeats the demons for ever.

The Praṇava- and Śaunaka-Upaniṣad are closely connected in purpose, contents and bearing; in the glorification of the Om-sound they go farther than all other Upaniṣads received by us and as such are not without interest. Unfortunately, even now the latter had to be understood only through the muddy medium of the translation of a translation,[2] both of which, the one through excessive freedom and the other through excessive faithfulness, have equally contributed much to disfigure the contents. We may hope to have reconstructed correctly the original text on the whole; but in many individual cases we were left to our own guess and we cannot everywhere assume responsibility for having handled it correctly.]

The gods and demons were preparing for war; Indra however had not yet joined the gods.

1. In the morning pressing the gods placed the Ṛṣis and the Vasus in front to conquer the demons and prepared for the war. But during the course of the sacrifice the demons appeared and said to the Ṛṣis: "Let us sacrifice with you so that today we shall win a victory over the gods! "The Ṛṣis were frightened and gave them that much clarified butter which one is to pour

1. The Adyar ed. pp. 51-54.—GBP.
2. Now, of course, we have the Sanskrit original in the Adyar ed. —GBP.

in the fire at a sacrifice and said : "With this you will conquer the gods." The demons took it and with it they conquered the gods. Then Indra said to Gāyatrī : "Lead the gods to victory !" She said : "I see the gods retreating, what can I do with them?" Then Indra made Praṇava the constant beginning of the Gāyatrī and said : "This one will protect you." Then Gāyatrī said : "If this one leads me, then he will take a share in my fame." Indra said : "Do not be afraid that he will share with you. His greatness is superior to all and does not share in the greatness of others. The whole world rests on his greatness. You have nothing to do with the Praṇava but have to go to the Vasus for help."— "Om" (be it so), said the Gāyatrī. The Praṇava said : "It is my condition that they begin every work with me. If not, then I shall not help them."—"Om" (be it so), said the gods. That is to say, when one says "Om", all names and forms are contained in it; for the Praṇava is everything and contains everything; therefore one calls it "the one syllable" (*eka-akṣaram*, allegedly from *aś* surround, pervade *vyāptau*). Therefore one says : "Om, I will do this", and when they allow him this, they say "Om", and when they wish to speak, all say "Om". This sound grants victory and is constant and contains in it all beings; it is only a syllable and yet infinite; being infinite, it is one and contains all forms, sounds, smells, tastes and touches. Therefore they call the Praṇava Indra. Verily, all syllables and all beings are linked with this one syllable, all the Vedas and all the sacrifices are under its power. And just as everything is under Indra's power, because he is the king above all, so everything is under the power of Praṇava; he is the king of all syllables.

Therefore they utter the Praṇava softly and lightly in the mornings; for when the demons were near, the gods uttered it softly; there the Praṇava became light to them and said : "Lightly I shall crush your enemies".

Therefore, the Mantras also, which are preceded by the Praṇava, are said softly in the morning; and because the Gāyatrī was linked with it, therefore all the Mantras, which they recite in the morning, are linked with Gāyatrī, and the gods of the morning offerings are the Vasus.

Then the Praṇava said : "While I am everything and the beginning of the Gāyatrī, what will be my reward for the help I give to the gods ?"

Indra said : "This, that they first utter you in the Sāmans, and when they sing the Sāman, they will sing you as all the syllables." Therefore it happens that when they sing the Sāman, they sing the Praṇava as all syllables.

The Praṇava pondered: "If I am as all syllables, then the gods will see all my forms, and that is not good." Then he withdrew all his forms within himself and concealed himself in the reverberation; he was hornless (without the moras). Therefore they ran after the hornless one, in order to search for him. And they said : "The power, the seed, the light, the indestructible, the flawless, all that is the reverberation." Therefore one obtains the light, the indestructible, the flawless through the reverberation.

And it happened that the demons were defeated and the gods won.

This Praṇava is Indra, is everything that exists. The Gāyatrī, the Sāman, the Vasus, the morning pressing, all that is the Praṇava. Indra is the movable and the immovable. so they say but Indra is the Praṇava.

2. But the defeated demons gathered again and as the midday-pressing Sāman was being chanted, they made their appearance at the sacrifice. The Ṛṣis were frightened and gave them of the water which is used at the sacrifice and said : "With this you will conquer the gods." The demons were desirous of conquering the gods with the water. And Indra sent the Rudras with the gods in the battle, but the gods were defeated by the demons. Then Indra said to Triṣṭubh: "Go to them for aid !" "She said: "The gods are defeated, what can I do with them ?" Then Indra again said to the Praṇava : "Place yourself at the head of the Triṣṭubh". The Praṇava said : "What will be my reward ?" Indra said : "What I am, that you are; they will pronounce you as my form."

The Praṇava pondered : "The gods will see full truth about me, and that is not good". Then he withdrew all his forms within himself and concealed himself in the reverberation.

Therefore they do not pronounce its third horn (*m*), but an Anusvāra (*ṁ*) in its place.

And it happened that the demons were defeated and the gods won.

Therefore the gods at the midday-pressing are the Rudras, and their metre is the Triṣṭubh.

3. But the demons prepared once more and as the evening-pressing Sāman was being chanted they appeared at the sacrifice. The Ṛṣis were frightened, they tore off the tips of the blades of the sacrificial grass, gave them to the demons and said : "With these you will conquer the gods." Then Indra said to Jagatī : "Go to the gods for aid !" Then Jagatī said : "The gods are defeated, what can I do ?" Then Indra placed the Praṇava at the head of the Jagatī. The Praṇava said : "What will be my reward, that I help the gods?" Indra said : "They will pronounce you with the Udgītha, so that your glory will be visible." And he made the Āditya[1] the leader of the gods. Therefore, the divinity of the evening-pressing is the Āditya and their metre the Jagatī. The Praṇava perceived : "The Udgītha is the manifestation of the Āditya, the manifestation of the Brahman, and I am the manifestation of the Brahman and not different from him." And he walked with his full form, which he had previously concealed in the reverberation, in front of the Āditya, and the Āditya made him his weapon. Then he defeated the demons, and they were scattered as dust, so that they could not again come together. That the Praṇava appeared in his full form, thereby he earned great fame, for the Praṇava is the pinnacle of greatness. All beings are contained in him, and his abode is in the reverberation, for in it he had concealed himself.

Therefore, what one desires, one should request him for it, and the worship one performs belongs to him.

Therefore it is said :
The Praṇava[1] has four horns, three feet,
Two heads, seven hands, threefold is he

1. The German original has singular but the plural (as supported by the Adyar ed.) is evidently intended.—GBP.

Bound, great, loudly roaring, shining brightly,
Having entered into all the living beings. (cf. Ṛgv. 4,58,3)

His four horns are the 3½ moras; his three feet are *a*, *u* and *m*; his two heads *o* and *m*; his seven hands are the seven notes (*svara*), because he is sung in all the seven. Threefold bound are its three letters (*a*, *u*, *m*) with the three fires, the three worlds and the three Vedas; like these he is also talked of.

The Praṇava is Indra and therefore great.
Therefore it is said :
The lord over all gods, great is Indra,
Granting greatness, mitigating grief, full of light,
Helping all, ruler, mighty, granting strength,
Sustaining the universe, well-disposed to all.

Because Indra supports himself in this way, therefore it was said that the Praṇava rings loudly; and it rings loudly because all, who worship him, earn great fame. That he has entered into all living beings (*prāṇin*) means that he dwells in all beings (*bhūta*). Therefore one should worship Indra by the syllable *Om*.
Thus spake the revered Śaunaka.

1. Apparently the Persian-Latin version read here *Praṇavo* for *vṛṣabho* of the ṚV (which latter is found in the Adyar ed. also).—GBP.

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The figures refer to the pages. The abbreviations Mu, Da, Co and Nā signify the Upaniṣadic collections of the Muktikā-Upaniṣad, Darashakoh (Oupnek'hat), Colebrooke and Nārāyaṇa respectively. [N (after a page-reference)=foot Note.]

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ativādin, talking down [i.e. surpassing somebody in speech], 185. 343 N 1, 583

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Vāmadeva, old-Vedic Ṛṣi, 14, 19, 20, 413, 808, 871
Vāmadevyam, N. of a Sāman, 68, 92, 265
Vāmakakṣāyaṇa, N. of a teacher, 544
vaṁśa, pedigree, line of teachers, 21, etc.; on the four *vaṁśas* of Vājasaneyins 391ff
Vaṁśabrāhmaṇam of the Sāmaveda 61, 62
Vānaprastha (also *Vanin* 759, *Muni* 262, 264, and prob. also 455), forest-resident, in the third *Āśrama* (often indistinguishable from the fourth, cf. *Āśrama*, *Gṛhastha*, *Saṁnyāsin*) 3, 11, 97, 735-736, 742, 759, 790, 832; four kinds 765
Vāṇī (voice, speech), Sarasvatī 875
vapā, omentum of the sacrificial animal, 8
Varadatāpinī-Upaniṣad (only Nā) 565
Varāha-formula, or Viṣṇu as boar, 873
Varāha-Upaniṣad, (only Mu) 557
Varaṇā, a river near Benares, 758-759, 884
Vārkāruṇīputra, N. of a teacher, 543
Vārttākavṛtti-s, a sub-class of the Grhasthas, 764
Varuṇa, old-Vedic god, orig. of firmament, later of waters, with his home in the West (where the stars go down into the ocean) 10, 26, 96, 112, 242, 345, 380, 414, 472, 542, 684, 871, 898, 900
Vāruṇī-Upaniṣad (N. for Taitt. 2-3) 219
vaṣaṭ-call, exclamation in those Havis-offerings, which one makes standing (*yajati*) 8, 512, 749; also employed in formulas 819, 873
Vasiṣṭha, old-Vedic Ṛṣi, 430, 922; in the retinue of Rāma 871, 876
Vasor dhārā, city of Indra, 930 See *Sudhā*
Vasu-s, a class of gods 99, 104, 113, 255, (Vasu's filter) 351, 380, 414, (eight. enumerated) 468, 780, 803, 804, 814, 828, 830, 873, 887, 943
Vāsudeva, Viṣṇu as Kṛṣṇa (son of Vasudeva), 690, 870 ; his formula is 12-syllabic, 830, 872, 887
Vāsudeva-Upaniṣad (Mu, Nā) 557, 565
Vāsuki, chief of snakes, 664
Vatsanapād Bābhrava, N. of a teacher, 443, 506

Vātsīputra, N. of a teacher, 543
Vātsya, 443, 506 pupil of Śāṇḍilya, 544 his teacher
Vātsyāyana, author of *Kāmaśāstram* (manual on love) 618
Vāyu, wind, wind-god 25, 211, corresponding on the cosmic level to the Prāṇa 15, 406, 894, and like him often a symbol of Brahman 39, 118 ff, 221, 231, 423, 431 ff, 459, 938
Veda-s, orig. three (cf. *trayī*); the four 1 ff; five 176-180 cf. 370. *vedānāṁ vedaḥ* (grammar) 176, 177, 180. One, two, three or all (four) Vedas were studied 538, all (three or four) in 12 years 162 (cf. 389), in 48 years 764, "pardoned by the Veda", 326
Vedadevayoniḥ 727N1. 781N3
Vedāṅga-s, enumerated 572; 770, 814, 828, 886, 927, 938
Vedānta (the Upaniṣads, cf. 1 ff), 326, 586 (256, 792), 617, 619, 672. —Pure Vedānta Upaniṣads of the Atharvaveda, 567, 639 N. —Vedānta and Sāṁkhyam 273, 303 N, 304, 338, 340
vedi, the altar, re-interpreted 153, 267, 650
Vena, the seer, the (heavenly, later earthly) bearer of revelation, 251, 899
Vibhīṣaṇa, brother of Rāvaṇa, allied with Rāma 869 ff
Vibhu, hall in the Brahman-world, 27, 28
Vicakṣaṇā, throne in the Brahman-world, 27, 28
Vidagdha Śākalya, a Veda teacher, 466ff, 479
Vidarbhīkauṇḍinya, a Vedic teacher, 443, 506
Videha-s, a people (capital : Mithilā), to the North-East of Patna, 52, 462, 481
vidhi, (injunction) a constituent part of the Brāhmaṇas, 1 ff, cf. 31, 927, 936
vidṛti, coronal suture 13, 18 (cf. 225)
Vidyā, knowledge, is 876 the ritualistic knowledge (cf. 'lower and higher knowledge') or (with Weber) Avidyā to be read
Vidyā and *Avidyā* 281 ff; defined 658. Both rejected 549
Vidyādhara-s, areal beings in Śiva's retinue 685
Vighana, N. of an Ekāha, 62
Vighna, "remover, eliminator" (of obstructions), Gaṇeśa, 875
vigraha, "body" 350, 357, 864, 868, 882
vījam, kīlaka, śakti of the Nṛsiṁha-formula, 823-824, of the Rāma-formula 866, of the Haṁsa-formula 719
Vijarā, a river in the Brahman-world, 27
Vijaya, a minister of Daśaratha, 871
Vindhya-mountains, as southern boundary 40
Vipracitti, N. of a teacher, 443, 506
vi-ram, renounce, 514
Virāṭ (*Virāj*), mythological representative of matter, 893, 85, 122. 227N1, 481. (wife of Indra-puruṣa), 678, 680, 828, 855, 887, N. of a metre 122, 780, of an Ekāha 62
Virocana, an Asura, 198 ff
viś, the third caste, see *Vaiśya*
viśeṣa, as a Sāṁkhya term 353, (Cf. 659)
viśva, see *Vaiśvānara*.
Viśvajit, a day of Gavām ayanam, 9
Viśvakarman, all-fashioner, 318, 895
Viśvamanāḥ, N. of a teacher, 22
Viśvāmitra, old-Vedic Ṛsi, 10, 430, 919; as teacher, 21
Viśvarūpa Tvāṣṭra, as teacher, 443, 506
Viśvarūpāḥ, as a section of the Ṣaḍv. Br., 63
Viśvasṛj, all-creator 350 (381), (plur.) 817
Viśvāvasu, a Gandharva, 539
viśve devāḥ, orig. "all gods"; then (like Vasu, Sādhya) restricted to a particular class of gods 85, 99, 380, 414, 451, 830
Viṣṇu (for his history, cf. 809) old-Vedic sun-god 222, 231, 358, 821, (blessing the foetus) 540, (as chariot-driver) 692, who traverses the heaven in three steps; his highest step (*Viṣṇoḥ paramaṁ padam*) is the dwelling place of the deceased 288, 364, 379, 706, 743, 804, 816, 833. Often in accounts, mostly together with Brahmán and Rudra-Īśāna-Śiva 343, 344, 647, 669, 701, 775, 780, 830, 831, 856, or in other combinations 685, 728, 770, 792, 886. As the Ātman 350 (381), as *Om* 362, as the Sattvam of the Sāṁkhyas 346, as Yogin 700 (714); the last sacrifice of the Saṁnyāsin

is dedicated to him, 749. Viṣṇu as Nārāyaṇa 808, as Nṛsiṁha 810ff, as Rāma 863ff
Viṣṇu-Upaniṣads of the Atharvaveda, 568, 797, 799N
viṣuvant, middle day of Gāvām ayanam, 9
vratam, vow, maxim, 91ff, 244ff, *vratamīmāṁsā* 422, *vrataṁ Pāśupatam* 776; *Śāmbhavam* 790
vrātya as Brahman 677, 680
vrātyayajña, a particular sacrifice 62
vṛṣala, for *śūdra*, 538
Vṛtra (*Ahi*), a demon slain by Indra, 905
Vyāhṛti-s, the three sacred exclamations *bhūr*, *bhuvaḥ*, *svaḥ* (q.v.) 347, 693, 800, 926-927; four 936, 938; seven 828, 927
vyāna, intermediate breath, explained 72ff; differently 336, 596
Vyaśva, N. of a teacher, 22
Vyaṣṭi (unfoldment), as teacher, 443, 506
vyaṣṭi and *samaṣṭi* 443
Vyāsa, the Ṛṣi, only 939

W

waking, dream, deep sleep, defined 658. Main texts 201ff, 486ff, 598ff, 611ff, 616, 617, 623, 630, 633ff, 727 ff, 794
warning against instructing an unworthy one 11, 106, 326, 366, 534, 816, 875
waves of Saṁsāra (cf. ocean, boat, bank), six 754, five 306
wealth, its worthlessness 434, and dangers, 282, 754-755
wind-cords 333
wing, painted 342
wishes, granted 43, 277, 332, 526; stain 374, 687; are achieved 585, fade 585
women (children, relatives) as obstacle 366; to be given up 706, 753; w° excluded 815, permitted 817
works, good and bad, annihilation of 27, 45N, 194, 240, 337, 373, 499, 581, 583; cf. 'evil'
world-egg (Brahman-egg) 117, 350, 378, 452, 741, 754, 887,— its membrane 116
worlds, mostly three 469; four 15; seven 574 (metaphorical 579), enumerated 574N, 684; nine 455-456; fourteen 741. —boundaries of w° 452. —world-stream 897
world-dissolution (through Brahman etc.) 311, 315, 317, 323, 777, 780, 820, 852
world-guardians (eight) 10, 13, 16, 828, 876, 887
worthlessness of earthly goods 280-281, 332, 434, 501

Y

Yajamāna, institutor of sacrifice, 99, 131, 227, 327, 371, 375ff, 408, 446, 650
Yājñavacas Rājastambhāyana, as teacher, 544
Yajñavalkya Vājasaneya, a celebrated Veda teacher (cf. 389, 392ff, 444ff.), 411, 434 ff, 446-505, 758-761, 881-888, 915-916. He is (in ritual texts) 533, 544 pupil of Uddālaka; cf. on the other hand 457. Considering the great role he plays in the passages mentioned, the complete silence over him in others is striking
Yājñavalkyakāṇḍam=Bṛh. 3-4; cf. 391, 392. Contents 395, 396, 444
Yājñavalkya-Upaniṣad (only Mu) 557 (=Jābāla-Up. 5-6 among others)
yajñāyajñīyam, N. of a Sāman, 28, 68
Yājñikī Upaniṣad, see Mahānār. Up.; cf. 247
Yajurveda, the 2nd Veda acc. to Indian reckoning (exceptions 260, 578, 894), cf. 1ff (Black and White) 217, 390. Mentioned as source 816
yajus, sacrificial formula (of the Yajurveda), 28, 815 etc.; as life 515
yājyā, accompanying stanza or song, 447, 448
yājyānuvākyāḥ, a section of the Maitr. Saṁh, 328
Yakṣa-s, demigods (in the retinue of Kubera) 333, 381, 382, 685, 814, 832
yakṣam, "wonderful thing", 208, 211, 509, 901
Yama, god of death, 53, 55, 112, 274ff, 341, 377, 471, 519, 551, 918; beside *Mṛtyu* 414, 771, 828, 886
Yāska, N. of a teacher, 443, 506
yati 1) Assistant in the world creation 320 and Note (cf. *Kratu*); 2) "aspirant " 45; 3) penitent,

ascetic (in the fourth stage of life) 584, 586, (256, 792), 737 (751), 743, 790 832
Yauvanāśva, old-Vedic prince (=Māndhātar), 332
Yayāti, a king of antiquity
yāyāvara-s, a sub-class of the Gṛhasthas, 764
year (*saṁvatsara*), origination (?) 119, 400; is an embodiment of Prajāpati 421, 590ff, cf. 800, of the sun 402, of the sun and Prajāpati 261 (265, 266), of time 355, 356 (cf. 591); is a piling of altar 371; is dependent on the Ātman 463 (497, 578). As station of the Devayāna 129, 145 (cf. 528, 575-591)
yeṣṭiha, hours in the Brahman-world, 27
Yoga, a particular "practice" (cf. *yuñjīta* 267, 347), to effect union with the Ātman (cf. 359); 237, 283, 288, 298, 305, 309ff, 324, 358ff, 364, 625, 656, 729, 730, 774, 782, 917. First traces 205 (of *pratyāhāra*), 424 (of *prāṇāyāma*); main texts: 288, 298ff, 309ff, 360 and the Yoga-Upaniṣads 667-721, *asparśayoga* 624, 693. As parts of the Yoga (358ff, 691, 693) are mentioned, beside *āsanam* (672; various kinds of sitting are enumerated, 695; fixing [of the gaze] on the tip of nose 710) the following six : 1) *prāṇāyāma* 671, 672, 693, (*recaka* 693, 702, *pūraka* 694, 701, 715, *kumbhaka* 694, 701, 716); 2) *pratyāhāra* 671, 672, 692, 693, 715 (tortoise); 3) *dhyānam* 693, 706 4) *dhāraṇā* 673, 693, 696. 5) *tarka* 693, differently 360ff. 6) *samādhi* 693.—The way upwards 368, 710ff, 716. Cf. also under *manas*
Yogacūḍāmaṇi-Upaniṣad, (Only Mu) 557
Yogakuṇḍalī-Upaniṣad (only Mu) 557
Yogaśikhā-Upaniṣad 709-711; (Mu, Da, Co, Nā) 557, 559, 561, 563
Yogatattva-Upaniṣad 713-716; (Mu, Da, Co, Nā) 557, 559, 561, 563
Yoga-Upaniṣads of the Atharvaveda 567, 667N1
Yogin 354, 380, 624, 672, 673, 674, 696, 700, 703, 710, 714, 729, 753, 755, 805, 807, 829, 833, 863
yūpa, a sacrificial post, 63; re-interpreted 267, 650

Z

Zodiac 356N, 873

ADDITIONS AND CORRECTIONS

Page 7, line 8 etc. : *For* Mahīdāsa, *read* Mahidāsa.
Page 8, line 10 : *For Agniṣṭoma-, read Agnīṣoma-,*
Page 8, line 21 : *For* Ṛtuyāga, *read* Ṛtuyāja.
Page 10, line 3 : Add after *First Āraṇyaka* :

1. Which hymns are to be recited by the Hotar as the *Ājya-* and *Pra-uga-śastram* at the morning-offering of the Mahāvratam (the previous day of the Gavām ayanam).
2. The *Marutvatīyam* and *Niṣkevalyam* at the mid-day offering of the Mahāvratam.
3. The Niṣkevalya-śastram continued.
4. The Niṣkevalyam as bird, whose limbs consist of hymns.
5. Continuation.—The *Vaiśvadevatam* and *Āgnimārutam* at evening-offering of the Mahāvrata-day.

Second Āraṇyaka

Page 16, line 13 : *Add after* happened that:
Agni entered into his nose as speech,
Page 16, line 18 : Delete (out-breath).
Page 16, line 32 : *For* (abhiṣṛṣṭam sat) *read abhiṣṛṣṭaṁ sat*).
Page 18, line 3-4 : *Remove the bracket after* suture *and read it after* crack',.
Page 22, line 2 : *Read Sākamaśvaḥ.* Line 12 : *Read Kauṣītakiḥ.*
Page 26, foot-note 3 : *For* jayamānaḥ *read* jāyamānaḥ.
Page 27, line 1 : *After* the lake, *add Āra.*
Page 27, line 16 : *For Ambas read Ambā*-s.
Page 27, line 17 : *After* rivers, *add Ambayāḥ.*
Page 28, line 3 : *For* aspeedy, *read* a speedy.
Page 28, line 22 : *Read* Sāmans Śyaitam.
Page 28, line 24 : *Read* Śākvaram.
Page 31, lines 13-17 : *Wrong fount! This is a translation of Deussen's Introduction, not of the Upaniṣad.*
Page 34, last line (foot note): *Instead of the full point*, read a (!)

Page 43, last but one line : *Read* (*abhivisṛjyante*).
Page 44, line 9 : *Read* (*bhūtamātrāḥ*).
Page 45, line 12 : *For* daughter, *read* slaughter.
Page 54, line 2 : *Read a semi-colon after* me.
Page 61, line 21 : *For* Chāndogyas, *read* Chandogas.
Page 62, line 5 from bottom: *Read Sunāśīrya.*
last line : *Read Indra-stoma.*
Page 63, line 13 : *After* (of Soma); *add Viśvarūpāḥ*;
Page 63, line 15 : *Read Hotrādyupahavāḥ.*
Page 67, line 27 : *After* gift, *read* a colon *instead of* the full point. *After this, add*:

22. *abhi tvā sūra, nonumo adugdhā iva dhenavaḥ īśānam asya jagataḥ svardṛśam, īśānam, Indra, tasthuṣaḥ.*
23. *na tvāvān anyo divyo na pārthivo na jāto, na janiṣyate aśvāyanto, maghavan Indra, vājino gavyantas tvā havāmahe.*

Page 67 : *Between line* 29 *and* 30, insert a *section number* I.
Page 68, line 11 : *Read Yajñāyajñīyam.*
Page 73, line 5 from bottom : *For* of the *stotra, read* of the *stoma.*
Page 79, line 7 : *Delete the comma after* Caikitāyana.
Page 91, line 11 : *For* The ten parts of the Sāman, *read* Ten of these Sāmans.
Page 92, line 22 : *Read Vāmadevyam.*
Page 99, line 27 : *Read* Gārhapatya.
Page 109, line 6 : *For* mouth, *read* moon.
Page 111, line 1 : *After* intelligence, add (*kratu*).
Page 114, para 7, line 1 : *Read* Mahidāsa.
Page 115, line 21 : For Upaniṣad-, read Upasad-.
Page 117, line 21 : Read '*brahma jajñānam.*
Page 121, line 11 : *After* wind; *insert* 2.— Pages 121-122 : *Replace the paragraph numbers* 2, 3, 4, 5, 6, 7 *by* 3, 4, 5, 6, 7, 8 *respectively.*
Page 121, line 22 : *Read Kākṣaseni.*
Page 128, line 1 : *After* (are my forms) *add*: But the man, whom one sees in the sun, I am that and I am he".
Page 133, line 7 : *For* such knowledge, *read* no such knowledge
Page 137, line 8 : *Read* Satyakāma.— Line 9 : *Read* Vyāghrapād.

Page 142, line 22 : *Read* Pravāhaṇa.

Page 143, line 5 from bottom: *After* arises, *insert* the king.

Page 155, last two lines: *For* one possessed not only fixed traditions from ancient times but on the contrary, only famous names

read

one did not possess fix traditions so much as rather only famous names.

Page 168, line 5 : *After* (the breath) *read*:, the Prāṇa into the fire (heat), and the fire (heat) into the highest divinity.

Page 176, line 23 : *For* leaant, *read* learnt.

Page 203, line 5 from bottom: *Read* C before (The Supplement...).

Page 222, foot-note: line 1 : *For* every, *read* that.— Lines 2-3: *For* which the connection or junction shows, *read* which shows the connection or junction.— Lines 5-6 : *For* and therefore the Sāman which forms the balancing of both, *read* and therefore forms the Sāman, the balancing of both.

Page 227, line 23 : *For* Āgnīdhra, *read* Agnīdh.

Page 248 : *Between line* 4 *and* 5, *insert at the centre*: *Draviḍa-Āndhra*

Page 252, lines 19-28 : *Wrong fount* ! *This is a translation of Deussen's Notes, not of the Upaniṣad.*

Page 253, last but one line : *read miśrāmi.*

Page 256 : *Read full points after stanzas* 20, 21, 22 *and* 23.

Page 261, line 4 : *Delete the comma after* Satya.

Page 265, line 3 : *Read* Gārhapatya.

Page 265, line 5 : *Read a comma after* space.

Page 267, line 35 : *Read* Agnīdh.

Page 268, line 5 : *For Upasada-*, *read Upasad-*.

Page 279, Foot-note 2, line 7 : *Read Nāciketasa.*

Page 290, line 5 : *After* Brāhmaṇas, add: Or at the *śrāddha* meal.

Page 294, line 2 : *After* law, *complete the quotation with the inverted commas and add*: (RV 4.40.3).

Page 295 : *Delete the foot-note.*

Page 315, foot-note 2 : Delete Cf.

Page 317, *After the stanza* 10, *insert* :

Verses 11-22 glorify Rudra as the personified Brahman. Like the related section 3, 1-6, this part also mostly consists of citations.

11. Who as the only one presides over every womb (5, 2),
In whom the world dissolves and unfolds itself (Mahān. 1, 2),
Him as the lord, the God, bounteous praiseworthy
Who perceives, attains that peace for ever (Kāṭh. 1,17).

—*Substitute the stanza numbers* 12, 13, 14, 15, 16, 17, 18, 19, 20, 21 *and* 22 *in place of* 11, 12, 13, 14, 15, 16, 17, 18, 19, 20 *and* 21 *respectively.*

—St. 13, line 4 : *For* o e, *read* one.

Page 335, line 24 : *For* every, *read* individual.

„ Lines 26-27 : *For* thinking, *read* thinking of, *for* (the *Buddhi*) *read* (of the *Buddhi*) *and for* (the Ahaṁkāra) *read* (of the Ahaṁkāra).

Page 344, lines 11 and 29 : *For* Kautsāyana, *read* Kutsāyana *at both the places.*

Page 345, line 24 : *Read Viśvā.*

Page 352, line 1 : *Read paridadhāti,*

„ 8 : After (*paridadhāti*), *add* once more.

Page 357, line 19 : *Read* Prajāpati.

Page 375, line 11 : *For* 'the true law', read 'of truthful law'.

Page 376, line 19 : *For* duality)? *read* duality?).

„ line 24: *Read* lump.

Page 378, line 1 : *Read Atirātra.*

Page 382, line 5 from bottom: *Read* exorcize *for* exercise.

Page 385, line 2 : *Read paśyan.*

Page 390, line 32 : *Read Ukhāsambharaṇam.*

Page 401, line 4 from bottom: *For* became, *read* becomes.—After universe, *read a comma in the place of the semicolon.*

Page 408 : *Insert at the beginning of the page* :

24. Therefore Brahmadatta, the descendant of Cikitāna too said, as he tasted the king [Soma] : "This king shall blow up my head if Ayāsya Āṅgirasa

has sung here the Udgītha with something different from me. For even he "said he, "has sung the Udgītha through speech and Prāṇa only".

—*Substitute paragraph numbers* 25, 26, 27 *and* 28 *in place* of 24, 25, 26 *and* 27 *respectively*.

Page 414, line 24 : *Read* devāḥ.

Page 418, line 1 : *For* Kauṣ. 2.12.14). Because, *read* Kauṣ. 2.12-13), because.

Page 421, line 23 : *For* name, *read* nave.

Page 422, line 17 : *Read* Śaṅk.

Page 425, line 12 : *For* texts, *read* text.

„ Line 14 and footnote line 2 : *Read* Balākā *at both the places*.

Page 429, line 6 : *For* twentyseven, *read* seventytwo.

Page 443, lines 3 and 4 : *Read Vaijavāpāyana at both places*.

„ „ 8 and 9 : *Read Jātūkarṇya at both places*.

„ Lines 21 and 22 : *Read Kumārahārita* at both places.

„ Lines 2 and 3 from bottom : *Read Sanāru* at both places.

Page 444, line 26 : *Read* Maitreyī.

Page 447, lines 16-17 : *Read anārambhaṇa*

Page 453, lines 9 and 10 : *Read* Parikṣit.—Line 20 : *Read Pārikṣitas*.

Page 456.—*After line* 22, *insert* :

—"In the worlds of the Gandharvas, O Gārgi!"

"But wherein are the worlds of the Gandharvas interwoven lengthwise and breadthwise?"

—"In the worlds of the sun, O Gārgi!"

"But wherein are the worlds of the sun interwoven lengthwise and breadthwise?"

—"In the worlds of the moon, O Gārgi!"

"But wherein are the worlds of the moon interwoven lengthwise and breadthwise?"

Page 458, line 7 : *For* has, *read* was.

„ line 30 : *For* Will, read Well.

„ Foot-note : *Read the first sentence as* : In addressing, the patronymic is used more commonly than the [personal] name.

Page 468, line 7 : *For Vaiśvo*, read *Vaiśva-*.
„ line 9 : *Read* "Three and three hundred and three and three thousand" (3306)
Page 469, line 24 ; *For* or, *read* of.
„ line 27 : *Complete the quotation after* (amṛtam).
Page 473, line 3 : *Complete the quotation after* pieces.
„ lines 11-12 : *For* it is not so such as cannot be described *read* : it is not such, not such (i.e. it cannot be described).
„ Foot-note : *change the footnote number from* 2 *to* 1.
Page 476, lines 17 and 19: *Read* Śilina *at both places.*
Page 478, line 20: *Read* Gardabhīvipīta.
Page 482, lines 16-17: *For*

I, however, prefer (differently *System des Vedānta*, p. 203) another reading of the perceptive remark (of Yājñavalkya).

read

I now prefer (differently *system des Vedānta* p. 203) this interpretation to the other one.

Page 487, line 24: *For* non, *read* not.
Page 491, para 32, lines 2-3: *For* it is..... the Brahman of this world, *read* : it .....whose world the Brahman is.
Page 495, line 12 : *For* thus, *read* this.
„ line 23: *Read a semi-colon after* (Kāma).
Page 496, Foot-note 2, line 1: *Read tṛtīyārthe.*
Page 500, line 6: *For* Brahman, *read* Brāhmaṇa.
„ line 7: *For* he is the world of Brahman, *read* he, whose world the Brahman is.
Page 503, line 13: *For* the (hymns of) the Atharvan, *read* (the hymns of) the Atharvans.
Page 506, lines 6-7: *Read Jātūkarṇya* at both the places.
„ lines 7-8: Read *Āsurāyaṇa* at both the places.
„ lines 19-20: *Read Kumārahārita* at both the places.
Page 508, line 13: *After* known, *add* (AV. 10,8.29).
Page 525, line 8: *Read* Pravāhaṇa.
„ line 9: *Read* (*paricārayamāṇam*).
Page 526, lines 2,18 and 26: *Read* Pravāhaṇa *at all places.*
Page 535, line 18, *Read* Kumārahārita.

Page 542, line 31 : *Read Pautimāṣī.*

Page 543 : *Read*, line 9, *Kāṇvī*, lines 24, 25 *Jāyantī*, lines 26, 27 Māṇḍūkī, line 32 *Vaidṛbhatī*, line 3 from bottom *Prāśnī.*

Page 544 : *Read*, line 2 *Yājñavalkya*, line 14 *Ambhiṇī*, lines 22, 23 *Māhitthi*, lines 27, 28 *Yajñavacas.* lines 12, 13 : *Delete* that of *in both places.*

Page 547, line 1 and elsewhere : *For* ĪŚA, read ĪŚĀ.

Page 548, line 1 : *Insert at the beginning* : Verses 4-5. — *For coincidia*, read *coincidentia.*

Page 550, line 1 : *Insert at the beginning* : Verses 12-14.

Page 551 : Put stanza number 18 before the last stanza ("O Agni...").

Page 551, end: *Add* (RV 1, 189, 1).

Page 557, line 10 : *Read Turīyātītāvadhūta.*[7] line 18 : *Read Gāruḍa.*

Page 560, foot-note : *Add at the end* : The four Upaniṣads are already available in a printed form in the Adyar edition : *Unpublished Upaniṣads*, edited by the Pandits of Adyar Library under the supervision of Dr. C. Kunhan Raja, Adyar, 1933.

Page 571, line 36 : *For* imported, *read* imparted.

Page 578, lines 24-25 : *For* (Atharvaveda), (11.4.13) *read* (Atharvaveda 11, 4, 13).

Page 579, line 15 : *For* of, read (of.

Page 581, line 30 : *For* son, *read* sun.

Page 584, line 21 : *Delete the comma after* eye.

Page 593, line 9 : Read *Prajāpati.*

Page 595, line 4 from bottom : *For* fer, *read* far.

Page 598, line 29 : *For* Sauryāṇin, read *Sauryāyaṇin.*

Page 613, line 19 : *For* other, read others.

Page 614, line 30 : *For* muchsimilar, *read* much similar.

Page 615, line 21 : *For* knowthe, *read* know the.

Page 623, stanza 28, line 3 : *For* women, *read* woman.

Page 624, stanza 33, line 3 : *For* over, *read* ever.

Page 632, stanza 63, line 4 : Read a comma in place of the full point.

Page 640, foot-note, line 2 : *After* Cod., *add* क.

Page 647, line 15 : *Read* Brahmán.
Page 647, Foot-note 6 : *Add at the end* (GBP).
Page 648. *After line* 14, *insert section number* 2.
Page 650, section 4, line 4 : *After* Pratiprasthātar, *insert* :—the Vyāna the Prastotar ;
Page 656, foot-note, line 1 : *For* source, *read* some.—*Add* (GBP) at the end of the note.
Page 660, line 12 : *For* Brahmān, *read* Brahmán.
Page 674, stanza 19, line 4 : Read a comma in place of the full point.
Page 680, stanza 13, line 2 : *Read* Prajāpati.
Page 701, stanza 7, line 4 : Read a comma in place of the full point.
Page 713, foot-note 3 : *Replace the semi-colon by a colon.*
Page 719, line 8 : *Replace the unquote-marks after* expression *by quote-marks.*
Page 735, foot-note, line 1 : *Read phalaiḥ.*—Line 2 : *Read vihitān.*
Page 736, foot-note 1, line 3 : *Read saṁnyasta.*
Page 738, line 4 : *Read* mortifies.
Page 748, line 25 : *For* over, *read* ever.
Page 749, Line 10 : For—greating, read – greeting, —
Line 4 from bottom : *Delete the comma after* earthen.
Page 751, foot-note, line 5 : *For* cf., *read* of.
Page 765, *After line* 5, *insert section number* 3.
Page 766, line 7 : *For* threat, *read* thereat.
Page 769, line 2 : *Here and in the following pages, for* Atharvaśira, *read* Atharvaśira'.
Page 777, line 5 : *For* seven, *read* sewn. — Line 21 : *Read* Gāyatrī.
Page 778, line 12 : *Replace the question mark by a semi-colon.*
Page 780, line 8 : *For* meditator, *read* meditation.—Lines 26-27: *Read, as a verse-line* :
Shining with light, in its own lustre.
Page 839, foot-note, Line 2 : *Delete* instead of. *Replace the full* point by a comma.—Line 7 : *Replace the semi-colon by a colon.*
Page 842, line 21 : *For* Ātman, *read* Brahman.

Page 851, line 27 : *Before a-u-m, insert the figure* (3).
Page 856, line 4 : *For* undefied, *read* undefiled.
Page 874, stanza 76, line 3 : *After* (*-na*), *insert a comma.*
Page 876, stanza 89, line 4 : *Read Pāratattvam.*
Page 881, line 25 : After gracious", *complete the rectangular bracket.*
Page 887, line 21 : *Delete the ditto-marks.*—
Line 26 : *For* three and, *read* four.— Line 31 : *Delete ditto-marks.*
Page 926, lower section, line 4 : *For* Bráhman in; read Brahmán in.
Page 946, last line : *For* belong, *read* belongs.